53.3
Un 3
v. 6

THE GENERAL THEOLOGICAL
SEMINARY LIBRARY
CHELSEA SQUARE, NEW YORK II, N. Y.

The Gift of

The Secretary of the Interior

D & T BDY. MAY 8

DEPARTMENT OF THE INTERIOR
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION
J. W. POWELL IN CHARGE

CONTRIBUTIONS

TO

NORTH AMERICAN ETHNOLOGY

VOLUME VI

WASHINGTON
GOVERNMENT PRINTING OFFICE
1890

DEPARTMENT OF THE INTERIOR
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION
J. W. POWELL IN CHARGE

THE

ȻEGIHA LANGUAGE

BY

JAMES OWEN DORSEY

...KY T.S.SEMINARY
LIBRARY
NEW YORK

WASHINGTON
GOVERNMENT PRINTING OFFICE
1890

a
353.8
+Un3
v.6

22038

CONTENTS.

PART I.

	Page.
Letter of transmittal	xi
Preface	xv
List of the author's Siouan publications	xvii

MYTHS, STORIES, AND LETTERS.

Introduction to the Texts	1
Authorities	1
List of sounds in the Ɛegiha Language	4
Abbreviations	7

MYTHS.

How the Rabbit killed the male Winter	9
How the Rabbit caught the Sun in a trap	13
How the Rabbit killed the Black bears. First version	15
Second version	20
How the Rabbit killed a Giant	22
How the Rabbit went to the Sun	25
How the Rabbit killed the Devouring Hill	32
How the Rabbit cured his wound	35
The Rabbit and Ictinike	38
The Rabbit and the Grizzly bear	43
The young Rabbit and Ictinike	50
Siɛemakaⁿ's adventure as a deer	57
Ictinike, the Turkeys, Turtle, and Elk	60
Ictinike and the Elk	70
Ictinike and the Buzzard	74
Ictinike, the Brothers, and Sister	79
Ictinike and the Deserted Children	83
Ictinike, the Coyote, and the Colt	96
The Puma and the Coyote	99
The Coyote and the Buffaloes	102
Wahaⁿɛicige's adventure as a rabbit	107
Wahaⁿɛicige and Wakandagi. First version	108
Second version	116
Wahaⁿɛicige and the Buffalo-woman. First version	131
Second version	140
Third version	142
The Corn-woman and the Buffalo-woman	147
The adventures of Hiⁿqpe-agɛe	162
The Chief's son and the Thunders	176
The Chief's son, the Snake-woman, and the Thunders	189
Two-Faces and the Twin Brothers	207

Page.

The Brothers, the Sister, and the Red bird 219
The adventures of Haxige. First version 226
Second version 244
How the Big Turtle went on the war-path 254
The Man and the Snake-man 277
The Bear-girl 287
The adventures of the Badger's son 294
Adventures of the Puma, the adopted son of a man 303
The Raccoons and the Crabs. First version 310
Second version 313
The Warriors who were changed to snakes 317
The Warriors and the Three Snakes 324
The Sun and the Moon 328
The Suitor and his Friends 329
The Orphan: a Pawnee legend 334
The Youth and the Underground People 345
A Yankton Legend 355
The Lament of the Fawn over its mother 358
A Ponka ghost story 359
A Dakota ghost story 360
The adventure of an Omaha 361
The Dakota who was scared to death by a ghost 362
The hands of the dead Pawnee 363
How the Chief's son was taken back 367

PONKA HISTORICAL TEXTS.

The war-party of Nudaⁿ-axa's father 368
Nudaⁿ-axa's account of his first war-party 372
The defeat of the Ponkas by the Pawnees in 1855 377

OMAHA HISTORICAL TEXTS.

History of Icibajī 384
The story of Wabaskaha 393
The first battle between the Omahas and the Ponkas (two versions) 399
Battle between the Omahas and the Pawnee Loups 402
The second fight with the Ponkas 405
Battle between the Omahas and the Dakotas 406
How the Dakotas fought the Pawnees 409
How Joseph La Flèche lost his goods 415
Battle between the Dakotas and the Omahas in 1847 418
Fight between the Omahas and Dakotas (two versions) 425
How Mawadaⁿ¢iⁿ went alone on the war-path 432
ɖa¢iⁿ-naⁿpaji's War-party in 1853 434
Two Crows' War-party in 1854 452
Battle between the Omahas and Dakotas in 1855 462
My first buffalo hunt. By Frank La Flèche 466
Sacred Traditions and Customs 468

LETTERS DICTATED BY OMAHAS AND PONKAS.

ɖahe-ɻap'ĕ to Cude-gaxe and Maⁿtcu-wa¢ihi 475
ɣaxe-¢a'ba to Maⁿtcu-wa¢ihi 475
Jahe-skă to Wahe'aⁿ 476
Jahe-skă to Waqa-najiⁿ 477
Namamana to Maⁿtcu-wa¢ihi 477

Page.
Uha^{n}-jiñga to Gacudi¢a^{n} 478
Kicke to Ma^{n}tcu-ɻañga 478
Ma^{n}tcu-na^{n}ba to Agitcita 479
Ma^{n}tcu-na^{n}ba to Wĕs'ă-ɻañga 479
Ɗizi-çiñge to Mi^{n}xa-skă, Qugahunaji^{n}, and Qi¢a-skă 480
Ɗahe-ɻap^{e} to Qi¢a-skă 480
Ɣe-baha to Wes'ă-ɻañga 481
Si-ɻa^{n}-qega to Eduana (Antoine Roy) 482
Waji^{n}ska to Ma^{n}tcu-wa¢ihi and A^{n}pa^{n}-ɻañga 483
Ca^{n}ta^{n}-jiñga to Ma^{n}tcu-wacihi 484
Maqpiya-qaga to Ma^{n}tcu-naji^{n} 485
Joseph La Flèche to his brother Frank 487
Gahige to Qi¢a-skă and Ɩenuga-naji^{n} 489
Cañge-skă to Qica-skă 490
Wanacekiɕabi to Waji^{n}a-gahiga 491
Duba-ma^{n}¢i^{n} to Ɩande-nañɻuge (Macdonald) 492
Mactĭ^{n}-'a^{n}sa to Na'a'bi 494
Mañgɕiqta to Ɗahe-ag¢i^{n} 495
Ictaɕabi to Acawage 495
Gahige to Acawage 496
Maqpiya-qaga to Ma^{n}tcu-naji^{n} 497
Maqpiya-qaga to Ma^{n}tcu-naji^{n} 498
Wata^{n}-naji^{n} to Cage-skă 499
Wata^{n} -naji^{n} to Jiñga-nuda^{n} 500
Maqpiya-qaga to Ceki 501
Cañge-skă to Ma^{n}tcu-wa¢ihi 502
Waji^{n}a-gahiga to Ma^{n}tcu-ɻañga 504
Jabe-skă to Gahige-jiñga, Waqa-naji^{n}, and Acawage 505
Jide-ta^{n} to Acawage 506
Ɩe-ɯɻa^{n}ha to Ma^{n}tcu si-ɻañga 507
Duba-ma^{n}¢i^{n} to Ɩande nañɻuge (Macdonald) 508
Ɗa¢i^{n}-na^{n}pajĭ to Ɩaɻañga-naji^{n} 510
Ictaɕabi to Ma^{n}tcu-wa¢ihi and Acawage 511
Waqpeca to Cahieɕa 512
Wanita-waqe to Gahige 512
He-wa^{n}jiɕa to Gahige-wadaɕiñge 514
Ɗa¢i^{n}-na^{n}pajĭ to Ɩaɻañga-naji^{n} jiñga 515
Ɗa¢i^{n}-na^{n}pajĭ to his son, Ni^{n}daha^{n} 516
He-wa^{n}jiɕa to Heqaga-naji^{n} 517
Cude-gaxe to Wĕs'ă-ɻañga 518
Cañge-hi^{n}-zi to Wĕs'ă-ɻañga 519
Duba-ma^{n}¢i^{n} to Ɩenuga-nikagahi (Macdonald) 521
Ɗa¢i^{n}-na^{n}pajĭ to Ɩaɻañga-naji^{n}-jiñga 522
Hupeɕa to Ceki 523
Appendix 525

PART II.

ADDITIONAL MYTHS, STORIES, AND LETTERS.

Ictinike and the Chipmunk 549
Ictinike and the Four Creators 552
Ictinike, the Women, and Child 559
Ictinike and the Turtle 563
The Coyote and the Snake. First version 566
Second version 568

	Page.
The Coyote and the Gray Fox	570
How the Rabbit lost his fat	571
How the Rabbit killed a Giant. Second version	573
The Rabbit and the Turkeys	577
The Bird Chief	580
The Buffalo and the Grizzly Bear	582
Adventures of the Orphan	586
Legend of Ukiabi	609
Ukiabi the suitor: a Ponka legend	613
Dakota story	618
Yankton story	624
Address to young men	628

ADDITIONAL LETTERS.

ɻenuga-najiⁿ to his friend, Gray Hat	629
Heqaga-sabĕ and ɻaɻañga-najiⁿ to Betsy Dick	633
Heqaga-sabĕ to Kucaca	635
Heqaga-sabĕ to Ceki	635
Heqaga-sabĕ to Dr. Potter	636
Heqaga-sabĕ to Kucaca	637
Uhañge-jaⁿ to Hiram Chase	638
Uhañge-jaⁿ to Maⁿtcu-najiⁿ	638
Heqaga-sabĕ and others to an Omaha	639
Uhañge jaⁿ to Cañge-skă	640
Uhañge-jaⁿ to C. P. Birkett	641
Frank La Flèche, sr., to his daughter Susanne	642
Waqpeca to Mr. Provost	643
Maqpiya-qaga to Ca-ku-ɕu ɕa-ki-ta-we	644
Two Crows to the Winnebago Agent	647
Cañge-skă to Wiruɣraⁿ-niñe	648
Maqpiya-qaga and others to Wiruɣraⁿ-niñe	649
Maⁿtcu-naⁿba to Wiyakoiⁿ	650
Mactiⁿ-ʻaⁿsa to ɻenuga-wajiⁿ	651
Maⁿtcu-naⁿba to Pawnee Joe	652
Spafford Woodhull to John Heron	655
Waqpeca to Tatañka-mani	656
Gahige to Wiyakoiⁿ	657
Maⁿtcu-naⁿba to Heqaka-mani and Tatañka-iⁿyañke	659
Waqpeca to Tatañka-mani	661
Ictaɕabi to Heqaga-sabĕ	662
Lion to Battiste Deroin, and the Oto chiefs	663
Ckaɹɔe-yiñe to Battiste Deroin	664
Maqpiya-qaga to Ca-ku-ɕu ɕa-ki-ta-we	665
Maⁿtcu-naⁿba to Battiste Deroin	667
Ki-wi-gu-ti-dja-ɕi-ci to Ci-ɕe-ɕi-ta-we	668
Maⁿtcu-naⁿba to Heqaka-mani and Tatañka-iⁿyañke	669
Lion to Battiste Deroin and the Oto chiefs	670
Maⁿtcu-naⁿba to Battiste Deroin and the Oto chiefs	672
Jabe-skă to Gactagabi	673
ɻañga-gaxe to Icta-maⁿʂe	673
Duba-maⁿɕiⁿ to Heqaga-sabĕ	676
Joseph La Flèche to A. B. Meacham	677
ɻe-uɒa'ba to A. B. Meacham	682
Hupeca to A. B. Meacham	683
Mawdaⁿɕiⁿ to A. B. Meacham	684

	Page.
Ⅾaᵭiⁿ-naⁿpají to the Pawnee agent	685
Hupeça to Ci-qkí-da-wi ecaça	686
Taⁿwaⁿ-gaxe-jiñga to Heqaka-mani and Icta-jaⁿjaⁿ	687
Taⁿwaⁿ-gaxe-jiñga to Mi-gabu	688
Maⁿtcu-naⁿba to Panyi-naqpaɔi	689
Ictaᵭabi to Heqaga-sabĕ, Macaⁿ, and Mawataⁿna	690
Le-miⁿ-waʻu to Mary Napeca	690
Louis Saussouci to Hangaccnu	691
Caⁿtaⁿ-jiñga to T. L. Gillingham	693
Ⅾaᵭiⁿ-naᵭpají to Niⁿdahaᵭ	695
Maⁿtcu-naⁿba to Wiyakoiⁿ	696
Jañga-gaxe to Icta-maɔ̌e	698
Lenuga-wajíⁿ to Wajíⁿskă, an Oto	700
Maⁿtcu-naᵭba to Wiyakoiⁿ	701
Cañge-skă to Battiste, the Pawnee interpreter	704
Wajiñga-sabĕ to Battiste Deroin and Ke ɣreɔ̌e	705
Unajiⁿ-skă to Gabige	705
Unajiⁿ-skă to Wesă-paŋga	707
Lion to Battiste Deroin	710
Ⅾaᵭiⁿ-naⁿpají to Heqaka-mani, Icta-jaⁿjaⁿ, and Pte-wakaⁿ-inajiⁿ	713
Maⁿtcu-naᵭba to Mato-maza	714
Louis Saussouci to William Parry	715
Ictacabi to Cĕnqiqowe	716
Taⁿwaⁿ-gaxe-jiñga to A. B. Meacham	717
Miⁿxa-skă to Maza-napʻiᵭ	719
Cañge-ska to Wiyakoiⁿ	720
Maⁿtcu-naᵭba to Wiyakoiⁿ	721
Cude-gaxe to Louis Roy and Maⁿtcu-Pcaga	722
Edward Esau to Joseph Esau	723
Ⅾaᵭiⁿ-naⁿpají to Niⁿdahaⁿ	724
Maⁿtcu-naⁿba to Ictaᵭabi	725
Richard Rush to Unajiⁿ-ska	725
Ⅾaᵭiⁿ-naⁿpají to Maⁿtcu-qaʻiwe	726
Hupeça to Inspector J. H. Hammond	727
Ⅾaᵭiⁿ-naⁿpají to Inspector Hammond	728
Mazi-kide to Inspector Hammond	728
Waqpeca to Unajiⁿ-skă	729
Maⁿtcu-naᵭba to Wiyakoiⁿ	730
Ⅾaᵭiⁿ-naᵭpají to Maⁿtcu-qaʻiwe	732
Taⁿwaⁿ-gaxe-jiñga to Mawataⁿna	733
Hupeça to A. B. Meacham	734
John Springer to John Primeau	737
Aⁿpaⁿ-jañga and others to Inspector J. H. Hammond	738
Maⁿʻe-gahi to Louis Roy	739
Two Crows and others to Joseph La Fleche	740
Fred. Merrick to G. W. Clutter	741
Homna to Heqaka-mani, Icta-jaⁿjaⁿ, and Maⁿatceba	742
Na-zandaji to James O'Kane	744
Waqpeca to Unajiⁿ-ska	745
John Primeau to Rev. A. L. Riggs	746
Maⁿtcu-naᵭba to Unajiⁿ-ska	747
To Inspector J. H. Hammond, from several Omahas	750
Waqpeca to Unajiⁿ-ska	755
To the Cincinnati Commercial, from several Omahas	755
Le-je-baje to Rev. A. L. Riggs	762

	Page.
Nuda^{n}-axa to Rev. A. L. Riggs	763
ɻe-je-baɻe to Wajiñga-ɗa	765
Ma^{n}tcu-da¢i^{n} to Wa¢iqe-ɻaci	766
Gahige to Cude-gaxe	766
Waɳpeca to Unaji^{n}-skă	767
Na^{n}zandají to T. M. Messick	768
ɻe-je-baɻe to Uuaji^{n}-skă	769
Betsy Dick to Wa¢iqe-ɻaci	770
Nuda^{n}-axa to Cude-gaxe	772
ɗede-gahi to Silas Wood	773
Mi^{n}ɻa'ĕ-jiñga to Ke-ɻreðe	774
ɻe-uɻa^{n}ha to Unaji^{n}skă and He-wa^{n}ji¢a	775
Nuda^{n}-axa to Miss Jocelyn	776
Waɳpeca to Unaji^{n}-skă	777
Pahañga-mɑ^{n}¢i^{n} to Silas Wood	778
Pahañga-ma^{n}¢i^{n} to Cude-gaxe	779
Appendix	781
Index	785

LETTER OF TRANSMITTAL.

WASHINGTON, D. C., *September* 4, 1890.

SIR: I have the honor to submit to you the accompanying monograph, entitled "Contributions to North American Ethnology, Vol. VI, The ₡egiha Language."

Yours, respectfully,

J. OWEN DORSEY.

To Hon. J. W. POWELL,

In charge of the Geological and Geographical Survey of the Rocky Mountain Region.

THE ŒGIHA LANGUAGE.

PART I.

MYTHS, STORIES, AND LETTERS.

PREFACE.

"The ₵egiha Language" as used in this volume refers to the speech of the Omaha and Ponka tribes of the Siouan linguistic family of North American Indians.

The author is responsible for "₵egiha," first as the name of a group in the Siouan family, and, secondly, as the name of a particular language in that group.

₵egiha means, "Belonging to the people of this land," or, "Those dwelling here," *i. e.*, the aborigines or home people. When an Omaha was challenged in the dark, if on his own territory, he usually replied, "I am a ₵egiha." So might a Ponka answer under similar circumstances. A Kansas would say, "I am a Yegáha," of which the Osage equivalent is, "I am a ₵eɣáha." These answer to the Oto "Ⱡoíwere" and the Iowa "Ⱡoéɣiwére."

The ₵egiha linguistic group may be divided as follows:

Languages.	Tribes.	Dialects.
1. ₵égiha	Omaha	Omaha (Umaⁿ'haⁿ).
	Ponka	Ponka (Paⁿ'ka).
2. Yegáha	Kansa	None found.
3. ₵eɣáha	Osage	Five or more.
4. Name not yet gained	Kwapa	Uncertain.

The material in this volume consists of myths, stories, and letters (epistles) obtained from the Ponkas, to whom the author was missionary from 1871 to 1873, and from the Omahas, with whom he resided from 1878 to 1880. The letters in Part I are those sent to the Ponka reservation in the Indian Territory.

After his return to Washington in 1880, the author arranged for several Indians of the Omaha and Ponka tribes to visit Washington for the purpose of aiding him in the revision of his work. From these Indians and Mr. Frank La Flèche (see page 525) he gained additional myths and stories, which, with numerous letters recorded chiefly at the Omaha Agency, form Part II. It has been decided to publish the remaining letters in a bulletin of the Bureau of Ethnology, under the title of "Omaha and Ponka Letters." This bulletin, with the present monograph and the publications named on pp. xvii and xviii, will contain all the ₵egiha texts, phrases, and sentences collected by the author.

The texts will be followed by a ₵egiha-English dictionary, an English-₵egiha dictionary, and a grammar. Up to July, 1885, over 16,000 ₵egiha-English entries for the dictionary were arranged on slips in alphabetical order after they had been transliterated into the present alphabet of the Bureau of Ethnology.

It was decided in 1882 that the present volume, the dictionaries, and grammar should be published together. But in November, 1889, another conclusion was reached by the Director, resulting in the author's devoting most of his time to the preparation of the additional texts which form Part II. It will require at least one year, if not longer, for the completion of the ₵egiha-English dictionary. In the final revision of the slips for that dictionary there will be many references to words and phrases in the texts by page and line. The English-₵egiha dictionary and the grammar must be deferred for a few years.

In translating personal names the author has proceeded according to the following rules: In compound names, such as Ẅajiⁿga-sabĕ (bird black), capitalize each part as far as possible, thus: "Black Bird." In names which can not be resolved into two or more primitives use but one capital, as Maⁿg₵iqta, Blackbird; Wasabĕ, Black bear (not "Black Bear"); Ma"tcu, Grizzly bear (not "Grizzly Bear").

LIST OF THE AUTHOR'S SIOUAN PUBLICATIONS.

1. Ponka | A B C wabáru. | Missionary Jurisdiction of Niobrara. |
New York, | 1873. Pp. 1–16, sq. 16°. Primer in the Ponka dialect. The alphabet used differs from the present alphabet of the Bureau of Ethnology in the following particulars: c of the primer = tc of the Bureau alphabet; ȣ of the former = ɸ of the latter; q of the former = k' of the latter; r of the former = q of the latter; x of the former = c of the latter. The characters for *gh*, final *n* as in French *bon*, and *ng* as in *sing* are wanting. No distinction is made between the surd and its corresponding medial sound, which is known for the present as a "sonant-surd."

2. The Sister and Brother: an Iowa tradition. By J. O. Dorsey. In American Antiquarian, vol. 4, pp. 286–289, Chicago, 1881–'82. 8°. Contains an Iowa song, six stanzas, with free translation.

3. The Rabbit and the Grasshoppers: an Oto Myth. By Rev. J. Owen Dorsey. In Our Continent, vol. 1, p. 316, Philadelphia, 1882. Folio.

4. Omaha Sociology. By Rev. J. Owen Dorsey. In Bureau of Ethnology, Third Annual Report, pp. 205–370, Washington, 1884. 8°. Contains several hundred Omaha proper names, words, and sentences, *passim*. Omaha songs, pp. 320, 322, 323, 325, 331.

5. Siouan Folk-lore and Mythologic Notes. In American Antiquarian, vol. 7, pp. 105–108, Chicago, 1884–'5. 8°.

6. An Account of the War Customs of the Osages. Illustrated. In American Naturalist, vol. 18, No. 2, February, 1884, pp. 113–133.

7. Mourning and War Customs of the Kansas. By the Rev. J. Owen Dorsey. Illustrated. In the American Naturalist, July, 1885, pp. 670–680.

8. On the Comparative Phonology of Four Siouan Languages. By Rev. J. Owen Dorsey. In Smithsonian Institution Annual Report for 1883, pp. 919–929, Washington, 1885. 8°. Languages of the Siouan Family, pp. 919–920. The Siouan Alphabet, pp. 920–921. Classification of Consonants, pp. 921–923. Vocabulary of the Dakota, Ҫegiha (204 words of Ponka and Omaha, Kansa and Osage), Ⱡoiwere, and Hotcaŋgara, pp. 924–927. Notes, pp. 927–929.

A paper read before the American Association for the Advancement of Science, Montreal, August, 1882. Separately issued as follows:

9. On the | Comparative Phonology | of Four | Siouan Languages. | By | Rev. J. Owen Dorsey, | of the Bureau of Ethnology. | From the Smithsonian Report for 1883. | Washington: | Government Printing Office. | 1885.
Pp. 1–11. 8°. (Smithsonian Catalogue No. 605.)

10. Indian Personal Names. By Rev. J. Owen Dorsey. In American Ass. Adv. Sci. Proc., vol. 34, pp. 393–399, Salem, 1886. 8°. Examples from the Omaha, Ponka, Iowa, Oto, and Missouri.

11. Migrations of Siouan Tribes. With maps. By Rev. J. Owen Dorsey. In American Naturalist, vol. 20, No. 3, March, 1886, pp. 211–222.

12. Songs of the Heɸucka Society. Journal of American Folk-lore, vol. 1, No. 1, April–June, 1888, pp. 65–68.

13. Ponka Stories. In same number, p. 73.

14. Abstracts of Ponka and Omaha Myths. In same number, pp. 74–78.

15. Abstracts of Omaha and Ponka Myths. In Jour. Amer. Folk-lore, vol. 1, No. 2, 1888, pp. 204–208.

16. Omaha Songs. In same number, pp. 209–213.

17. Teton Folk-lore. American Anthropologist, vol. 2, No. 2, pp. 143–158. Extracts from a paper read before the Anthropological Society of Washington, in November, 1888. Translated from the texts recorded by George Bushotter in the Teton dialect of the Dakota.

18. Osage Traditions. By James Owen Dorsey. In Bureau of Ethnology, Sixth Annual Report, pp. 373–397, Washington, 1888. 8°. Tradition of the Tsiou wactaᵹe gens, a fragment of 107 lines, with interlinear and free translations, pp. 381–390. Tradition of the Bald Eagle sub-gens, a fragment of 63 lines, with interlinear and free translations, pp. 390–395.

19. Teton Folk-lore Notes. Extracts from a paper read before the Anthropological Society of Washington. In Jour. Amer. Folk-lore, vol. 2, No. 5, April–June, 1889, pp. 133–139. Part of this paper ("Teton Folk-lore") appeared in Science.

20. Winnebago Folk-lore Notes. In Jour. Amer. Folk-lore, vol. 2, No. 5, p. 140.

21. Omaha Folk-lore Notes. In Jour. Amer. Folk-lore, vol. 2, No. 6, July–September, 1889, p. 190.

22. Camping Circles of Siouan Tribes. In Amer. Anthropologist, vol. 2, No. 2, April, 1889, pp. 175–177.

23. The Places of Gentes in Siouan Camping Circles. In Amer. Anthropologist, vol. 2, No. 4, October, 1889, pp. 375–379.

24. Ponka and Omaha Songs. In Jour. Amer. Folk-lore, vol. 2, No. 7, October–December, 1889, pp. 271–276.

25. Omaha Clothing and Personal Ornaments. By J. Owen Dorsey. In Amer. Anthropologist, vol. 3, No. 1, January, 1890, pp. 71–78.

26. Indian Personal Names. By J. Owen Dorsey. In Amer. Anthropologist, vol. 3, No. 3, July, 1890, pp. 263–268. A description of a monograph in course of preparation. It will treat of about four thousand personal names, arranged according to tribes and gentes.

27. A Study of Siouan Cults. (Nearly ready.) To appear in the Eighth Annual Report of the Bureau of Ethnology. Illustrated by numerous sketches colored by Indian artists. Referred to in the Amer. Anthropologist, vol. 3, No. 1, January, 1890, p. 50.

THE ₵EGIHA LANGUAGE.

By J. Owen Dorsey.

PART I.

MYTHS, STORIES, AND LETTERS.

INTRODUCTION.

The myths, stories, and letters in the present volume have been obtained directly from Indians. They were dictated in ₵egiha, and written in that language by the collector.

A brief account of each of the Indian authorities for these texts may not be considered out of place.

1. Joseph LaFlèche is a gentleman to whom I am indebted, not only for myths in ₵egiha and Ⱡoiwere, but also for a knowledge of the latter tongue, a collection of ethnological notes, etc. I regard him as my best authority. By birth he is a Ponka, but he has spent most of his life among the Pawnees, Otos, and Omahas. He has acquired a knowledge of several Indian languages, and he also speaks Canadian French. While Frank, his younger brother, has remained with the Ponkas, and is now reckoned as a chief in that tribe, Mr. LaFlèche has been counted as an Omaha for many years Though debarred by Indian law from membership in any gens, that did not prevent him receiving the highest place in the Omaha governmental system. He has some influence among the Pawnees, and when the Yankton Dakotas wished to make peace with the former tribe, it was effected through the instrumentality of Mr. LaFlèche,

who accompanied Struck-by-the-Ree to the Pawnee village. Mr LaFlèche is the leader of the "citizens" party among the Omahas. The names of two of his children, Susette (Bright Eyes) and Frank (Wood-worker, or Carpenter), are familiar to all who have read of the Ponka case.

2. Mrs. Mary LaFlèche is of white descent on the father's side. She learned Oto by a residence among her mother's people. She was known in former years as "the beautiful Omaha girl," having been adopted by the latter tribe

3. Frank LaFlèche is the eldest surviving son of Joseph. He has a fair knowledge of English, writes a good hand, and is devoted to reading. I have had many opportunities of testing his skill as interpreter, and I did not find him wanting. He is the only Omaha who can write his native dialect.

4. Susanne LaFlèche is Frank's youngest sister. She is still a child, and was not over thirteen when she gave me an abstract of a myth told her in Omaha by her Oto grandmother.

5. ᗡáɸi^{n}-na^{n}-pájĭ (He who fears not a Pawnee when he sees him) is a full-blood Omaha, who has passed middle age. He belongs to the "citizens" party, and is one of my best informants His articulation is rapid; but after he repeated a sentence I had no difficulty in writing it.

6. Húpeɸa^{n} is a full Omaha, one who refuses to join either political party in the tribe. He has not given me much information.

7. Ma^{n}tcú-na^{n}'ba (Two Grizzly Bears) is the aged ex-chief of the Hanga gens of the Omahas, which keeps the two sacred tents and regulates the buffalo hunt. He has been a medicine-man, and is the head of the old men's or chiefs' party. He was always friendly to me, and was the first Omaha to pay me a visit. Owing to his rapid articulation, common to Omaha orators, I was obliged to revise his myth, with the assistance of Mr. LaFlèche, who gave me the corresponding Oto version.

8. Mawáda^{n}ɸi^{n} (Mandan) is a full Omaha. He is short, and of a nervous temperament (the opposite of Hupeɸa^{n}), his utterance being thick at times. While he means well, his information is not equal in any respect to that given by ᗡaɸi^{n}-na^{n}pajĭ. He belongs to the "citizens" party.

9. ⅃e-úɣa^{n}ha (Sentinel Buffalo apart from the Herd) is head of a sub-

gens of the Thunder and Reptile gens of the Omahas, being keeper of the sacred pipe of his gens. He is full of fire as a speaker; and his enjoyment of the burlesque was shown when he told me the myth of the turtle who led a war party. He declared that he had added a little to it, but only such parts as he thought were needed to make the myth complete. The songs in the myth point to an Oto derivation. ⌊e-úɣa^{n}ha is one of the "citizens" party and a good farmer.

10. Cañ′-ge-skă (White Horse) is head of the Wolf gens of the Omahas and a member of the chief's party. He understands the Kansas (Kaw) dialect of the ₵egiha as well as his own.

11. A^{n}′pa^{n}-ɻañ′-ga (John Big Elk), an Omaha, is one whom I regard as a dear friend, a good example to his tribe. He is the authority for several myths and most of the Omaha historical papers The Indians call him "The man who is always thinking about the Great Spirit." He is a full Indian, a nephew of the Big Elk mentioned by Long and others. He is an adherent of the "citizens" party.

12. ⌊é-ɗa-úɕiqaga (Dried Buffalo Skull) is head of the Singers, a section of the Black Bear subgens of the Omahas. He is half-brother to ɗa₵i^{n}-na^{n}-pajĭ, but he is so far advanced in life, and his articulation is so rapid, that it was impossible to record all his words, which he would not repeat.

13. Nuda^{n}′-axa (Cried to go on the War-path) is a Ponka chief. He is head of a part of the Thunder-bird gens. I have known him since 1871, whereas I did not become acquainted with the Omahas until 1878. Nuda^{n}′-axa has furnished me with eleven myths, three historical papers, and some valuable ethnologic notes. He is a very patient man, and is deserving of sympathy and encouragement in his efforts to become self-supporting.

Among the Omahas who sent letters elsewhere are Two Crows, Lion, and Duba-ma^{n}₵i^{n}.

Two Crows is now a chief; he has been a leader of the young men for several years, though he is a grand-parent. He was the leader of the tribe on the hunt and war-path, and is still feared even by the chiefs' party. He says just what he thinks, going directly to the point. He is regarded as the speaker of the purest Omaha, and one has no difficulty in understanding him.

Lion is the head of the first subgens of the Deer people, and is keeper of the sacred pipe of his gens. He used to be a government chief, but was set aside at the election in 1880. The Omahas do not put much confidence in him, and he is regarded by some as a mischief-maker.

Dúba-ma$^{n'}$ɸi^{n} (Four Walking) is one of the young men's party. He was elected chief in 1880, with Two Crows and five others. He was usually the first speaker when the young men had a council.

LIST OF SOUNDS IN THE ɸEGIHA LANGUAGE.

The alphabet which follows is substantially the one suggested by Maj. J. W. Powell, in the second edition of his Introduction to the Study of Indian Languages, Chap. I.

A number of sounds not used in ɸegiha are given because they are found in ⊥ɔiwere (Oto, Iowa, and Missouri), Winnebago, and other kindred languages, to which occasional references are made in the explanatory notes. Therefore, the alphabet may be regarded as including all the sounds known to exist in ɸegiha, ⊥ɔiwere, and Winnebago When any Dakota word is given, it is written first in this alphabet, then in that adopted by Mr. Riggs in his Dakota Grammar and Dictionary, published by the Smithsonian Institution in 1852.

a as in *father;* German, *haben.*

a+ a prolonged *a;* always a final sound.

a^{n} a nasalized *a*

a^{n}+ a prolonged nasalized *a.*

'a an initially exploded *a.*

'a^{n} a nasalized *'a.*

ă nearly as in *what;* German, *man.*

'ă an initially exploded *ă*, as in *wĕs'ă*, a snake.

ă^{n} a nasalized *ă.*

ä as in *hat.*

b as in *blab;* French *belle.* Not used in ⊥ɔiwere.

c as *sh* in *shall.*

ɔ a medial *sh*, between *sh* and *zh.* Not synthetic.

ç as *th* in *thin* (not heard in ȹegiha). Used in Ʇɔiwere.

ɔ a medial *th* (not heard ȹegiha) Used in Ʇɔiwere. Not synthetic.

ȹ as *th* in *the, then.* (See *r.*)

d as in *dread;* German, *das;* French, *de.* Used in ȹegiha. (See *r.*)

e as in *they;* German, *Dehnung;* French, *dé.*

e+ a prolonged *e.*

ʻe an initially exploded *e.*

ĕ as in *then;* German, *denn;* French, *sienne.*

g as in *go;* German, *geben.*

h as in *he;* German, *haben.*

i as in *pique, machine;* German, *ihn;* French, *île.*

i+ a prolonged *i.*

ʻi an initially exploded *i.*

iⁿ a nasalised *i.*

iⁿ+ a prolonged nasalized *i.*

ʻiⁿ a nasalized *ʻi.*

ĭ as in *pin;* German, *will.*

ĭⁿ a nasalized *ĭ.*

j as *z* in *azure; j* in French *Jacques.*

k as in *kick;* German, *Kind;* French, *quart.*

ƙ a medial *k* (between *k* and *g*). Modified initially; not synthetic.

k' an explosive *k.*

m as in *mine;* German, *Mutter.*

n as in *nun;* German, *Nonne;* French, *ne.*

hm a modern sound used instead of *cn* (*shn*). The initial part of this sound is expelled from the nostrils, not from the mouth, and is but slightly audible.

ñ as *ng* in *sing, singer.* In Ʇɔiwere it is often used when not followed by a *k*-mute.

o as in *note;* German, *Bogen;* French, *nos.* Not used in ȹegiha.

o+ a prolonged *o.* Not used in ȹegiha.

ʻo an initially exploded *o.* Not used in ȹegiha.

oⁿ a nasalized *o.* Not used in ȹegiha.

oⁿ+ a prolonged nasalized *o.* Not used in ȹegiha.

ʻo^{n}	a nasalized *ʻo*. Not used in ɸegiha.
p	as in *pipe;* German, *Puppe;* French, *poupe.*
d	a medial *p* (between *p* and *b*). Not a synthetic sound. The modification is initial.
p'	an explosive *p.*
q	as German *ch* in *ich;* Hebrew, *kh.*
r	as in *roar;* German, *rühren;* French, *rare.* Not used in ɸegiha; it is synthetic in ⊥ɔiwere and Winnebago.
s	as in *sauce;* German, *Sack;* French, *sauce.* Corresponds to the ⊥ɔiwere *ç.*
s	a medial *s* (between *s* and *z*). Not synthetic; modified initially.
t	as in *touch;* German, *Tag.*
ŧ	a medial *t.* Not synthetic; modified initially.
t'	an explosive *t.*
u	as in *rule;* German, *du;* French, *doux.*
u+	a prolonged *u.*
ʻu	an initially exploded *u.*
u^{n}	a nasalized *u;* rare in ɸegiha, common in ⊥ɔiwere.
u^{n}+	a prolonged nasalized *u.*
ʻu^{n}	a nasalized *ʻu;* rare in ɸegiha, common in ⊥ɔiwere.
ŭ	as in *pull, full;* German, *und*
ŭ^{n}	a nasalized *ŭ;* rare in ɸegiha, common in ⊥ɔiwere.
w	as in *wish;* nearly as *ou* in French *oui.*
x	*gh;* or nearly as the Arabic *ghain.* (The sonant of *q.*)
y	as in *you; j* in German *ja.* Not used in ɸegiha.
z	as *z* and *s* in *zones;* German, *Hase;* French, *zèle.*
dj	as *j* in *judge* (rare).
tc	as *ch* in *church,* and *c* in Italian *cielo;* Spanish, *achaque.*
ʇɔ	a medial *tc* (between *tc* and *dj*). Not synthetic; modified initially. Not used in ɸegiha, common in ⊥ɔiwere.
tc'	an exploded *tc.*
hw	as *wh* in *when;* Spanish, *huerta.* (An interjection.)
m+	a prolonged *m* (An interjection.)
c+	a prolonged *c.* (An interjection.)

ai as *i* in *fine*, *aisle*.
ei as *i* in *ice*, *twice*, *trice*, *fice*.
au as *ow* in *how*; German, *Haus*.
yu as in *use*, *feud*.
ui as in German, *pfui*.

In one myth is given: "t-t-t-t-t-t."

In some cases, when *u* is pronounced very rapidly after *a* or *e*, an *o* sound is heard, resembling *au* in the French *aujourd'hui*. Thus, in gaqá uɸici, when thus pronounced, the *au* has a sound between that of *ow* in *how* and the sound of *o* in *no*; while in ʇe-úɬaⁿha both vowels are heard, being pronounced almost as if the name was ʇe-óɬaⁿha.

Every syllable ends in a vowel or diphthong, pure or nasalized.

When a consonant appears at the end of a word or syllable, it is a sign of contraction.

Another apparent exception is the ɸegiha interjection wũⁿh, in which the final *h* denotes an expulsion of the breath through the nostrils

Almost every sound in this alphabet can be prolonged; but when the prolongation is merely rhetorical, it is given in the notes and omitted in the text. Prolongations in the text are usually interjections.

One interjection of admiration, etc., is designated for the present by "t!". It is made by drawing the tip of the tongue backward from the upper front teeth, causing a sucking sound.

The reader is requested to consult the Appendix after examining each text.

Brackets mark superfluous additions to the texts, and passages which seem to be modern interpolations.

Words within parentheses were omitted by the narrator, but, in most cases, they are needed to complete the sense.

The following abbreviations are used in the interlinear translations:—

sub	subject.	mv.	moving.
ob.	object.	recl.	reclining.
st.	sitting	lg.	long.
std.	standing.	pl.	plural.

sing. singular.
F. Frank La Flèche.
G. George Miller.
J. Joseph La Flèche.
cl. classifier.
L. Louis Sanssouci.
W. Wadjepa. or Samuel Fremont.

The following sounds should be added to those given on the preceding pages:

ʻĕ an initially exploded ĕ, as in ukitʻĕ, foreigner, enemy.

ɥ an evanescent h, a sound heard in some Pawnee words

ny as the Spanish ñ in cañon, found in ⊥ɔiwere and Kwapa words.

Mr. Joseph La Flèche was alive when this introduction was stereotyped. He died in September, 1888.

Susanne La Flèchĕ mentioned on page 2 is now a woman. She was graduated in 1886 at the Hampton Agricultural and Normal Institute, Virginia. She attended the Women's Medical College at Philadelphia for two years, and returned to the Omahas in 1889. She is practicing medicine among her people, paying special attention to the diseases of women and children.

10, 18, *et passim.* When $A^{n}ha^{n}$ means *consent*, read $A^{n}ha^{n'}$; but when *assent* is intended, read $A^{n'}ha^{n}$.

228, 8. See important note on page 541.

The Appendix referred to on page 7 is that of Part I, beginning on page 525. Some time after that Appendix was stereotyped additional information was obtained from Omahas visiting Washington, and also from members of the Osage, Kansa, and Kwapa tribes. Consequently the reader is requested to consult the Appendix to Part II for a few errata, etc., which refer to Part I.

MYTHS.

HOW THE RABBIT KILLED THE (MALE) WINTER.

Obtained from Frank La Flèche.

Mactciñ′ge-i$^{n'}$ amá ¢é amáma. Égi¢e Usní ¢iñkĕ′di ahí-biamá. Ahaú!
Rabbit the was going, they say It came to pass Cold the—at he arrived they say. Well!

¢atí-äjí-qti-hma^{n} ¢a$^{n'}$ctī. Cégēdi g¢iñ′-gă. E'a$^{n'}$qti ma^{n}ɔni$^{n'}$ ¢á¢i^{n}cé ă,
you have not come very as a rule heretofore. Those things by sit. What great matter you have been walking ?

á-biamá Usní aká. A$^{n'}$ha^{n}, negíha, wiɬími méga^{n}, wiɬa$^{n'}$ aká a$^{n'}$aq¢í-qti-a$^{n'}$i 3
said, they say Cold the. Yes, O mother's brother, my father's sister likewise, my grandmother the knocked the life out of me altogether

ega$^{n'}$ waji$^{n'}$cte pí aci^{n}hé hă. Xagé g¢i$^{n'}$-biamá Mactciñ′ge-i$^{n'}$ aká; ua$^{n'}$s
having in a bad humor I have been coming . Crying he sat they say Rabbit the; hopping

i¢a$^{n'}$¢a^{n} g¢i$^{n'}$-biamá; cka$^{n'}$ajĭ ctĕwa$^{n'}$ g¢i$^{n'}$-bají-biamá Mactciñ′ge-i$^{n'}$ aká.
suddenly and repeatedly he sat they say. motionless at all he sat not they say Rabbit the.

Cka$^{n'}$ajĭ éga^{n} g¢iñ′-gă há, á-biamá Usní aká. Añ′kajĭ, negíha ¢e égima^{n} 6
Motionless so sit . he said they say Cold the. Not so, O mother's brother this I do it

ca$^{n'}$ca^{n}. Égi¢e Usní aká 'ábae a¢é 'í¢a-biamá. Negíha cub¢é tá miñke,
always. It came to pass Cold the hunting going he spoke of they say. O mother's brother I go with you will I who

á-biamá Mactciñ′ge-i$^{n'}$ aká. Tĕná! ¢at'é te hă, á-biamá Usní aká.
he said they say Rabbit the Why! you die will . he said they say. Cold the

Añ′kajĭ hă, negíha, áqta^{n} at'é táda^{n}. Ca$^{n'}$ cub¢é tá miñke hă. Hĭn′daké! 9
Not so , O mother's brother, how possible I die shall? At any rate I go with you will I who . Let us see!

égañ gă há, á-biamá Usní aká. Usní aká áci a¢áb ega$^{n'}$ Hw! hw!
so do . he said they say Cold the. Cold the out he went they say having Wh! Wh!

á-biamá ɳĭ ígacude gaxá-biamá, usní hégajĭ amá. Kĭ a¢á-biamá ɳĭ
he said they say when blizzard he made they say, cold very it was, they say. And he went, they say when

júg¢e a¢á-biamá Mactciñ′ge-i$^{n'}$ aká. Mactciñ′ge-i$^{n'}$ aká wasísige-qtí-bi- 12
with him went they say Rabbit the. Rabbit the active very they

amá: ita^{n}¢i^{n}ahá-qti ctĭ nañ′ge a¢é-hna^{n}-biamá: qá¢a ctĭ ag¢í-hna^{n}-
say: forward very too running he went habitually they say: back again too he came back habitually

biamá: Usní ci^{n} nañ′ge ctĭ u¢íca^{n}-hna$^{n'}$-biamá. Níaci^{n}ga ¢i$^{n'}$ wasísige .
they say: Cold the running too he went around him habitually they say. Person the active

ínahi^{n} áha^{n}, eɸéga^{n}-biamá Usní aká. Egiɸe ɬáqti wi^{n} ɸihí-biamá. Uhú!
truly ! he thought they say Cold the. It came to pass deer one he scared up, they say. Oho!

negíha, ɬáqti wi^{n} cuhí hă. Kída-gă ha, á-biamá Mactciñ′ge-i^{n} amá.
O mother's brother, deer one has reached you . Shoot it . he said they say Rabbit the

3 Añ′kajĭ hă éga^{n} uána-májĭ hă, á-biamá Usní aká. Gañ′ki ĭndáda^{n} uné
Not so indeed , such I do not seek . he said they say Cold the. And what he seek

etéda^{n} eɸega^{n}-biamá Mactciñ′ge-i$^{n′}$ amá. Égiɸe níaci^{n}ga d'úba wéɸa-
can? he thought they say Rabbit the. It came to pass person some he found them

biamá Mactciñ′ge-i^{n} amá. Uhú! negíha, níaci^{n}ga d'úba cuhíi hă.
they say Rabbit the Oho! O mother's brother, person some they reach you .

6 A^{n}′ha^{n}, éga^{n}-hna^{n} uáne hă, á-biamá Usní aká. Ga^{n} t'éwaɸá-biamá.
Yes, such habitually I seek . he said they say Cold the. And he killed them they say.

Niaci^{n}ga kĕ wa'i$^{n′}$ agɸá-biamá. Wa'i$^{n′}$ akí-biamá ɤĭ úha^{n}-biamá níaci^{n}-
Person the carrying them he went homeward they say. Carrying them he reached home, they say when he cooked them, they say per-

ga ɸañká. ɸiɬúcka gíɸikúɸa-gă há, na^{n}péhi^{n}-qti-a^{n} ebɸéga^{n}, á-biamá
son the Your brother's son work hurriedly for him . hungry very I think, he said they say

9 Usni aká. Nin′deɸá-biamá uqpé uíji-biamá níaci^{n}ga ɬanúɤa tĕ. Wi
Cold the. Cooked till done they say dish she filled for him they say human fresh meat the. I

éga^{n} wabɸata-máji-hna^{n}-ma$^{n′}$ hă, á-biamá Mactciñ′ge-i$^{n′}$ aká. Wé'i-biamá.
such I eat not habitually I do . he said they say Rabbit the. He gave it back to them they say.

Uma$^{n′}$e tĕ ɸasni$^{n′}$-biamá ɤĭ cĭ 'ábae aɸé 'íca-biamá Usní aká. Añgáɸe
Provisions the swallowed they say when again hunting going he spoke of they say Cold the. We go

12 taí Mactciñ′ge-i$^{n′}$, á-biamá Usni aká. Añ′kajĭ, negíha, ɸí-hna^{n} ma^{n}-
will Rabbit . he said they say Cold the. Not so, O mother's brother, thou alone walk

ɸiñ′-gă, á-biamá Mactciñ′ge-i$^{n′}$ aká. Usní aká cĭ usni gaxáb ega$^{n′}$ cĭ
thou he said they say Rabbit the. Cold the again cold he made, they say having again

aɸá-biamá. Iɸé amá ɤĭ Mactciñ′ge-i$^{n′}$ aká Usní igáqɸa^{n} ɸiñké ímaxá-
he went they say. He had gone they say when Rabbit . the Cold his wife the he questioned her

15 biamá. ɬimíha, winégi ĭndáda^{n} na$^{n′}$pe ă. ɸinégi na$^{n′}$pe ɸiñgéĕ hĕ.
they say. O father's sister, my mother's brother what fears he ? Thy mother's brother to fear has nothing .

Añ′kajĭ, ɬimíha, wíectĕ na$^{n′}$pe at'a^{n} hă: áqta^{n} winégi na$^{n′}$pe ciñgé táda^{n}.
Not so, O father's sister, even I to fear I have (something) : how possible my mother's brother to fear have nothing shall?

ɸinégi na$^{n′}$pe ɸiñgéĕ hĕ, á-biamá wa'ú aká Añ′kajĭ, ɬimíha, wíectĕ
Thy mother's brother to fear has nothing . she said they say woman the Not so, O father's sister, even I

18 na$^{n′}$a^{n}xíɸa-hna^{n}-ma$^{n′}$ hă: áqta^{n} winégi na^{n}pe ɸiñgé táda^{n}. A^{n}ha^{n}, ɸinégi
me scared habitually . I use : how possible my mother's brother to fear have nothing shall? Yes. thy mother's brother

ɖactañ′ga-ɖa na$^{n′}$pe hĕ. A$^{n′}$ha^{n}, éga^{n} éska^{n} ebɸéga^{n} hă, á-biamá Ma-
Rocky Mountain sheep head he fears it . Yes, so it might be I thought . he said they say Rab-

ctciñ'ge-i$^{n'}$ aká. Wi^{n} íɸab ega$^{n'}$ t'éɸa-biamá ɖa ɸa^{n} másab ega$^{n'}$ 'i^{n}
bit the. One he found, they say having it be killed they say. Head the he cut off, they say having he car-

agɸá-biamá. Usní aká akí-biamá. Mactciñ'ge-i$^{n'}$ wi$^{n'}$a^{n}wáta ɸé ă.
ried it homeward they say. Cold the he reached home they say. Rabbit in which direction went he ?

Ì$^{n'}$tca^{n}qtci áci aɸaí, á-biamá wa'ú aká. Égiɸe ɖáze ki akí-biamá 3
Now very out he went, she said they say woman the. It came to pass evening when he reached home, they say.

Mactciñ'ge-i$^{n'}$ aká. Negíha, céɸa^{n} ɖactañ'ga-ɖá wi$^{n'}$, á-biamá. Gia$^{n'}$ɸa
Rabbit the. O mother's brother, that the Rocky Mountain sheep head one, he said they say. He threw it to him

ɸéɸa-biamá ki t'é-qti aɸá-biamá Usní aká. Wa'ú ɸiñké ená-qtci ucté
he sent it forcibly they say when dead very he went they say Cold the. Woman the alone very remained

amá. Áda^{n} edíta^{n} usní-qti-äjï-hna$^{n'}$ amá. Ceta$^{n'}$. 6
they say. Therefore from that cause cold very not habitually they say. So far.

NOTES.

The accompanying version of this Omaha myth was given me by Mr. Frank LaFlèche. Mr. Sanssouci says that it was not the Winter, but Igacude (Storm-maker), who was killed by the Rabbit.

Igacude used to go each day to a lofty bluff, and gaze in all directions till he spied a party of hunters. When he discovered as many as he could carry on his back, he used to take up a ball of snow and blow off the particles till he made a snow-storm, in which all the men were sure to perish. Then Igacude gathered the bodies and carried them to his lodge.

9, 1. Mactciñge-i^{n}, or Mactciñge, the name of a mythical hero of the Ponkas and Omahas, answering to the Iowa and Oto Mictciñe. His other name was Siɸé-maka^{n} (see myth of the Turkey, in the first version; also that of Siɸé-maka^{n}'s adventures as a deer). The distinction, if any, between Mactciñge and Mactciñge-i^{n} has been forgotten.

9, 2. e'a^{n}-qti ma^{n}ɔni^{n} ɸaɸi^{n}ce ă. The use of "ea^{n}-qti" shows that there must have been some *great trouble* or *important business* which forced the Rabbit to wander from his home at such a time.

9, 10. aɸa-b ega^{n}, contr. from aɸa-bi ega^{n}.

9, 11. igacude gaxa-biama, usni hegaji ama. Frank said: usni he+gaji ama, It was ve---ry cold.

10, 7. niaci^{n}ga kĕ, "the long line of men's bodies," in this case.

10, 13. gaxa-b ega^{n}, contr. from gaxa-bi ega^{n}.

11, 6. ada^{n} edita^{n} usní-qti-äjï-hna^{n} ama. Before that it was much colder than it is now. Now we have the female Winter.

TRANSLATION.

The Rabbit was going somewhere. It came to pass that he reached the place where the Winter was dwelling. "Well! you made it a rule not to come hither at all in the past. Sit by those things near you. On what very important business have you been traveling?" "Yes, O mother's brother, and my father's sister! my grand-

mother has altogether beaten the life out of me; so I have been coming hither in a bad humor" (said the Rabbit). The Rabbit sat crying; he continued hopping to and fro; the Rabbit did not sit still at all. "Do sit still," said the Winter. "O mother's brother, I always do thus!" At length the Winter spoke about going hunting. "O mother's brother, I will go with you!" said the Rabbit. "Why! you would be apt to die," said the Winter. "No, O mother's brother! how is it possible for me to die? I will go with you at all events." "Let us see! Do so," said the Winter. The Winter, having gone out, said: "Wh! Wh!", and made a fine driving snow-storm (blizzard). It was *very* cold. And when he departed, the Rabbit went with him. The Rabbit was very active: he continued going and running very far ahead (of the Winter); and he was coming back repeatedly; he also went running many times around the Winter, as he moved along. "The person in motion is truly active!" thought the Winter. By and by he (the Rabbit) scared up a deer. "Oho! O mother's brother! a deer has reached you; shoot it!" said the Rabbit. "No, such I do not seek," said the Winter. And the Rabbit thought, "What can he be seeking?" After a while the Rabbit (in moving along) discovered some men. "Oho! O mother's brother! some men have come to you." "Yes, such only do I seek," said the Winter. And he killed them. He carried the (dead) men homeward on his back. When he reached home with them on his back, he boiled the men. "Hurry for your nephew; I think that he is very hungry," said the Winter (to his wife). She cooked them until they were done. They filled for him (the Rabbit) a dish with the human fresh meat. "I am not accustomed to eating such (food)," said the Rabbit. He gave it back to them. When the provisions had been devoured, again the Winter spoke of going hunting. "Let us go, Rabbit," said the Winter. "No, O mother's brother! you go alone," said the Rabbit. The Winter, having made cold (weather) again, went again. When he had gone, the Rabbit questioned the Winter's wife. "O father's sister! what does my mother's brother fear?" "Your mother's brother has nothing to fear." "No, O father's sister! even I have something to fear. How is it possible for my mother's brother to have nothing to fear?" "Your mother's brother has nothing to fear," said the woman. "No, O father's sister! even I am used to being scared. How is it possible for my mother's brother to have nothing to fear?" "Yes, your mother's brother fears the head of a Rocky Mountain sheep." "Yes, just so I thought it might be," said the Rabbit. Having found one, he killed it. Having cut off its head with a knife, he carried it homeward on his back. The Winter reached his home. "In which direction has the Rabbit gone?" "He has just gone out (of the lodge)," said the woman. After a while, when it was dusk, the Rabbit reached home. "O mother's brother! that round object by you is the head of a Rocky Mountain sheep," said he. When he had thrown it suddenly toward him (the Winter), the Winter became altogether dead; only the woman remained. Therefore, from that cause (or, from that time), it has not been very cold, as a rule.

HOW THE RABBIT CAUGHT THE SUN IN A TRAP.

OBTAINED FROM FRANK LA FLÈCHE.

Egiɸe Mactciñ′ge aká iɬa$^{n'}$ ɸiñké ená-qtci ɬígɸe júgigɸá-biamá. Kĭ
It came to pass | Rabbit | the (sub.) | his grand-mother | the (st. ob.) | only | very | he dwelt in a lodge | he with his own | they say. | And

ha$^{n'}$ega^{n}tcĕ′-qtci-hna$^{n'}$ ‘ábae ahí-biamá. Ha$^{n'}$ega^{n}tcĕ′-qtci aɸá-bi ctĕwa$^{n'}$
morning | very early | habitually | hunting | he went thither, they say. | Morning | very early | he went, they say | notwithstanding

níkaci^{n}ga wi$^{n'}$ sí snedĕ′-qti-hna^{n} sígɸe aɸá-bitéamá. Kĭ íbaha^{n} ga^{n}ɸá- 3
person | one | foot | long | very | habitually | trail | had gone, they say. | And | to know him | he wished

biamá. Níaci^{n}ga ɸi^{n} ĭ$^{n'}$ta^{n} wíta^{n}ɸi^{n} bɸé tá miñke, eɸéga^{n}-biamá. Ha$^{n'}$-
they say. | Person | the (mv.) | now | I—first | I go | will | I who, | he thought | they say. | Morning

ega^{n}tcĕ′-qtci ɬáha^{n}-bi ega$^{n'}$ aɸá-biamá. Cĭ égiɸe níkaci^{n}ga amá sígɸe
ing | very early | he arose | they say | having | he went, they say. | Again | it came to pass | person | the (mv.) | trail

aɸá-bitéamá. Égiɸe akí-biamá. Gá-biamá: ɬa^{n}há, wíta^{n}ɸi^{n} bɸé aɬíđaxe 6
he had gone, they say. | It came to pass | he reached home, they say. | He said as follows, they say: | O grandmother, | I—first | I go | I make for myself

ctĕwa$^{n'}$ níkaci^{n}ga wi$^{n'}$ a$^{n'}$aqai aɸaí te a$^{n'}$. ɬa^{n}há, uɬía^{n}ɸe đáxe tá
notwithstanding | person | one | getting ahead of me | he has gone. | O grandmother, | a snare | I make | will

miñke, kĭ bɸíze tá miñke hă. Áta^{n} ja^{n} tada$^{n'}$, á-biamá wa‘újiñga aká.
I who, | and | I take him | will | I who | . | Why | you do it | should? | she said | they say | old woman | the.

Níaci^{n}ga iɸáť′abɸé hă, á-biamá. Kĭ Mactciñ′ge aɸá-biamá. Aɸá-bi ɬĭ 9
Person | I hate him | . | he said | they say. | And | Rabbit | he went | they say. | He went, they say | when

cĭ sígɸe ɸé té amá. Kĭ ha$^{n'}$ tĕ iɸápe ja$^{n'}$-biama. Man′de-ɬa^{n} ɸa^{n} ukínacke
again | trail | it had gone, they say. | And | night | the | waiting for | he lay | they say. | Bow-string | the | noose

gaxá-biamá ɬĭ, sígɸe ɸé-hna^{n} tĕ ĕ′di iɸa$^{n'}$ɸa-biamá. Égiɸe ha$^{n'}$ega^{n}tcĕ′-
he made it | they say | when | trail | went habitually | the | there | he put it | they say. | It came to pass | very early in the

qtci uɬía^{n}ɸe ɸa^{n} giɬa$^{n'}$be ahí-biamá. Égiɸe Mi^{n} ɸa^{n} ɸizé akáma. Ta^{n}ɸi$^{n'}$- 12
morning | snare | the | to see his own | he arrived | they say. | It came to pass | Sun | the | he had taken, they say. | Running

qtci uɸá agɸá-biamá. ɬa^{n}há, ĭndáda^{n} éi^{n}te bɸíze ćdega^{n} a$^{n'}$baaze-hna$^{n'}$
very | to tell | he went homeward | they say. | O grandmother | what (thing) | it may be | I took | but | me it scared | habitually

hă, á-biamá. ɬa^{n}há, man′de-ɬa^{n} ɸa^{n} agɸíze ka^{n}bɸédega^{n} a$^{n'}$-baaze-
. | he said | they say. | O grandmother, | bow-string | the | I take my own | I wished—but | me it scared

hma$^{n'}$i hă, á-biamá. Máhi^{n} aɸi^{n}-bi ega$^{n'}$ ĕ′di aɸá-biamá Kĭ eca$^{n'}$-qtci 15
habitually | . | he said | they say. | Knife | he had | they say | having | thither | he went | they say. | And | near to it | very

ahí-biamá. Pĭájĭ ckáxe. Eáta^{n} égа^{n} ckáxe ă. Ĕ′di gí-ada^{n} i$^{n'}$ɸická-gă
he arrived | they say. | Bad | you do. | Why | so | you do | ? | There be coming back | and | untie it for me

há, á-biamá Mi$^{n'}$ aká. Mactciñ′ge aká ĕ′di aɸá-bi ctĕwa$^{n'}$ na$^{n'}$pa-bi ega$^{n'}$
. | he said | they say | Sun | the. | Rabbit | the | thither | went | they say | notwithstanding | he feared danger, they say | the seen | having

hćbe íhe aɸé-hna^{n}-biamá Kĭ ʞu'ĕ′ aɸá-bi ega$^{n'}$ másа-biamá man′de-ʞa^{n}
partly he passed he went habitually they say. And rushing with bent head he went, they having say he cut it they say bow-string

ɸa^{n}. Gañ′ki Mi$^{n'}$ aká ma^{n}ciáha áiáɸa-biamá. Kĭ Mactciñ′ge aká ábaʞu
the. And Sun the on high it had gone they say. And Rabbit the space between shoulders

3 hi$^{n'}$ ɸa^{n} názi-biamá, ánakadá-bi ega$^{n'}$. (Mactciñ′ge amá akí-biamá.) Ĭ-tci-
hair the burnt yellow they say, it was hot on it they say having. (Rabbit the reached home they say.) ĭtci.

tcí+! ʞa^{n}há, náɸingĕ-qti-ma$^{n'}$ hă, á-biamá. ⊥ucpaɸa^{n}+! i$^{n'}$ña-ɸingĕ′-qti-ma$^{n'}$
tci+! O grandmother, burnt to nothing very I am . he said they say. O grandchild! for me is burnt to nothing very I am

eska$^{n'}$+! á-biamá. Ceta$^{n'}$.
I think! she said they say. So far.

NOTES.

13, 7. aɸai te a^{n}. The conclusion of this sentence seems odd to the collector, but its translation given with this myth is that furnished by the Indian informant.

13, 11. ha^{n}+ega^{n}tcĕ-qtci. The prolongation of the first syllable adds to the force of the adverb "qtci." The translation may be given as "*ve--ry* early in the morning."

14, 1. hebe ihe aɸe-hna^{n}-biama. The Rabbit tried to obey the Sun, but each time that he attempted it he was so much afraid of him that he passed by a little to one side. He could not go directly to him.

14, 2. ma^{n}ciaha aiaɸa-biama. When the Rabbit rushed forward with bowed head, and cut the bow-string, the Sun's departure was so rapid that "he had *already* gone on high."

14, 3. ĭtcitci+, an intj., showing that the speaker was in pain, caused in this case from the heat of the Sun's rays. See myth of the Sun and Moon.

The sentence at the end of the translation was given in ɸegiha by the narrator; but the collector failed to write it. Hence it has no equivalent in the text.

TRANSLATION.

Once upon a time the Rabbit dwelt in a lodge with no one but his grandmother. And it was his custom to go hunting very early in the morning. No matter how early in the morning he went, a person with a very long foot had been along, leaving a trail. And he (the Rabbit) wished to know him. "Now," thought he, "I will go in advance of the person." Having arisen very early in the morning, he departed. Again it happened that the person had been along, leaving a trail. Then he (the Rabbit) went home. Said he, "Grandmother, though I arrange for myself to go first, a person anticipates me (every time). Grandmother, I will make a snare, and I will catch him." "Why should you do it?" said she. "I hate the person," he said. And the Rabbit departed. When he went, again had the footprints gone along. And he lay waiting for night (to come). And he made a noose of a bow-string, putting it in the place where the footprints used to be seen. And it came to pass that he reached there very early in the morning for the purpose of looking at his trap. And it happened that he had caught the Sun. Running very fast, he went homeward to tell it. Said he, "Grandmother, I have caught something or other, but it scares me." "Grandmother I wished to take my bow-string, but I was scared every time," he said. He went thither with a knife. And he got very near it. "You have done wrong. Why

have you done it? Come hither and untie me," said the Sun. The Rabbit, although he went thither, was afraid, and kept on passing partly by him (or, continued going by a little to one side). And making a rush, with his head bent down (and his arm stretched out), he cut the bow-string with the knife. And the Sun went on high. And the Rabbit had the hair between his shoulders scorched yellow, it having been hot upon him (as he stooped and cut the bow-string). (And the Rabbit arrived at home.) "I am burnt. O, grandmother! the heat has left nothing of me," said he. She said, "Oh, my grandchild! I think that the heat has left to me nothing of him!" (From that time the rabbit has had a singed spot on his back, between the shoulders.)

HOW THE RABBIT KILLED THE BLACK BEARS

OMAHA VERSION, BY J. LA FLÈCHE.

Mactciñ′ge amá iɬa$^{n'}$ ¢ɬa^{n}ba ĕdí akáma ɬígɢ¢e júgigɢ¢e. Wasábe ɬíñ
Rabbit the his grand- mother too there was, they say he dwelt in a lodge he with his own Black bear vil- lage

¢a^{n}ɬá ¢ájī-ă hĕ′, iɬa$^{n'}$ aká egá-biamá. Wasábe amá níkaci^{n}ga wawéqaqaí
the to go not . his grand- mother the she said that to him, theysay. Black bear the (pl.) men they are laughers at them

hĕ. Ĕ′di ¢ájī-ă hĕ′. Íɢiqáqa taí hĕ. Wasábe níkagahi ¢iñké ɖáhe céhiɢe- 3
. There go not . They laugh at you will . Black bear chief the hill that dis- tant

¢an′di ɬíi hĕ, á-biamá. Ĕ′ɬa ¢ajī-ă hĕ′, á-biamá. Égi¢e man′de gɢíza-bi
the (ov.) at he pitches his tent . she said they say. Thither go not . she said they say. It came to pass bow he took his own, they say

ega′ ĕ′di a¢á-biamá Mactciñ′ge. Wasábe níkagahi ¢iñkĕ′di Mactciñ′ge
having there he went they say Rabbit. Black bear chief the—to Rabbit

amá ĕ′di ahí-biamá. ɬíjébe ĕ′di a-í-naji$^{n'}$ ɬī xagé gaxá-biamá Mactciñ′ge. 6
the (mv.) there ar- rived they say. Door there he came to and stood at when crying he made they say Rabbit.

Mactciñ′ge, eáta^{n} ¢axáge ă, á-biamá Wasábe aká. A$^{n'}$ha^{n}—negíha—wa-
Rabbit, why you cry ? he said they say Black bear the. Yes . O mother's brother old

′újiñga aká—¢inégi—Wasábe—¢iñkĕ′ɬa—ma^{n}¢i$^{n'}$-ă hĕ—aí éga^{n}—a^{n}¢a$^{n'}$husai
woman the your moth- er's brother Black bear the—to walk thou . she said having she scolded me

ega$^{n'}$—pí hă, á-biamá Mactciñ′ge aká. Égi¢e nan′de masániaɬa gɢiñ′-gă 9
having I have been coming . he said they say Rabbit the. It came to pass side of the lodge on the other side sit thou

há, á-biamá Wasábe aká. Égi¢e Mactciñ′ge ĕ′di gɢi^{n} ¢iñké amá. Ha$^{n'}$
. he said they say Black bear the. It came to pass Rabbit there he was sitting, they say. Night

ɬī Mactciñ′ge áci a¢á-biamá. Áci ahí-bi ega$^{n'}$ ɬíjébe égaxĕ′-qti já-biamá
when Rabbit out of doors he went they say. Out of doors ar- rived they say having door round about very dunged, they say

Mactciñ′ge aká. Haú! iñgɢé wiwíɬa, a$^{n'}$ba wíuɬañ′ga uɢágɢa′á′a taí hă, 12
Rabbit the. Well! faeces my own, day as soon as you give the scalp- yell will

á-biamá Mactciñ′ge aká. A^{n}′ba wíuɬañga égiɸe níaci^{n}ga hégají-qti ugɸá‘a‘á-
he they say said Rabbit the. Day as soon as it came to pass person not a few very gave the scalp-yell

biamá. Negíha, níkaci^{n}ga hégactĕwa^{n}′jĭ cka^{n}′awaɸaí hă, á-biamá Ma-
they say. O mother's brother person a few—not at all they cause us to move . said they say Rab-

3 ctciñ′ge aká. ɸéɸu skéwa^{n}-qti aja^{n}′ ɸa^{n}′ja ĕ′be cka^{n}′a^{n}ɸĕ tá, á-biamá
bit the. Here a long while very I lie though who make me move shall? said, they say

Wasábe aká. Éde níaci^{n}ga hégají-qti ugɸá‘a‘á-biamá bɸúga-qti. Gañ′ki
Black bear the. But person not a few very gave the scalp-yell they say all very. And

áci aɸá-biamá Wasábe amá, níkaci^{n}gá-bi eɸéga^{n}-bi ega^{n}′. Áci hí wíuɬañ-
out of doors went they say Black bear the (mv.), person (See Note). thought they say having. Out of doors ar- as soon rived

6 gá-qti Wasábe t′éɸa-biamá Mactciñ′ge aká. Negíha, t′éɸiɸĕ′-qti-a^{n}′i, á-bi-
as very Black bear he killed, they say Rabbit the. O mother's brother they kill very thee said, they

amá Mactciñ′ge aká. T′éɸa-bi ega^{n}′ agɸá-biamá. Kĭ ɻí tĕ′ɬa akí-biamá.
say Rabbit the. Killed him they say having he went homeward they say. And lodge at the he reached home, they say.

Ɣa^{n}há, Wasábe níkagahi t′éaɸĕ hă, á-biamá. Áqta^{n} t′éwaɸáɸĕ tá. T′écĕ tĕ
O grand-mother Black bear chief I have killed him . he said they say. How possible you kill them shall? Killing the

9 píbajĭ hĕ, á-biamá. Ɣa^{n}há, t′éaɸĕ hă. Añgáɸe taí, á-biamá. (See Waji^{n}-
bad . she said they say. O grandmother, I have killed him . We go will, be said they say.

ska's version.) Wa‘újiñga ĕ′di júgɸe ahí-biamá. Ɣa^{n}há, céĕ hă, á-biamá.
Old woman there she with him arrived, they say. O grandmother that is it . he said they say.

A^{n}′ha^{n} ɬúcpaɸa^{n}′, ca^{n}′ hĕ, á-biamá. ʤáda-bi ega^{n}′ ‘i^{n}′ agɸá-biamá. Akí-
Yes O grandchild, enough . said she, they say. Carved it they say having carrying on the back they went homeward, they say. Reached home

12 bi ɣĭ Mactciñ′ge aɸá-biamá Wasábe can′de aɸi^{n}′-bi ega^{n}′. Wasábe ɬíi
they say when Rabbit went they say Black bear scrotum he had they say having. Black bear village

ɸa^{n}ɬá ahí-bi ɣĭ, Mactciñ′ge tí hă, Mactciñ′ge tí hă, á-biamá. Za‘ĕ′-qti-
the—to arrived they say when, Rabbit has come ! Rabbit has come ! said they say. Uproar very

a^{n}′-biamá. A^{n}′ha^{n}, atí hă. Íubɸa atí hă, á-biamá Mactciñ′ge aká. Haú!
they say. Yes, I have come . I tell news I have come . said they say Rabbit the. Well!

15 Mactciñ′ge íuɸa tí éĕ hă, á-biamá. Wasábe bɸúga-qti ĕ′di ahí-biamá.
Rabbit to tell news has come he says . said they say. Black bear all very there arrived they say.

Ákié-qti ahí-biamá ɬíaɬa. Ké, íuɸá-gă hă′, á-biamá. A^{n}′ha^{n}, íubɸa tá
Standing very close together ar- rived they say at the lodge Come, tell the news . said they say. Yes, I tell news will

miñke hă, á-biamá Mactciñ′ge aká. Wasábe níkagahi úju ɸiñké níaci^{n}ga
I who . said they say Rabbit the. Black bear chief principal the person

18 áhigí-qti ĕ′di ahí-bi ega^{n}′ t′éɸa-biamá, á-biamá Mactciñ′ge aká. Níkagahi
many very there ar- rived they say having they killed him they say, said they say Rabbit the. Chief

añgúɬai t′éɸa-biamá, á-biamá Wasábe amá. Wasábe amá bɸúga-qti xagá-
our they have killed him they say, said they say Black bear the (pl.) Black bear the (pl.) all very cried

biamá. Níkagahi úju t'é¢ikiɕaí hnañkácĕ, can'de ɕa^{n} céĕ hă, á-bi ega$^{n'}$,
they say. Chief principal they killed for you ye who are, scrotum the that is it . said they having, say

wéti^{n}-biamá. Haú! Mactciñ'ge éwa^{n}i hă. ɕiqá-ba t'é¢ai-gă hă, á-biamá.
he hit them with it, they say. Well! Rabbit caused it . Chase him and kill him . said they say.

Wéahidĕ'-qti-áɻahí uq¢á-bi ega$^{n'}$ t'é¢a-biamá. Júga b¢úga ¢icpácpa-qti 3
Far away very at it arriving overtook him they say having killed him they say. Body whole pulled into small pieces very

ega$^{n'}$ a$^{n'}$¢a-biamá. Iɻa$^{n'}$ ¢iñkĕdi ɻáci kí-äjĭ amá Mactciñ'ge Ga^{n} iɻa$^{n'}$
having threw away they say. His grandmother the—to a long while reached home, not they say Rabbit. And his grandmother

aká ugíne a¢é ga^{n}¢á-biamá. Wa'újiñga aká uq¢úqaha ¢a$^{n'}$ g¢íza-bi ega$^{n'}$
the to seek her own to go wished they say. Old woman the woman's bag the took her own they having say

Mactciñ'ge ugíne a¢á-biamá. Águdi tĕ'di t'é¢ai tĕ ɻa$^{n'}$be téga^{n} uáne b¢éĕ 6
Rabbit to seek her own went they say. In what place the—in they killed him I see it in order that I seek it I am going

hĕ, á-biamá wa'újiñga aká. Ē'di ahí-bi ega$^{n'}$ ¢icpácpai gĕ bahí-bi ega$^{n'}$
. said she they say old woman the. There arrived they say having pieces pulled apart the picked up they having say

uq¢úqaha ¢a^{n} ɻjí ma^{n}¢i$^{n'}$-bi tĕ'di, A$^{n'}$ha^{n}, Mactciñ'ge, naxíde-¢i¢iñ'ge. ɻí
woman's bag the filling walked they say when, Yes, Rabbit, inner-ear thee—none. Lodge

gáamá naxíde-¢iñ'gai égа^{n} ĕ'di ¢ájĭ-ă hĕ, ehé ¢a^{n} ca$^{n'}$ cí égа^{n} tc'é¢i¢ai. 9
those they are disobedient as there go not . I said in the past yet you went as they killed you.

Ag¢á-biamá wa'újiñga, uq¢úqaha ¢a$^{n'}$ gi'i$^{n'}$-bi ega$^{n'}$. Akí-bi ega$^{n'}$ újiha
Went homeward, they say old woman, woman's bag the carried on her back they say having. Reached home they say having sack

¢a^{n} gamú-bi ega$^{n'}$ Mactciñ'ge ni$^{n'}$$\text{ɻ}$a-biamá. Íɕa^{n}ba^{n} ¢ájĭ-ă hĕ. ɻí ¢a^{n}
the emptied by pouring out having Rabbit alive they say. A second time go not . Village the

naxíde-¢iñ'gai hĕ, á-biamá. Mactcíñ'ge aká, B¢é tá miñke, e¢égа^{n}-biamá. 12
they are disobedient . said she they say. Rabbit the, I go will I who, he thought they say.

Man'de g¢íza-bi ega$^{n'}$ a¢á-biamá Wasábe ɻíi ¢a^{n} ahí-bi tĕ'di Wasábe
Bow took his own they say having went they say. Black bear village the arrived, they say when Black bear

wi^{n} ha$^{n'}$b¢a-biamá. Wasábe xagĕ'-qti-hna$^{n'}$ naji$^{n'}$-biamá. Cĭ, áta^{n} aja$^{n'}$,
one had a dream, they say. Black bear crying very habitually stood they say. And why you do it?

á-biamá. Ha$^{n'}$ab¢é-de píäjĭ hégajĭ i¢áha^{n}b¢é hă. B¢úga-qti t'éawa¢aí 15
said, they say. I had a dream but bad not a little I dreamed about it . All very they killed us

i¢áha^{n}b¢é hă. A$^{n'}$ha^{n}, wí eu t'éa^{n}¢ai i¢áha^{n}b¢é hă, á-biamá. Úa^{n}¢iñ'ge
I dreamed about it . Yes, I too me—they killed I dreamed about it . said they say. he To no purpose

ha^{n}¢ab¢é hă. Áqta^{n} b¢úga t'éawá¢ĕ tába. Wasábe amá níkaci^{n}ga enáqti
you had a dream . How possible all they kill us shall? Black bear the (pl.) human beings alone very

wá¢atá-biamá; áda^{n} Mactciñ'ge níkaci^{n}ga wíukí-bi ega$^{n'}$ b¢úga-qti 18
they ate them they say; therefore Rabbit mankind sided with them, they say having all very

t'éwa¢ĕ ga^{n}¢á-biamá. Wasábe ɻíi ¢a^{n} ĕ'di ahí-bi ega$^{n'}$ ha$^{n'}$da^{n} ɻíi ¢a^{n}
to kill them desired they say. Black bear village the there arrived, they say having night-during village the

égaxĕ-qti já-biamá Mactciñ'ge aká. Haú! iñg¢é wiwíɻa, a$^{n'}$ba sa$^{n'}$ tihé
round about very dunged, they say Rabbit the. . Well! fæces my own, day distant white approaches suddenly

ɔɪ́ ugɸá'a'ái-gă, á-biama. Wasábe bɸúga t'éaⁿwaⁿ′ɸĕ tai hă á-biamá.
when give ye the scalp-yell, said, they say. Black bear all we kill them will . said they say.

Wítaⁿɸiⁿ′-qti wa'iⁿ′abaⁿ tá miñke hă. Ékitaⁿ ugɸá'a'ái-gă hă, á-biamá.
I at the first very I give the attacking cry will I who . At the same time give ye the scalp-yell . said they say.

3 Aⁿ′ba úwaɬañga wa'iⁿ′baⁿ-biamá Mactciñ′ge aká. Bɸúga-qti ugɸá'a'á-
Day as soon as he gave the attacking cry they say Rabbit the. All very they gave the scalp-yell

biamá níaciⁿga amá. Wasábe bɸúga áci ahí-biamá. Bɸúga-qti t'éwaɸá-
they say person the (pl.). Black bear all out of doors they came, they say. All very they killed them

biamá Wasábe-má. Núga wiⁿ · miⁿ′ga wiⁿ edábe ugácta-biamá. Wasábe
they say Black bear the (pl.). Male one female one also remained they say. Black bear

6 naⁿ′ba-má Mactciñ′ge úɸaⁿ-biamá. Mactciñ′ge amá úwakiá-biamá Wa-
two the (pl.) Rabbit them he took hold of, they say. Rabbit the (mv.) talked with them they say Black

sábe-má. ɸipíbajĭ egaⁿ′ wagɸícka enáqti wahnáte taité, á-biamá.
bear the (pl.). You bad being insect only very you eat shall surely, he said they say.

Wanáxi ɸiɸiñ′ge taité. Iⁿ′naⁿhá winégi edábe ɸíɸate taité. Wasábe
Spirit you have none shall surely. My mother my mother's brother also they eat you shall surely. Black bear

9 eɸíge taité. Maⁿɸiⁿ′i gă. Cetaⁿ′.
they say to you shall surely. Walk ye. So far.

NOTES.

15, 2. ega-biama, fr. ege: to be distinguished from ga-biama.

15, 3. đahe cehiɸeɸandi. Let A denote the place of the speaker; B, đahe cekĕ, that visible long hill, a short distance off; b, đahe ceɸaⁿ, that visible curvilinear hill, a short distance off; C, đahe cehikĕ, that visible long hill, reaching a point farther away; c, đahe cehiɸaⁿ ditto, if curvilinear; D, đahe cehiɸcekĕ, that visible long hill, extending beyond đahe cekĕ, and đahe cehikĕ; d, đahe cehiɸceɸaⁿ, that visible curvilinear hill, extending beyond đahe ceɸaⁿ and đahe cehiɸaⁿ.

A (line of vision) B | - - - - C | - - - - - D | ;

A (line of vision) - - - - | B | - - - - - | C | - - - - - | D | ;

or, A (line of vision) - - - - ⓑ - - - - - - ⓒ - - - - - - ⓓ.

15, 7. aⁿhaⁿ—negiha, etc. The Rabbit spoke as children sometimes do when crying.

16, 1. hegajiqti, pronounced he+gajiqti by the narrator.

16, 2. hegactewaⁿjĭ, pronounced he+gactewaⁿjĭ by the narrator.

16, 4. bɸugaqti, pronounced bɸu+gaqti by the narrator.

16, 5. niaciⁿga-bi eɸegaⁿ-bi egaⁿ. The -bi after niaciⁿga shows that the Black bear, while he thought that there were men outside, had not seen them. See the Oto version of this myth, to appear hereafter in "The Iowiere Language, Part I."

TRANSLATION.

There was a Rabbit and his grandmother, too; he dwelt in a lodge with her. His grandmother said that to him: "Go not to the village of Black bears. The Black bears are abusers of men. Go not thither. They will abuse you. The Black bear

chief has a lodge on a hill extending beyond that one in sight. Do not go thither," said she. And taking his bow, the Rabbit went thither. The Rabbit reached the chief of the Black bears. When he got there, and was standing by the door, the Rabbit pretended to be crying. "Rabbit, why do you cry?" said the Black bear. "Yes,—O mother's brother—the old woman—said—'Go to—your mother's brother—the Black bear'—and, having—scolded me—I have been coming hither," he said. At length the Black bear said, "Sit by the side of the lodge on the other side of (the fire-place)." And it came to pass that the Rabbit was sitting there. At night the Rabbit went out of the lodge. Having gone outside, the Rabbit dunged all around the door. "Well, my own fæces," said the Rabbit, "you will please give the scalp-yell as soon as it is day." As soon as it was day, behold, a very great multitude of persons gave the scalp-yell. "O mother's brother! an exceedingly large number of men dislodge us," said the Rabbit. "Though I should lie here a very long period (or, for many years), who could possibly dislodge me (or, cause me to move)?" said the Black bear. But every one of a large number of persons gave the scalp-yell many times. And thinking that it was people, the Black bear went out of the lodge. The Rabbit killed (wounded) the Black bear just as soon as he got outside. "O mother's brother! they have indeed killed you," said the Rabbit. Having killed him, he went homeward. And he reached his home at the lodge. "O grandmother! I have killed the Black bear chief," said he. "How would it be possible for you to kill him? To kill him is bad (or difficult)," she said. "Grandmother, I have killed him. Let us go (thither)," said he. The old woman arrived there with him. (See Waji'ska's version.) "Grandmother, this is he." "Yes, my grandchild, it will do," said she. Having cut up the body, they carried it homeward on their backs. When they reached home, the Rabbit departed, carrying the scrotum of the Black bear. When he reached the village of the Black bears, they said: "The Rabbit has come! The Rabbit has come!" They made a great uproar. "Yes, I have come to tell news," said the Rabbit. "Halloo! the Rabbit has come, he says, to tell news." All of the Black bears went thither (to the lodge where the Rabbit was). They were at the lodge in great crowds. "Come, tell us the news," said they. "Yes, I will tell the news," said the Rabbit. "A great many persons, it is said, went to the principal chief of the Black bears, and killed him," said the Rabbit. "Our chief has been killed," said the Black bears. All the Black bears cried. "Ye who have had your head-chief killed, here is his scrotum." Having said this, he struck them with it. "Halloo! The Rabbit is to blame. Chase him and kill him," said they. They got to a place at a very great distance, and overtaking him, they laid hold of him, and killed him. They tore all of his body into small fragments, and threw them away. When a great while had elapsed, the Rabbit had not come home to his grandmother. And his grandmother wished to go and seek for him. The old woman took her bag, and went to search for the Rabbit. Said the old woman, "I go to search for him, that I may see the place where he was killed." Having reached there, she picked up the scattered pieces; and as she walked along putting them into the bag, she was saying: "Yes, Rabbit, you were disobedient. I said 'Those villagers are disobedient, so do not go thither'. Yet you went, and they killed you." The old woman went homeward, carrying the bag on her back. When she reached home, she poured out on the ground the contents of the bag, and the Rabbit was alive. "Go no more. The villagers are disobedient," she said. "I will go," thought the Rabbit. He seized his bow and

departed. When he reached the Black bears' village, one Black bear had dreamed (or, had had a dream). The Black bear stood crying bitterly. They said, "Why do you do it?" Said he, "I dreamed, but I dreamed about something extremely bad. I dreamed that we were all killed. Yes, I dreamed that I too was killed." "You dreamed to no purpose. How could we all be killed?" The Black bears ate only human beings; therefore, the Rabbit, siding with mankind, wished to kill all of them. The Rabbit, having reached the Black bears' village, dunged all around it during the night. "Well! my own fæces," said he, "give ye the scalp-yell at early dawn. Let us kill all the Black bears. I will at the first give the signal for the attack. Do ye, at the same time, give the scalp-yell." As soon as it was day, the Rabbit gave the signal for the attack. The whole party of men gave the scalp-yell. All the Black bears came out. All of the Black bears were killed. One male and one female were left. The Rabbit took hold of the Black bears. The Rabbit talked with the Black bears: "You were bad, so you shall eat nothing but insects. You shall have no spirits (minds). My mothers and my mothers' brothers (that is, men and women, the whole human race) shall eat you. You shall be called Black bears (wa-sabe, the black animals). Walk ye (or depart ye)."

HOW THE RABBIT KILLED THE BLACK BEARS.

OMAHA VERSION, BY WAJIⁿ'SKA.

Mactciñ'ge iɬaⁿ' ɸiñké júgigɸe ahí-biamá Gañ'ki, ɬaⁿhá, ʇe-jéga
Rabbit his grandmother the he with his own arrived they say. And grandmother, buffalo thigh (upper leg)

kĕ 'iñ'-gă, a'-biamá. Ļúcpaɸaⁿ+! wakan'daɬiɸaí áda ⁿ naⁿ'pewaɸĕ'-qtci
the carry on your back, said he they say. O grandchild! he makes himself a deity therefore dangerous very

3 jaⁿ'i. Aⁿnaⁿ'-qiqíxe taí. Ubɸí'age, á-biamá. Kĕ', ɬaⁿhá, caⁿ ʇe-ɸítiⁿ
he lies. Me with his leg crush many times will. I am unwilling, said they say. she Come, grandmother, then buffalo rib

'iñ'-gă hă, á-biamá. Wíɳucpá! ɸigɸaⁿ'ɸiⁿ, á-biamá. ɸié ɸaⁿ aⁿ'bitcitcíje
carry on your back . said he they say. My grandchild! you are silly, said she they say. Side the me pressing on break in

taí; skíge hĕ, á-biamá. Qa-í! á-biamá, áwaɸaⁿ ɸa'iⁿ' te, á-biamá. Gaⁿ,
will; heavy . said she the say. What! said he they say, where-the you carry on your back will, said he they say. And,

6 đá ɸaⁿ 'iñ'-gă hă, cĭ á-biamá. Ļúcpaɸaⁿ! hí kĕ paí, égiɸe aⁿ'ɸaqiqíxe taí,
head the carry on your back . again said he they say. O grandchild! teeth the sharp, beware, lest me they crush by biting will,

á-biamá. Naⁿ'-ape tcábe, á-biamá. Kĭ, Haú! ɬaⁿhá, ʇe-mañ'ge kĕ 'iñ'-gă
said she, they say. I am afraid of them very said she they say. And, He! grandmother, buffalo breast the carry on your back

hă, á-biamá. Ļúcpaɸaⁿ'! céĕ hĕ, á-biamá Gañ'ki jé kĕ uɸáha gaxá-
. said he they say. O grandchild! that is it . said she they say. And *membrum virile* the joined to it he made

biamá. É gíɸa-biamá waʻújiñga. Ga^{n}, kĕ′, ɻa^{n}há, mañgɸiñ′-gă hă.
they say. That she rejoiced they say old woman. And, come, grandmother, begone .

ʻI$^{n′}$-ada^{n} mañgɸiñ′-gă hă, á-biamá Mactciñ′ge aká. [Égiɸe mi$^{n′}$da^{n}be na^{n}bá
Carry it on your back and begone . said, they say Rabbit the. [At length hour two

tĕ′di] uqɸé cakí tá miñke, á-biamá. Iɻa$^{n′}$ aká ʻi$^{n′}$ agɸá-biamá. Kĭ gañ′ki 3
at the] quickly I come home to you will I who, said I who. His grandmother the carrying on her back went homeward, they say. And then

uqɸúqa ɖamú édega^{n} gasnúg iɸa$^{n′}$ agɸaí gañ′ki jé kĕ uɻíɖahá-qti i$^{n′}$je ɸa^{n}
hollow going down hill but slipped suddenly went and *membrum virile* the pushed its way far very vagina the

iɸéɸe-hna$^{n′}$-biamá. U-ŭ+! e-hna$^{n′}$-biamá. Gañ′ki iɻúcpa ĕ′di agɸá-biamá.
went suddenly habitually they say. Oh! oh! said only they say. And her grandchild, there went homeward, they say.

Égiɸe ígiɸá-biamá. Giɻa$^{n′}$ba-biamá. Íbeta^{n} agɸá-biamá. Pĭíjĭ ínahi^{n} 6
It came to pass he found his own they say. He saw his own they say. Passing around went homeward they say. Bad truly

waʻújiñga gáxai, eɸéga^{n} agɸá-biamá. Gañki ɻí tĕɻa akí-biamá Ma-
old woman did, thinking went homeward they say. And lodge the—at reached home, they say Rab-

ctciñ′ge-i$^{n′}$ amá. Gañ′ki iɻa$^{n′}$ amá ga$^{n′}$tĕ-qti akí-biamá. Ga^{n}, Eáta^{n}
bit the. And his grandmother the (mv.) a while very reached home, they say. And Why

ma^{n}hni$^{n′}$, á-biamá. Lúcpaɸa^{n}+! ɖáɸi^{n} jiñ′ga ikágewaɸáɸe amá añ′kipai 9
you walk, said he they say. O grandchild! Pawnee young you have them for friends the (pl.) they met me

ega$^{n′}$ juañ′gɸe akí; waɸátañkiɸaí ega$^{n′}$ agɸí-májĭ. Gañ′ki kí amá ɻĭ
having with me they reached home; they caused me to eat having I did not come home. And reached home they say when

gañ′ki iɻa$^{n′}$ ɸiñké wakéga, á-biamá. Wamí hébe gía^{n}ɸa ɸéɸa-biamá.
then his grandmother the sick, she said, they say. Blood piece he threw on her sent forcibly they say.

Iɻa$^{n′}$ ɸiñké wamí-ágɸa^{n} giáxa-biamá. ɻa^{n}há, pĭäjĭ′-qtci ckáxe. Áci 12
His grandmother the blood diaper (?) he made for her they say. Grandmother, bad very you did. Out of doors

ma^{n}ɸiñ′-gă. ɻa^{n}há, áci uhañ′-gă. Cé-ɸa^{n} waɸáɻi′i^{n} ɻe-mañ′ge áci gɸáta-
walk. Grandmother, out of doors cook. That (cv. ob.) you carried it on your back buffalo breast out of doors eat your

gă hă, á-biamá. Lúcpaca^{n}+! t'eágiɸĕ′-qti-ma$^{n′}$ ená, á-biamá. Éga^{n} taté,
own . said they say. O grandchild! I kill my own very I do ! said they say. So it shall be,

iñgɸa$^{n′}$+! á-biamá Mactciñ′ge iɻa$^{n′}$ aká. 15
O first-son! said, they say Rabbit his grandmother the.

NOTES.

The above fragment of this myth was given by Waji$^{n′}$ska, an Omaha. Mr. La-Flèche admitted that there *was* such a part, but thought it could be omitted.

21, 2. egiɸe mi^{n}da^{n}be na^{n}ba tĕdi. This is evidently a modern addition, made by the narrator.

21, 11. wami hebe, etc. The Rabbit took some coagulated blood from the piece of the Black bear, and threw it suddenly against his grandmother, causing thereby the first attack of the catamenia. From that time women have been so affected; and, as in the case of the old woman they have been compelled to stay out of the lodge during that period.

TRANSLATION.

The Rabbit arrived there (where he had killed the Black Bear chief) with his grandmother. And, "Grandmother, carry the thigh on your back," he said. "O grandchild! he made himself a god, therefore he is very dangerous, even when he is lying down. He might crush me with his leg. I am unwilling," said she. "Come, grandmother!" said he, "then carry the ribs on your back." "My grandchild, you are foolish. The ribs will break in my side; they are heavy," she said. "What! where is the part which you will carry on your back?" he said. And, "Carry," said he, "the head on your back." "O grandchild! the teeth are sharp, and they might crush me," she said. "I am very much afraid of them," said she. And he said, "Come, grandmother, carry the breast on your back." "O grandchild! that is it," said she. And he made the *membrum virile* to be with it. The old woman rejoiced on account of that. And the Rabbit said, "Come, grandmother, begone. Carry it on your back and begone." "By and by [in two hours] I will come home to you quickly," said he. His grandmother went homeward carrying it on her back. And then she would have gone down hill at a valley, but she slipped suddenly as she went homeward, and the *membrum virile* penetrated as far as the *os tincæ*. "U-ŭ+!" she continued saying. And her grandchild came to her on his way home. At length he found her. He saw her. He passed around (avoided) her, and went homeward. "The old woman has done very wrong," thought he as he went homeward. And the Rabbit reached his home at the lodge. And after a great while his grandmother arrived at home. And he said, "Why have you been walking?" (Or, "What was the matter with you?") "O grandchild! some young Pawnees, your friends, having met me, went home with me (that is, they took her to their home). As they made me eat, I did not come home." And when they reached home his grandmother said that she was sick. He threw pieces of blood on her with sudden force. He made a catamenial cloth for his grandmother. "Grandmother, you have done very wrong. Go out of doors. Grandmother, cook out of doors. Eat your own piece out of doors, that breast which you carried on your back," said he. "O grandchild! I have killed my own (relation or property)!" said she. "It shall surely be so, Iūgϕa^{n}," said the Rabbit's grandmother.

HOW THE RABBIT KILLED A GIANT.

OBTAINED FROM FRANK LAFLÈCHE.

	¸Láqti-gíkidábi	aká	ĕdedí	akáma.	Waníɬa	dáda^{n}	t'éwaϕaí	éctĕwa$^{n'}$			
	Deer-they-shoot-for-him	the	there	was, they say.	Animal	what	they killed	notwithstanding			
	ína^{n}pe-hna$^{n'}$i	'í-biamá.	Kĭ	má	tíhe	amá	ɣĭ	cka$^{n'}$ϕĕ	aϕá-biamá.		Kĭ
	fearing him on account of it	habitually	they gave to him, they say.	And	snow	was lying, they say	when	to dislodge (game)	went	they say.	And
3	Mactciñ'ge-i$^{n'}$	amá	ctĭ	ĕ'di	aϕá-biamá.	Gata$^{n'}$-qti	t'éwaϕĕ	etéga^{n}i	áha^{u}		
	Rabbit	the (mv.)	too	there	went	they say.	At last	to kill them	apt	I	

eɕégaⁿ-bi ɤĭ ĕ′di aɕá-biamá Ⱡáqti-gíkidábi aká. Kĭ Mactciñge-iⁿ′ amá
thought he they say when there he went, they say Laqti-gikidabi the. And Rabbit the (mv.)

ꝉucí waná'aⁿ-bi egaⁿ′ ĕ′di aɕá-biamá. Égiɕe níaciⁿga naⁿ′ba ꝉáqti kíde
sound of shooting he heard they say having there went they say. It came to pass person two deer shooting

t'ćɕĕ akáma, ᗡáda-báji najiⁿ′ akáma. Kagéha, ᗡádegaⁿ′i-gă hă. Éátaⁿ 3
had killed it, they say, cutting it not were standing, they say. Friend, do cut ye it . Why

ɕanájiⁿi ă, áb egaⁿ ᗡáde átiaɕĕ′-qti-aⁿ′-biamá. Kagéha, égaⁿi édegaⁿ
do ye stand ? said, they say having to cut it up he began quickly very they say. Friend, it is so but

Ⱡáqti-gíkidábi amá wíaⁿnaⁿpaí hă. Cí+cte! á-biamá Mactciñ′ge-iⁿ′ aká.
Laqti-gikidabi the we fear them . Fie! said, they say Rabbit the.

Ⱡáqti-gíkidábi út'e ɕiñgé adaⁿ naⁿ′ɕapaí ă. ᗡádai-gă. Waɕá'iⁿ taí hă, 6
Laqti-gikidabi death he has none therefore you fear him ? Cut ye it up. You carry it on your backs will .

á-biamá. Gañ′ki ᗡádab egaⁿ′ úꝉiⁿ ɤiɤáxa-biamá. ℭictaⁿ′-qti-bi ɤĭ Ⱡáqti-
said he they say. And cut it up, they say having packs made for themselves they say. They finished very they say when Laqti-

gíkidábi amá atí-biamá. Kĭ ꝉáqti dúba mí-wagɕaⁿ-máma. Ⱡáckahi
gikidabi the (mv.) had come, they say. And deer four he was carrying them in his belt, as he moved. Oak tree

ꝉañgá-qti man′dĕ aɕiⁿ′ amáma. Aⁿɕaⁿ′ɕanaⁿ′pa-bájĭ íɕanahiⁿ′i ă. Wiⁿ′aⁿwa 9
large very bow he was having, they say. Are ye not afraid of me ye truly ? Which

hnañkácĕ éɔniⁿi ă. Cćaká Mactciñ′ge-iⁿ′ aká ᗡáde wágaji egaⁿ′ aⁿᗡádai
ye who ye are that ? That one Rabbit the to cut it up told us having we cut it up

hă, á-biamá naⁿbá aká. Éátaⁿ aⁿɕác'ajĕ′-qtci-i ă, á-biamá. Mactciñ′ge-iⁿ′
. said, they say two the. Why do ye take it in my presence, without hesitation ? said they say. he Rabbit

pĕjí′-qtci! ictá ꝉañ′ga pĕjí′-qtci! í jáꝉa pĕjí′-qtci! E'aⁿ′-qti ćɔniⁿ áda", 12
bad very! eye big bad very! mouth forked bad very! What great (person) that you are ?

á-biamá Mactciñ′ge-iⁿ′ aká Qɕíäjĭ najiñ′-gă. Égiɕe wamí uwídítaⁿ té.
said, they say Rabbit the. Uttering nothing stand. Beware blood I press you down in lest.

Cí+cte! wamí aⁿwaⁿ′bitañ′gă. ℭikúɕa-gă, ɕikúɕa-gă ché hă. Wamí
Fie! blood press me down in. Hurry, hurry, I say . Blood

aⁿwaⁿ′bitañ′-gă ehé hă, Ⱡaqti-gíkidjábi-ă. ɤu'ĕ′ aɕáb egaⁿ′ wamí ubítaⁿ- 15
press me down in I say , Laqti-gikidabi O! Rushing went, they say having blood pressed him down in

biamá Ⱡáqti-gíkidábi aká. Wamí áɕahahá-qtci páhaⁿ-biamá Mactciñ′ge-iⁿ′
they say Laqti-gikidabi the. Blood streaming from him in all directions arose they say Rabbit

aká. Cí+cte! áb egaⁿ′ cĭ ákiɕá-biamá Ⱡáqti-gíkidabi aká. ℭćama naⁿ′-
the. Fie! said, they say having again he attacked him, they say Laqti-gikidabi the. These fear

ɕipaí egaⁿ′ áɕikíɕa-bájĭ-hnaⁿ′i; wí naⁿ′wipa májĭ egaⁿ′ áwikíbɕa tá miñke. 18
thee because they do not attack thee habitually I I fear the not because I attack thee will I who.

Qɕíäjĭ najiⁿ′i-gă. Égiɕe máxe wíᗡijaⁿ te há. Máxe aⁿwaⁿ′bijañ′-gă.
Uttering no sound stand ye. Beware, sky I blow you into lest . Sky blow me into.

ℭikúɕa-gă, Ⱡáqti-gíkidábi-ă. Mactciñ′ge-iⁿ′ ɕizáb egaⁿ′ máxaꝉa bihíɕa
Hurry, Laqti-gikidabi O! Rabbit he took, they say having into the sky he blew him

iɸéɸa-biamá. Na^{n}jájadje ɸugí amá. Kĭ kañ′gĕ-qtci gɸí ɤĭ cĭ bihíɸa
with sudden force they say. Kicking out his legs he was coming back. And near very he had come back when again he blew him

iɸéɸa-biamá. Ca$^{n'}$ éga^{n} bihíɸa iɸéɸĕ naji$^{n'}$-biamá ⊥áqti-gíkidábi aká.
with sudden force they say. For some time he blew him with sudden force he stood they say ⊥aqti-gikidabi the.

3 Ata$^{n'}$-qti tan′de áata^{n} ctéctĕwa$^{n'}$ t′éwiɸĕ tá miñke, á-biamá Mactciñ′ge-i$^{n'}$
Whenever ground I tread on it soever I kill thee will I who, said, they say Rabbit

aká Égiɸe ⊥áqti-gíkidábi aká ujéɸa amá. Mactciñ′ge-i$^{n'}$ aká tan′de kĕ
the. It came to pass ⊥aqti-gikidabi the was weary they say. Rabbit the ground the

áta^{n}-biamá. Kĭ man′dĕ kĕ gɸíza-biamá. Kĭ ⊥áqti-gíkidábi kída-biamá.
trod on they say. And bow the took his own they say. And ⊥aqti-gikidabi he shot at they say.

6 Kĭ ictá-qti ɸa^{n} ′ú-biamá. Kĭ ⊥áqti-gíkidábi t′é amá. Kĭ ɸéamá ta$^{n'}$-
And eye very the he wounded him, they say. And ⊥aqti-gikidabi was dead, they say. And these na-

wañgɸa$^{n'}$ amá gíɸĕ-qti-a$^{n'}$-biamá. Kĭ Mactciñ′ge-i$^{n'}$ amá agɸá-biamá.
tions the rejoiced very they say. And Rabbit the (mv,) went homeward, they say.

Akí-bi ɤĭ′jĭ ikɑa$^{n'}$ ak ĕdedí akáma. ⊻a^{n}há, ⊥áqti-gíkidábi t′éaɸĕ hă,
Reached home, they say when his grandmother the there she was, they say. Grandmother, ⊥aqti-gikidabi I killed him .

9 á-biamá. Ictá pĕjĭ-qtci! ce t′éɸĕ úmaká-qtci-bájĭ, á-biamá ikɑa^{n} aká.
said he they say. Eye bad very! that to kill easy very not, said she they say his grandmother the.

⊻a^{n}há, t′éaɸe-ga^{n} céhe hă, á-biamá Mactciñ′ge-i$^{n'}$ aká.
Grandmother, I killed him so I say that . said, they say Rabbit the.

NOTES.

This is but a fragment of the original myth, being all that Frank remembered. He said that more followed the killing of the giant; and Mr. Sanssouci related a part that precedes what is given here.

23, 3. ɖadega^{n}i-gă, contr. from ɖade ega^{n}i-gă. So ab ega^{n}, from á-bi ega^{n}; ɖada-b ega^{n}, from ɖada-bi ega^{n}; aɸa-b ega^{n}, and ɸiza-b ega^{n}, in this myth.

23, 11. a^{n}ɸac′aje, equal to ie tĕ a^{n}ɔnajuajĭ (in the 9th myth).

TRANSLATION.

There was (a giant called) ⊥aqti-gikidabi (He-for-whom-they-shoot-Deer). No matter what animals they killed, they always gave them to him, being afraid of him (that is, afraid not to give him the game). And when snow was lying (on the ground), they went to dislodge the game from their coverts. And the Rabbit too went thither. And when he thought "At last they will be apt to kill him (⊥aqti-gikidabi)!" ⊥aqti-gikidabi went thither. And the Rabbit heard the sounds of shooting; so he went thither. It came to pass that two men had shot and killed a deer; and were standing without cutting it up. "Friends, do cut it up. Why do you stand?" Having said this, he commenced very quickly to cut it up. "Friend, it is so, but we are afraid on account of ⊥aqti-gikidabi." "For shame!" said the Rabbit. "Do you fear ⊥aqti-gikidabi because he is immortal? Cut it up. You can carry it on your backs," said he. And having cut it up, they made packs for themselves. Just when they had finished it,

ʟaqti-gikidabi came. And he carried four deer in his belt. He walked, having a very large oak tree for a bow. "Are ye not truly afraid of me when ye see me? Which kind of persons are ye?" (said the giant). "That one, the Rabbit, commanded us to cut it up, and so we cut it up," said the two. "Why do ye take it before me, and that without hesitation?" said he. "You very bad Rabbit! You very bad big-eyes! You very bad forked-mouth!" "What great (man) are you (that you talk so? or, what is the great trouble that affects you, that you talk thus)?" "Stand still, else I will press you down in the blood" (said ʟaqti-gikidabi). "Shame on you! Press me down in the blood. Hurry, hurry! I say, you ʟaqti-gikidabi!" Rushing on him, ʟaqti-gikidabi pressed him down in the blood The Rabbit arose with the blood streaming from him in all directions. (The Rabbit) having said, "Shame on you!" ʟaqti-gikidabi attacked him again. "These fear you, so they do not attack you! I do not fear you, so I will attack you" (said the Rabbit). "Stand ye still, lest I blow you up into the sky" (said the giant). "Blow me up into the sky! Hurry, O ʟaqti-gikidabi!" Having seized the Rabbit, he blew him up into the sky with sudden force. He was coming down (hither, to earth) with his legs kicking out repeatedly. And when he (the Rabbit) had come back very near (to earth), he (the giant) blew him up again with sudden force. And so ʟaqti-gikidabi stood for some time, blowing him up into the sky again and again with sudden force. "Whensoever I tread on the ground again I will kill you," said the Rabbit. It came to pass that ʟaqti-gikidabi was weary. The Rabbit trod on the ground. And he took his bow. And he shot at ʟaqti-gikidabi. And he wounded him right in the eye. And ʟaqti-gikidabi was dead. And these nations rejoiced very much.

And the Rabbit went homeward. When he arrived at home, his grandmother was there. Said he, "O grandmother! I have killed ʟaqti-gikidabi." "You very bad eyes! It is not at all easy to kill that one," said his grandmother. "Grandmother, I say that because I have killed him," said the Rabbit.

HOW THE RABBIT WENT TO THE SUN.

Obtained from Nuda$^{n'}$-axa.

Pahañ'ga tĕ'di aɸá-biamá Mactciñ'ge amá. ꓘa^{n}há, máca^{n} uáꓘine
Before when went they say Rabbit the (mv.). Grandmother, feathers I hunt for myself

bɸé tá miñke, á-biamá. Íɸiatc' íciatc'é+! máca^{n} áwakĕ'di úmaká-qtci
I go will I who said, they say. (Fem. intj. of wonder, &c.) feathers in what place easy very

íɸaɸĕ tada$^{n'}$+, á-biamá. Ga^{n} aɸá-biamá, tan'de áɸitá-qtci sna$^{n'}$sna^{n}-qtci
you find will I said they say. And he went they say ground going by a near way very level very

ga^{n} xagé aɸá-biamá. Négi-haú+!! négi-haú+!! é-hna^{n} aɸá-biamá. Unaí
so crying he went they say. Mother's brother O!! mother's brother O!! saying he went they say Seeking him

amá Qiɸá amá e ma$^{n'}$xe íbisande atá-qti gawi$^{n'}$xe amáma. Ma^{n}ɸi$^{n'}$-
the ones who Eagle the (pl.) that sky pressing against far (beyond) very were flying round and round, they say. They walked

biamá akíwa ca^{n} ɻi-ɗáɻuwi^{n}xe ga^{n} ma^{n}ɸi$^{n'}$-biamá. ɸéamá a$^{n'}$ɸize tá
they say both and turning themselves around so they walked they say. These me-take will

amá, á-biamá. Húta^{n}-hna$^{n'}$-biamá Qiɸa amá: T-t-t-t-t, é-hna^{n}-biamá. Égiɸe
the (pl.) said they say he Crying they say Eagle the (pl.) said only they they say. It came to pass

3 áma amá iénaxíɸe a-í-biamá paháciaɻa. Ga^{n} ɸizá-biamá. Ga^{n} aɸi$^{n'}$ agɸai′
other one the (mv.) to attack him coming was they say up above. And him took him they say. And having him went homeward.

tĕ. Ga^{n} âɸi$^{n'}$ akí-biamá. Ma$^{n'}$xe kĕ paháciaɻa aɸi$^{n'}$ akí-biamá. Égiɸe
And having him they reached home, they say. Sky the (horizontal) up above having him they reached home, they say. It came to pass.

ɻi ĕdedí té amá I^{n}dádi wanágɸe úda^{n} ínahi^{n} aɸi$^{n'}$ gɸí hă, á-biamá (Qiɸá-
lodge it was there they say. My father domestic animal good truly having him has come home said they say he (Eagle

6 jiñga aka). Ga^{n}, Ji^{n}ɸéha, qta$^{n'}$ɸiɸĕ teábe, á-biamá Qiɸájiñga aká. Ga$^{n'}$-
little the). And, O elder brother, we love thee very much, said, they say Eaglet the. I (mv.)-

aɸi^{n}hé-hna^{n} ɸa$^{n'}$ja ĕbe qta$^{n'}$ɸĕ teé, á-biamá (Mactciñ′ge aká.). Ga^{n} mañ′gɸe
for some time only though who love me will, said they say he (Rabbit the). And erect

jé-musnade ga^{n} gɸi$^{n'}$-(biamá). E qtáɸai Qiɸájiñga amá, úda^{n}-qti-hna$^{n'}$-
on his hind legs thus sat (they say). That they loved Eaglets the (pl.) good very only

9 biamá. Ga^{n} gá-biamá: É áwatĕta^{n} ɸatí, á-biamá (Qiɸájiñga aká). Ca$^{n'}$ ga$^{n'}$
they say. And said as follows: they say: That whence (?) have you come he said they say (Eaglet the). For no special reason

tan′de áɸiɻa ma^{n}bɸi$^{n'}$-de ɸiádi ga^{n} a$^{n'}$ɸizai, á-biamá. Ga^{n}, ɸiádi a$^{n'}$ba ata$^{n'}$
ground across by a near way I walked when your father thus took me, he said they say. And, Your father day what time

tĕ′di gɸí-hna^{n}i ă, á-biamá (Mactciñ′ge aká). I^{n}dádi amá mi^{n} áɸa‘abĕ′-qti
at back has come habitually ? he said they say (Rabbit the). My father the (mv.) sun going slanting very

12 hí tĕ′di ĕ′di agɸí-hna^{n}i, maqpí jiñ′ga búɻa ánaska-qtcĕ′-qtci edíta^{n} ni
arrives there when then has come back habitually cloud small round each one of what size (?) from it water

wi$^{n'}$-ɸa^{n}ɸa$^{n'}$-qtci uqpáɸe-hna^{n} éga^{n} tĕ′di agɸí-hna^{n}i, á-biamá. Égiɸe
one at a time very falling so when has come back habitually he said they say. It came to pass

gá-biamá: Ji^{n}ɸéha, áwatéga^{n} ɻi cé égija^{n}, á-biamá. A$^{n'}$ha^{n}, á-biamá, ɸe
said as follows, they say: O elder brother, of what sort when that you do that said, they say. Yes, said, they say, this

15 a^{n}cta$^{n'}$bai tĕ ɗá ɸa^{n} i$^{n'}$‘ĕ añ′kigɸasan′dai, á-biamá. Ji^{n}ɸéha, éga^{n} wáxai-gă,
me ye see the head the stone they hit me between (two stones) he said they say. O elder brother, so treat us,

á-biamá (Qiɸájiñga aká). Wan′giɸe ce ɸagɸi$^{n'}$ te, á-biamá. Éga^{n} añgci$^{n'}$
said, they say (Eaglet the). All that you sit will, he said they say. So we sit

tai, á-biamá. Ga^{n} éga^{n} waxá-biamá. Wi$^{n'}$ ɸiñk éta^{n}ɸi^{n} gaqíxe ɸéɸa-biamá;
will, he said they say. And so he treated them they say. One the him first he crushed by hitting sent forcibly they say;

18 isañ′ga ɸiñké cĭ éga^{n} gaqɸí-biamá. Ga^{n} máca^{n} wáɸionudá-biamá. Kĭ
his younger brother the again so he killed by hitting they say. And feathers he pulled them out they say. And

uɸíqpaɸĕ ɸéɸa-biamá tan′de kĕ′ɻa. Ga^{n} máca^{n} tĕ ka$^{n'}$ta^{n}-biamá. Ga^{n} cé
making fall by pulling he sent forcibly they say ground to the. And feathers the he tied they say. And that

uɸaí etéga^{n} amá: iɸádi amá agí átiágɸa-biamá. Égan ɸisañ′ga méga^{n} cé-
they told him it was as (?): his father the (mv.) was coming back suddenly they say. So your younger brother likewise that

kĕ ɸizái-ga hă, á-biamá. Wĕ′s‘ă kĕ amégaⁿ aɸiⁿ′ akí-bi ɤĭ ubáhaⁿ-biamá
the (lg. ob.) take ye . said they say. he Snake the (lg. ob.) them-like (?) having it reached home, they say when he pushed his way in they say

ɤĭ gaqíxĕ-qti ɸć′ɸa-biamá. Gaⁿ′ amá ihaⁿ′ amá ugáhanaƊáze úhañ′ge kĕ
when him in crushing very forcibly he sent they say. After a while his mother the (mv.) darkness (first) end the

ćkitaⁿhá-qtei agí átiágɸa-biamá. ɸ′isañ′ga mégaⁿ cékĕ ɸizái-ă, á-biamá. 3
at the same time very ing back was com- suddenly they say. Your younger brother likewise that (lg. ob.) take ye, she said they say.

Cĭ égaⁿ wĕ′s‘ă wiⁿ aɸiⁿ′ akí-biamá. Gaⁿ gaqɸí-biamá cĭ ihaⁿ′ ɸiūké.
Again so snake one having it reached home, they say. And he killed her, they say again his mother the.

Gaⁿ mácaⁿ cĭ ɸiɔnúde gɸiⁿ′-biamá, kaⁿ′taⁿ gɸiⁿ′-biamá, kĭ gañ′ki xagć
And feathers again pulling out of he sat they say, tying he sat they say, and also crying

gɸiⁿ′-biama. Mácaⁿ ‘iⁿ′-bi egaⁿ′ aɸá-biamá. Gaⁿ xagé aɸé amáma. 6
he sat they say. Feathers he carried they say having he went they say. And crying he was going, they say.

Égiɸe ɻí wiⁿ ĕdedí té amá. E′di ahí-biamá Gaⁿ xagé najiⁿ′ taⁿ amá.
It came to pass lodge one there it was, they say. There he arrived, they say. And crying he was standing she they say.

Wa‘ú aká ugás‘iⁿ amá; égiɸe iɻaⁿ′ akáma. Gaⁿ′ akáma, M+! á-biamá.
Woman the peeped they say; it came to pass his grand- mother was, they say. After standing a while, M+! said she, they say.

Eátaⁿ-qtei maⁿhniⁿ′ ă, á-biamá. Gaⁿ, Mácaⁿ uáɻine áhigiáɻiɸĕ kĭ gañ′ki 9
Why very you walk ? said they say. she And, Feathers I seek for myself I made many for myself and also

agɸé taté akíqibɸa ádaⁿ axáge-hnaⁿ′-maⁿ′, á-biamá. M+! á-biamá wa‘ú
I go homeward shall I hesitate, fearing failure therefore I have been doing nothing but cry, said they say. he M+! said they say she woman

aká. Náciⁿga wiⁿ juáwagɸć-de píbajĭ. Uqɸć ɸagɸé te Wanáqɸiⁿ′-ă hĕ,
the. Person one I with them but bad. Quickly you go homeward will. Hasten thou .

á-biamá. ɻejiⁿ′hiⁿde ć́ɸaⁿská-qtei ugɸiⁿ′-biamá Mactciñ′ge aká. Mácaⁿ tĕdi 12
said they say. she Woven yarn (turban) that size very sat in it they say Rabbit the. Feathers to the

kaⁿ′taⁿ-biamá. ɸe ɸagɸé te ɸaⁿ′ja ɸakí tĕ′di búde iⁿɸiⁿ′waⁿjí te, á-biamá.
he tied it they say. This you go homeward will though you reach home when red-oak acorn put in it for me please, said she, they say.

Tan′de kĕ áɸataⁿ ɤĭ hníp’ande té, á-biamá. Gaⁿ ɸicta′ gɸć́ɸa-biamá.
Ground the you tread on when shake it by pulling will said they say. she And letting him go sent him back suddenly, they say.

Akí-biamá ɤĭ ít’aɸewaɸá-biamá Mactciñ′ge amá. ɸa‘éwaɸaí ɸiñké íqta- 15
He reached home, they say, when he was hateful they say Rabbit the (mv.). She pitied him the one who he abused her

biamá, újiha ujá-biamá. Gañ′ki ɸip’an′da-biamá, gañ′ki gɸízai tĕ. Kĭ
they say, bag he dunged in, they say. And he shook it they say, and she took her own. And

gaⁿ mácaⁿ gi‘íⁿ′-bi egaⁿ′ agɸá-biamá. Gañ′ki akí-biamá. ɻaⁿhá, agɸí
thus feathers carrying his own, they say having he went homeward, they say. And he reached home, they say. Grandmother, I have come home

hau, á-biamá. ɸaqúba-biamá: Íɸiatc’ íɸiatc’é+! á-biamá. Mácaⁿ tĕ, ɻaⁿhá, 18
! said they say. he She spoke in wonder they say: said she Feathers the grandmother

a‘íⁿ′ agɸí, á-biamá. Kĭ gá-biamá: ɸinégi áhigí-qti maⁿ gáxewakiɸá-à hĕ,
I carried I have come said they say. he And she said as follows, they say: Your mother's brothers many very arrow cause them to make .

á-biamá. Égiɸe gá-biamá, ɻaⁿhá, eátaⁿ áda, á-biamá. Kĭ gá-biamá:
said they say. she It came to pass he said as follows, they say: Grandmother, wherefore ? said they say. he And she said as follows, they say:

ꝺahé wi$^{n'}$ ědí aká níkaci^{n}ga ɸé ca^{n} íhe ɸi^{n} ɸahúni-hna$^{n'}$i, á-biamá. Ga^{n},
Hill one there the person going and passing the by draws into its mouth habitually said they say. And

Gá ꞇa$^{n'}$be tá miñke, á-biamá. Íɸiatc' íɸiatc'e+! cka$^{n'}$ají gɸi$^{n'}$-ă hĕ, á-biamá.
That I see will I who, said they say. still sit thou said they say.
(unseen) he she

3 Añ'kají, ca^{n} ꞇa$^{n'}$be tá miñke, á-biamá. Uɸí'agĕ-qti ca$^{n'}$ da$^{n'}$be aɸá-biamá.
Not so, at any rate I see it will I who, said they say. She unwilling very still to see it he went they say.

Égiɸe ĕ'di ahí-biamá. ɸé ꝺahé-waɸáhuni hni$^{n'}$, ědí hniñké amá, á-biamá.
It came to pass there he arrived, they say. This Hill that devours you are, there you who they say, he said they say.

A^{n}ɸahúni-gă, á-biamá. ꓘáci-qti éga^{n} ɸasni$^{n'}$i-biamá. Égiɸe ꓘihá a-í akáma
Draw me into your mouth said they say. he A long while very so he was swallowed they say. It came to pass down he was coming, they say.

6 Égiɸe níaci^{n}ga wáɸasni^{n} ita$^{n'}$ɸiadi wahí qéga-qti, gañ'ki ꞇajú áɸaskábĕ
It came to pass person he swallowed them formerly bone dried very, and flesh sticking to

násage-má, kĭ ĭ$^{n'}$tca^{n}-qtci t'e-má ctĭ, t'e tĕ'di aɸi$^{n'}$ ahí, ꝺí ɸa^{n}-hna$^{n'}$ níꞇa
dried hard them- who and lately very dead, them- who too, dead unto having reached (it) liver the only alive

gáxe ja$^{n'}$-biamá. Gañ'ki íniꞇa waséꓘa^{n} amé ahí-biamá Mactciñ'ge-i$^{n'}$ amá.
made lay they say. And alive (and) active ones he reached, they say Rabbit the.

9 Cí-ci-cí-ci! ɸéma djúba, á-biamá Mactciñ'ge-i$^{n'}$ aká. ꝺahé-waɸáhuni
Ci-ci-ci-ci! these few, said they say he Rabbit the. Hill that devours

ꞇé-nande waci$^{n'}$-qti u'é'ĕ-qti gɸi$^{n'}$-biamá. Tĕnă'! gágĕ hnáte tai-éde,
buffalo heart fat very dangling very it sat they say. Why! those you should have eaten

á-biamá. Máqa^{n}-biamá, ꞇé-nande mácpacpá-biamá. ꝺahé kĕ bɸazáɸe
said he they say. He cut it off, they say, buffalo heart he cut into pieces many they say. Hill the it split open

12 amá. ɸe níkaci^{n}ga amá waséꓘa^{n} amá ꝺahé kĕ bɸazáɸe ékita^{n} wasísigá-
they say. This person the (pl.) quick the (pl.) hill the split open at the same time active

biamá. Kĭ gá-biamá: Mactciñ'ge ta$^{n'}$wa^{n}iñ'gɸa^{n} taí, á-biamá. Níawaɸaí,
they say. And they said as follows, they say: Rabbit we make a nation for him will, said they say. they He made us live

á-biamá. Kĭ, ꓶí ugínai-gă, águdi ɸatí éi^{n}te, á-biamá. Maũgci$^{n'}$i-gă,
said they say. they And, Lodge seek ye your own, where you have come hither may he said they say. Begone ye,

15 á-biamá (Mactciñ'ge-i$^{n'}$ aká). Ga^{n} éga^{n}-biamá. Ga^{n} agɸá-biamá Mact-
said he they say (Rabbit the). And so it was they say. And he went homeward, they say Rab-

ciñ'ge amá. ꓘa^{n}há, cakí, á-biamá. Íɸiatc' íɸiatc'é+! á-biamá. ꓘa^{n}há
bit the (mv.). Grandmother, I come back to you, said he they say. said she they say. Grandmother

ꝺahé-waɸáhuni uhná keɸa$^{n'}$ t'éaɸĕ, á-biamá. M+! cé tc'éɸĕ úda^{n}
Hill that devours you told of in the past I have killed him said he they say. M+! that to kill it good

18 akáma-ɸa$^{n'}$. Eátca^{n}-qtci tc'éwaɸácĕ tcéi^{n}te, á-biamá. Tĕnă'! ꓘa^{n}há, t'éaɸĕ,
he was in the past. How very you kill them may be, said she they say. Why! grandmother I killed him

á-biamá. Níkaci^{n}ga edí-hna^{n} edí-ma Mactciñ'ge ta$^{n'}$wa^{n}iñ'gɸa^{n} taí, ai
said he they say. Person there only there, those who Rabbit let us make a nation for him, they said

éde ubɸí'age. ꓶí ugíne wáagáji, á-biamá.
but I was unwilling Lodge to hunt his own I told them, said he they say

NOTES.

25, 2. i¢iatc' i¢iatc'e+, an interjection used by females, denoting *surprise*. L. Sanssouci gives i¢iat'e+. The corresponding man's word is qá-i-na. L. Sanssouci makes i¢iatc' i¢iatc'e+, equal to the ⌊oiwere hinúqciñe, or hiníqciñe, but the latter appears to the collector to be nothing but a variation of hináqciñe or inaqciñe, "*an old woman*" (in ⌊ciwere). Tadaⁿ+, is equal to tadaⁿ (used by males).

25, 4. negi-hau+ equals negiha. The last syllable shows that the voice was raised to call a distant person. Sanssouci says "the Rabbit crossed level prairies, and called on *the ground*." Immediately after that he said "negi-hau+, refers to *the Eagle*." But that is inconsistent with the kinship system; for the Eaglets called the Rabbit "elder brother." Hence the Eagle must have been the Rabbit's father, and the female Eagle his "mother." Perhaps this myth originated among a people who called a "mother's brother's" sons, "brothers."

25, 5. maⁿxe - - - gawiⁿxe amama. To the eye of the Rabbit, the Eagles were pressing very close to the sky, which was supposed to be a horizontal solid, and the roof of this lower world.

26, 5. ꞑi čdedi te ama. This lodge was said to be in the Sun.

26, 7. mañg¢e, etc. The Rabbit sat erect (mañg¢e) on his haunches with his legs thrust out towards the Eaglets, who were looking at him. Je-musnade differs from je-muxa.

26, 9. awatčtaⁿ, was given; but it was probably intended for awatč-ꞑataⁿ.

26, 12. maqpi - - - ag¢i-hnaⁿi. "It is his custom to come home when water is falling drop by drop from small clouds of different sizes (?)"

26, 14. What follows is not expressed very clearly. It is probable that part of the conversation was omitted in what was given by Nudaⁿ-axa.

27, 1. Sanssouci gives instead of wčs'ă - - akí-bi ꞑĭ, two expressions: wčs'a kédegaⁿ a¢iⁿ′ akí-biamá (equal to the ⌊oiwere wakaⁿ′ iyaⁿ′ anyí ꞑrí, ányekć), and wč's'a amégaⁿ kéde a¢iⁿ akí-biama (equal to the ⌊oiwere wakaⁿ′ énahá-çké iyaⁿ′ anyí ꞑrí, ányekć). If Sanssouci be right, the former phrase is "they say that he has come back with a snake"; and the latter "one of the class of snakes he brought home, they say."

27, 12. c¢aⁿska-qtci, that is, about the size of a hat.

27, 14. hnip'ande, you shake the rope or cord by which I let you down.

27, 15. aki-biama ꞑĭ it'a¢ewa¢a-biama. "Ki" here denotes that the subject had returned to his native place, *the earth* as distinguished from *the upper world*, whence he had been lowered by the old woman. He did not reach *his home* till he had gone some distance.

27, 19. ¢inegi ahigi-qti maⁿ, etc. Your mother's brothers, *men*.

28, 5. egi¢e ꞑiha a-i akama. Sanssouci reads, ahi akama, he was going or arriving there.

28, 8. iniꞑa waseꞑaⁿ ame. Sanssouci gives three ⌊oiwere equivalents for this: "those who were yet a little strong;" "those who stirred a little;" and "those who, as they say, stirred, or were alive, with a little strength."

28, 18. eataⁿ-qtci te'ewa¢a¢ě tceiⁿte, a corruption of eataⁿ-qti t'ewa¢a¢ě teiⁿte. Such corruptions are frequently used by old women and children.

TRANSLATION.

In the former time the Rabbit departed. "Grandmother, I will go to hunt feathers for myself," said he. "Iɸiatc' iɸiatc'e+!" said she, "in what place (do you think) you will find feathers very easily?" And he went. Going across the ground by a very near way, on very level prairie, he went crying: "O - - - mother's brother! O - - mother's brother!" he continued saying as he went. Those whom he sought, the Eagles, were flying round and round, pressing very closely against the (top of) the sky. Both went along, and they turned themselves around as they went. "These (moving ones) will take me," he said. The Eagles were crying and saying "T-t-t-t-t." It came to pass the other one was coming (this way, to earth) from above to attack him (or, dash on him). And he seized him. And he carried him homeward. And he reached home with him. He took him home to the sky up above. And there was a lodge. "My father has brought home a very good animal as prey" (said the Eaglet). And the Eaglet said, "O elder brother (Rabbit) we two love you very much." "Though for some time I have been doing nothing but move, who will love me?" said (the Rabbit). And he sat erect on his hind legs. The Eaglets loved that; it alone was very good. And he (the Eaglet) said as follows: "Whence have you come?" "When I was just walking across the ground by a near way, your father seized me," said he (the Rabbit). And he said, "At what time of the day does your father usually get home?" "My father," said he, "is accustomed to come home when it is very late in the afternoon, and when water is falling one drop at a time from small round clouds of different sizes." It came to pass that he (the Eaglet) said as follows: "O elder brother, of what sort is it when you do that?" "Yes," said he (the Rabbit) "thus, as you see me, they strike my head with one stone, when it is resting on another." "O elder brother, treat us so," he said (the Eaglet). "You all shall sit in that place," said he (the Rabbit). "So let us sit," said he (the Eaglet). And so he treated them. The one he crushed with a violent blow, and he killed his younger brother with a blow in like manner. And he pulled out the feathers. And he made them (the Eaglets) fall violently to the ground. And he tied up the feathers. And that which they told him was apt to be the case (did occur): the father came back suddenly. "Do you and your younger brother take that," he said. When he had reached home with a snake, and pushed his way into (the lodge) he (the Rabbit) crushed him with a violent blow. After a while, precisely at the beginning of darkness, the mother came home suddenly. "Do you and your younger brother take that," she said. Again in like manner she had brought home a snake. And again he killed the mother with a blow. And again he sat pulling out the feathers, he sat tying them up. And he also sat crying. He departed, carrying the feathers on his back. And he was going along crying. At length there was a lodge. He arrived there. And he was standing crying. The woman peeped at him. Behold, she was his grandmother. After she stood a while she said "M+! on what very important business are you traveling?" And he said, "I sought feathers for myself, and have many. And moreover, I hesitate about starting homeward, fearing failure; therefore I have been doing nothing but cry." "M+!" said the woman, "I am with a person, but he is bad. You must go quickly to your home. Hasten," she said. The Rabbit sat in a bag of woven yarn the size of a hat. He tied the feathers to it. "Though you will go homeward this time, when you reach home, put a red-oak acorn in (the bag) for me," said she. "When you tread the

ground, you must give it (the rope) a slight pull," she said. And letting him go, she sent him back suddenly (to the earth, his home). When he reached home (the earth), the Rabbit was hateful. He abused the one who pitied him, he dunged in the bag. And pulling (the rope), he shook it a little, and she took her own. And so he went homeward carrying the feathers on his back. And he reached home. "O grandmother, I have come home---!" he said (raising his voice). She spoke in wonder. She said, "I¢iat¢' i¢iat¢e+!" "Grandmother," said he, "I have brought home the feathers on my back." And she said as follows: "Cause your mother's brothers to make very many arrows." And then he said as follows: "Grandmother, for what reason?" And she said as follows: "There is a hill that is accustomed to draw into its mouth the person going and passing that way." And he said, "I will see that." "I¢iatc' i¢iatc'e+!" said she, "sit still." "No, I will see it at any rate," said he. (Though) she was very unwilling, still he went to see it. At length he arrived there. "You are this hill that draws into its mouth. They said that you were there. Draw me into your mouth," said he. He was swallowed for a very long time. At length he got down (to the bottom). And it happened that (there were) the very dry bones of the persons whom it had swallowed formerly, and those who had the flesh dried hard and sticking (to the bones), and those, too, very lately dead, brought unto the dead, lay with the liver alone made alive. And the Rabbit reached those who were alive and quick. "Cí-ci-cí-ci! these are few," said the Rabbit. The fat on the heart of ɖahe-wa¢ahuni was dangling very much. "Why! you should have eaten that," said he. He cut it off with a knife, he cut the heart into pieces with a knife. The hill split open of its own accord. And these men who were quick (alive, stirring) became active at the very time that the hill split open of its own accord. And they said as follows: "Let us put the Rabbit at the head of the nation." "He saved us," said they. And he said, "Seek ye your own lodges, from whatsoever places ye may have come hither." "Begone ye," said he (the Rabbit). And so it was. And the Rabbit went homeward. "O grandmother, I have come back to you," he said. "I¢iatc i¢iatc'e+!" said she. "O grandmother," said he, "I have killed the hill that draws them into its mouth, of which you told in the past." "M+! It was said that it were good to kill that one. How could you have been his slayer?" said she. "Why! grandmother, I have killed him," said he. "Of the persons that were there, there were those who said, 'Let us make the Rabbit the head of the nation,' but I was unwilling. I commanded them to seek their own lodges," he said.

HOW THE RABBIT KILLED THE DEVOURING HILL.

OBTAINED FROM J. LAFLÈCHE.

ᗡáhe-wáɸahuni wi^{n} ĕdí ké amá. Kĭ Mactciñ′ge aká iɻa^{n} aká júgigɸá-
Hill that devours one there he was lying, they say. And Rabbit the his grand-mother the he with his own

biamá. ᗡáhe wi^{n} ĕdí kéde píäjĭ. Égiɸe ĕ′di ɔné te hĕ; ĕ′di ɔnájĭ te hĕ,
they say. Hill one there it lies, but bad. Beware there you go will . there you go not will .

3 á-biamá Kĭ, ɻa^{n}há, eáta^{n} áda^{n}, á-biamá. Níaci^{n}ga amá ĕ′di hí-hna^{n}
said they say. she And, Grandmother, where-fore ? (in word) said they say. he Person the (mv.) there arrived only (as a rule)

ɸan′di wáɸahúni-hna^{n}′i hĕ, á-biamá. Kĭ Mactciñ′ge amá, Hĭndá! eáta^{n}
when (in the past) it drew them into its mouth habitually . said they say. she And Rabbit the (mv.) Let me see! where-fore

éda^{n}. Ĕ′di bɸé te-na, eɸéga^{n}-biamá. Ga^{n} ĕ′di aɸá-biamá. Mactciñ′ge
? (in thought). There I go will (in thought), he thought, they say. And there he went, they say. Rabbit

6 ĕ′di ahí-bi ɻĭ ᗡáhe-wáɸahuni aká íbaha^{n}′-biamá. Íbaha^{n}-bi ega^{n}′ ĕ′di
there reached, they say when Hill that devours the (sub.) he knew him they say. He know him, they say having there

hí ɻĭ, ᗡáhe-wáɸahuni, a^{n}′ɸahúni-gă, á-biamá Mactciñ′ge aká. ᗡáhe-
reach-ed when, Hill that devours, draw me into your mouth, said they say he Rabbit the. Hill

wáɸahuni wáɔnahúni-hna^{n}′ amá, a^{n}′ɸahúni-gă. Kĭ ᗡáhe-wáɸahuni aká
that devours them you draw into your mouth habitu-ally they say, draw me into your mouth. And Hill that devours the

9 Mactciñ′ge íba-ha^{n}′-bi ega^{n}′ ɸahúni-bají-biamá. Égiɸe níkaci^{n}ga hégа-
Rabbit he knew him they, say having drew him into its mouth not they say. It came to pass person by no

ctĕwa^{n}jĭ á-iámamá gaqɸa^{n}′. Égiɸe ĕ′di ahí-biamá. Kĭ ᗡáhe-wáɸahuni
means a few they were coming, they say a hunting party. It came to pass there they arrived they say. And Hill that devours

aká iáɸixá-biamá, kĭ níaci^{n}ga amá upá-biamá ᗡáhe í tĕ. Kĭ Mactciñ′ge
the opened its mouth, they say, and person the (pl.) entered they say hill mouth the. And Rabbit

12 aká é ctĭ upá-biamá. Égihe áiáɸa-biamá Mactciñ′ge ᗡáhe-wáɸahuni níxa
the he too entered, they say. Onward without hesitation he had gone, they say Rabbit. Hill that devours stomach

ma^{n}′taɻa hí ɻĭ nan′de-ísabají-biamá ᗡáhe-wáɸahuni aká. Ga^{n} Mactciñ′ge
inside arrived when heart not good by means of they say Hill that devours the. And Rabbit

ᗡáhe-wáɸahuni aká ígɸebá-biamá. Cĭ gaqɸa^{n}′ d′úba á-iámamá. Gaqɸa^{n}′
Hill that devours the it vomited him up they say. Again hunting party some they were approach-ing, they say. Hunting party

15 ĕ′di ahí-bi ɻĭ cĭ ᗡáhe-wáɸahuni aká iáɸixá-biamá. Cĭ níaci^{n}ga upá-biamá
there arrived, they say when again Hill that devours the opened its mouth they say. Again person entered, they say

í tĕ. Kĭ Mactciñ′ge amá cĭ upá-biamá. Ĕdíhi ᗡáhe-wáɸahuni wégɸeba-
mouth the. And Rabbit the (mv.) again entered, they say. At that time Hill that devours vomited them up

báji amá. Égiçe níkaci^{n}ga pahañ′ga hi-má t′e-má wahí kĕ sa^{n} ké amá,
not they say. Behold person before arrived, the ones who dead, the ones who bone the (lg. line) distant white they were lying, they say,

qi^{n}q uɸáhaha-ma ɻáci-jiñ′ga t′e-má ctĭ ju uɸáś′i^{n}-ma, cĭ ĭ^{n}′tca^{n}-qtci t′e-má
tissue adhering to each one the ones who a great while ago little dead, the ones who too flesh adhering with it the ones who again now very dead, the ones who

ctĭ, kĭ ni^{n}′ɻa-má ctĭ. Mactciñ′ge aká gá-biamá: Eáta^{n} hnáta-bajíi ă. 3
too and alive, the ones who too. Rabbit the said as follows, they say: Why you eat not ?

Ḷenan′de gágĕ waci^{n}′-qti ɔnát etai-éde; wíebɸi^{n} ɻĭ bɸáte te, á-biamá.
Buffalo heart those (unseen and scattered) fat very you eat shall but; I am he it I eat it will said they say, he

Kĭ máhi^{n} gɸíza-biamá Mactciñ′ge aká. Máhi^{n} gɸíza-bi ɻĭ ɻe-nan′de máqa^{n}-
And knife he took his own, they say Rabbit the. Knife he took his own, they say, when buffalo heart he cut with a knife

biamá. Kĭ Ḍáhe-wáɸahuni amá, Ha^{n}! ha^{n}! ha^{n}! é-hna^{n}-biamá. Kĭ Mactciñ′ge 6
they say. And Hill that devours the, Ha^{n}! ha^{n}! ha^{n}! he said it regularly they say. And Rabbit

aká, Ha^{n}! ha^{n}! ha^{n}! á-ji-gă hă, á-biamá. Kĭ ɻe-nan′de waci^{n}′ gĕ edábe
the Ha^{n}! ha^{n}! ha^{n}! say not . said they say. He And buffalo heart fat the (scattered) also

uɸéwi^{n}waɸai Mactciñ′ge aká. Ḍáhe kĕ bɸazáɸa-biamá. Níaci^{n}ga bɸúga-
he collected them Rabbit the. Hill the split of its own accord, they say. Person all

qti gacíbe agɸá-biamá. Agɸá-biamá ɻi níaci^{n}ga bɸúga uɸéwiñɻiɸá-biamá. 9
very out of it went homeward, they say. Went homeward, they say when person all assembled themselves, they say.

Mactciñ′ge níkagahi añgáxe taí, á-biamá. Gañ′ki gá-biamá: Mactciñ′ge
Rabbit chief we make will, said they say. they And he said as follows, they say: Rabbit

níkagahi ckáxe taí á-bi áɸa. Wí níkagahi ka^{n}bɸa áçi^{n}hći^{n}te. Wi^{n}a^{n}′-
chief you make will he says, they say. indeed. I chief I wish I who move, it may be. Which

waɻáta^{n} ɸatí ći^{n}te mañgci^{n}′i-gă. Wí ctĭ wiɻa^{n}′ waci^{n}′ ɸiñgéga^{n} áagɸĕ atí. 12
from you have come it may be begone ye. I too my grandmother fat bad none, as I for my own I have come.

Ga^{n} agɸá-biamá Mactciñ′ge amá waci^{n} ′i^{n}′-bi ega^{n}′. ′I^{n}′ akí-bi ega^{n}′
And went homeward, they say Rabbit the (mv.) fat carried, they say having. Carrying he reached home, they say having

áciaɻa itéɸa-biamá. ɻa^{n}há, Ḍáhe-wáɸahuni t′éaɸĕ áɸa, á-biamá. Hi^{n}+!
outside he put it, they say. O grandmother Hill that devours I have killed him indeed, said, they say. Oh!

si-ɻañ′ga pĕji -qtci! i-cpáɸpa pĕji -qtci! cé t′éɸe úda^{n} aká-ena^{n}-ɸa^{n}′ t′éwaɸáɸe te, 15
foot big bad very! mouth, out of pieces bad very! that one to kill good the one only in the past you have been his slayer,

á-biamá. ɻa^{n}há, t′éaɸéga^{n} cehé hă. Gúda tĕ da^{n}bá-gă hă, á-biamá.
said they say. she Grandmother, I killed him, as I said that . Beyond (farther off) the pile) see thou . said they say. he

Wacújiñga aká áci ahí-bi ega^{n}′. Hi^{n}+! núcpaça^{n}+! win′ke tedé, á-biamá.
Old woman the out of doors arrived, they say having. Oh! my grandchild! told the truth did but, said they say she

Waci^{n}′ tĕ ɸizá-biamá. 18
Fat the she took they say.

NOTES.

See the preceding myth: How the Rabbit went to the Sun; also, J. La Flèche's Oto version of this myth, to appear hereafter in "The ʟoiwere Language, Part I."

32, 2. kéde, contraction from kĕ, éde.

32, 9. hegactewaⁿjĭ, pronounced he+gactewaⁿjĭ.

33, 2. qiⁿq contraction from qiⁿqé, dried flesh or meat next the bone. (For the speech of the men and the Rabbit's reply, see the Oto version.)

33, 11. mactciñge - - - ábi á¢a, the words of the crier going through the camp, quoted by the Rabbit. kaⁿ/b¢a á¢iⁿhéiⁿte (*i. e.*, kaⁿb¢a a¢iⁿhe eiⁿte) is not in the *form* of a question, though it *implies* one, according to Sanssouci.

33, 12. mañg¢iⁿ/ i-gă, begone ye! "Go to your respective homes," is meant, but it is not expressed.

33, 12. áag¢ĕ atí, I have come for my own property. The Rabbit talks as if he had a prior claim to the hill's heart, etc.

33, 14. The words of the old woman are not to be taken literally. She was proud of what the Rabbit had done, and was praising him. Even if he was deformed, he had done what should have been done long ago by others.

33, 17. wiñke tedé, feminine of wiñ/ke téde, contraction from wiñ/ke tĕ, éde, he did tell the truth but," an elliptical expression, which would be in full, wiñ/ke tĕ édehnaⁿ ewéja ¢aⁿ/ctĭ, he told the truth, but I did nothing but doubt him at the first.

TRANSLATION.

There was a Hill that drew (people) into its mouth. And the Rabbit was with his grandmother. "A Hill is there, but it is bad. Beware lest you go thither. Go not thither," said she. And he said, "Grandmother, wherefore?" She said, "Whenever people go thither, it draws them into its mouth." And the Rabbit thought, "Let me see! Why is this? I will go thither." And he went thither. When the Rabbit arrived there, the Hill knew him. As he knew him when he arrived there, the Rabbit said, "ɖahe-wa¢ahuni, draw me into your mouth. ɖahe-wa¢ahuni, you who, as they say, are used to devouring, devour me." And ɖahe-wa¢ahuni knew the Rabbit, so he did not devour him. And it came to pass that a great many people belonging to a hunting party were coming to that place. And they arrived there. And ɖahe-wa¢ahuni opened his mouth, and the people entered the mouth of the Hill. And the Rabbit entered too. The Rabbit pressed onward. And when he reached the stomach of the Hill within, ɖahe wa¢ahuni was not pleased by it. And ɖahe-wa¢ahuni vomited up the Rabbit. Again some members of a hunting-party were approaching. When the party reached there, ɖahe-wa¢ahuni opened his mouth again, and the people entered the mouth. And the Rabbit entered again (as a man, this time). And then ɖahe-wa¢ahuni did not vomit him up. And there were lying in the distance the whitened bones of the people who had entered first and had died, the dried flesh next to the bones adhering to them; also those who had been dead but a little while, with the flesh (on the bones); and those, too, who had just died, and the living ones too. And the Rabbit said as follows: "Why do you not eat? You should have eaten that very fat heart. Were I (in your place), I would eat it," he said. And the Rabbit seized his knife. When he seized his knife, he cut the heart. And ɖahe-wa¢ahuni

said, "Ha^{n}! ha^{n}! ha^{n}!" And the Rabbit said, "Do not say 'Ha^{n}! ha^{n}! ha^{n}!'" And the Rabbit gathered together the heart and the scattered pieces of fat. And the Hill split open of its own accord. All the people went out again. When they went homeward all the people assembled themselves. Said they, "Let us make the Rabbit chief." And he said as follows: "It is said 'You shall make the Rabbit chief.' As if *I*, for my part, had been desiring to be chief!! (Or, Have I been behaving as if I wished to be chief?) From whatever places ye may have come, begone ye (to them). I too have come hither to get some of the fat belonging to me, as my grandmother had none." And the Rabbit went homeward, carrying the fat on his back. Having brought it home on his back, he put it outside. "O grandmother! I have killed ɖahe-waɕahuni," he said. "Oh! You very bad big-foot! you very bad split-mouth! Have you killed him who only should have been killed in the past?" "Grandmother, I say that because I have killed him. See the pile farther away," he said. The old woman having gone out of doors, said, "Oh! my grandchild told (nothing but) the truth (though I *did* doubt him at first)." And she took the (pile of) fat (meat).

HOW THE RABBIT CURED HIS WOUND.

OBTAINED FROM NUDA$^{n'}$-AXA.

Mactciñ'ge aká iɣa^{n} ɕiñké júgigɕe gɕi$^{n'}$ akáma. Kí ugáca^{n} ahí-
Rabbit the (sub.) his grandmother the (ob.) he with his own was sitting, they say. And traveling he arrived there

biamá. Qéki wéɕixuxúi ca$^{n'}$qti ga$^{n'}$ ákicugá-qti ja$^{n'}$-lma^{n} ɕéga^{n} amá
they say. Under the bluffs prickly-ash just as it happened very dense lay only (habitually) thus they say

(utcíje é wakaí). Ga^{n} níaci^{n}ga sigɕaí kĕ'di sí kĕ snedeáqti-lma$^{n'}$i kĕ, 3
thicket that he meant. And person trail (?) at the foot the (lg. ob.) long very habitually was habit- the (lg. ob.)

á-biamá. Égiɕe égasáni ɣi, ɣa^{n}há, waɣa^{n} be beé tá minke, á-biamá.
said he they say. It came to pass the following day when Grandmother I see I go will I who said he they say.

Égiɕe ha$^{n'}$ega$^{n'}$tce aɕá-biamá. Aɕá-biamá ɣi égiɕe agí átiágɕa-
It came to pass in the morning he went, they say. He went, they say when it came to pass they were returning suddenly

biamá. Ɂé níaci^{n}ga gáhiɕeamé amá. eéga^{n} biamá. Ihé açaí uka$^{n'}$ska 6
they say. This person those who moved yonder are they he thought, they say. Path (course) he went in a straight line wit

ita$^{n'}$ciaɣa ja$^{n'}$-biamá. Égiɕe é di ahí-biamá ɣi içai-bají-biamá, sigɕe ke
ahead he lay they say. It came to pass there arrived they say when he was not found they say, foot- prints the (lg. ob.)

áhigi gáxe ga^{n} íɕai-bají-biamá ákiha^{n} áiáɕai tĕ. Gañ'ki cĭ pí ita$^{n'}$ɕiaɣa
many he made so he was not found, they say beyond he had gone the. And again anew ahead

açaí tĕ. ita$^{n'}$ɕiaɣa ja$^{n'}$-biamá. Éɕe wi^{n} cúcé te hac. á-biamá. Amase 9
he went, ahead of him he lay they say. That (ob.) one will come to you ! said he they say. To head him off

naji$^{n'}$-gă haú, á-biamá kiáqpaqpágɸe. Égiɸe wi$^{n'}$ amá uhañ'gaɬa ma^{n}ɸi$^{n'}$
stand thou ! said they say walking back and forth among themselves. It came to pass one the (mv. sub.) at the end was walking,

amá. Gátĕ cuɸé te haú, á-biamá, ɸe ánasĕ naji$^{n'}$ uíɸa ɸéɸai tĕ. Kĭ
they say. That (unseen ob.) will come to you ! said they say, he this to head him off to stand telling him he sent it. And

3 utcíje baza$^{n'}$ aɸá-biamá. Égiɸe ga$^{n'}$ akáma íɸa-bájĭ gáxai tĕ ubá-haɬa
thicket pushing among went they say. It came to pass after standing awhile he found him not he pretended at the side

ínaji^{n} kĭ ma^{n} kĕ gɸízai tĕ. Ga^{n} mándĕ kĕ ga^{n} ɸida$^{n'}$i tĕ. ɸe cuɸé
of it he stood and arrow the (lg. ob.) he took his own. And bow the (lg. ob.) so he pulled it. This coming to you

tĕ uɸíxida-gă, á-biamá, gactañ'ka tĕ. Ga^{n} ma^{n} kĕ ɸicíbai tĕ Mactciñge
which look out for it, said they say, he tempted him. And arrow the (lg. ob.) he pulled and let go when Rabbit

6 kúsandĕ'-qti iɸa$^{n'}$ɸai tĕ. Ga^{n} xagé amá Mactciñ'ge. I$^{n'}$à! i$^{n'}$à! i$^{n'}$à!
through and through he put it (the arrow). And he was crying, they say Rabbit. (the rabbit's cry),

á-biamá Mactciñ'ge aká. Kagéha, t'éɸaɸĕ, á-biamá. Kagéha; a'i$^{n'}$ tá
said they say he Rabbit the. O friend, you killed him, said they say. O friend, I carry it on my back will

miñke haú, á-biamá. Mactciñ'ge ua$^{n'}$si áiáɸa-biamá. Kĭ ma$^{n'}$ kĕ ɸionúda-
I who ! said they say. he Rabbit leaping he had gone they say. And arrow the he pulled out of

9 biamá. Kĭ aɸi$^{n'}$ aɸá-biamá. Ga^{n} ɸiqá-biamá. Mactciñ'ge wamí má kĕ
they say. And having it he went they say. And they chased him they say. Rabbit blood snow the (lg. ob.)

jí-de ké amáma ɸiqaí tĕ. Ma^{n}can'de ugíɗaazá-biamá, ígat'a^{n}-biamá.
red was lying, they say as they chased. Den they scared him into his own they say, he granted they say.

ʞa^{n}há, t'éa^{n}ɸĕ'-qtci-a$^{n'}$i, á-biamá. Hŭ^{n}! hŭ$^{n'}$! á-biamá. Iʞa$^{n'}$ ígaska^{n}ɸá-
Grand-mother, they have killed me altogether he said they say. Hŭ^{n}! hŭ^{n}! said, they say. His grandmother tried him (sic)

12 biamá. Naxíde-ɸiɸiñ'ge íɸamahi^{n} eha$^{n'}$. ɸí-hma^{n} uɸíma-bi, ehé ʞĭ, ɸaxága-
they say. Disobedient you are you-truly ! You only they sought you, it was reported I when you cry said

ji'-qti ga$^{n'}$ ɸagɸi$^{n'}$ etéde, á-biamá. Ga^{n}, ʞa^{n}há, maka$^{n'}$ uíne ma^{n} ɸiñ'-gă,
not at all so you sit should have, said they say. And, Grand-mother, medicine to seek it (for one) walk

á-biamá. Wiɬúcpa, maka$^{n'}$ iɸápaha^{n} da$^{n'}$ctĕ-ma$^{n'}$ áɸi^{n}hé, á-biamá. ʞa^{n}há,
said they say. He My grandchild, medicine I know it (dubitative sign) I who move she said they say. Grand-mother,

15 na$^{n'}$pa-hí ge-ɸa$^{n'}$ wi$^{n'}$ i$^{n'}$ɸi^{n} gí-gă, á-biamá. Iʞa$^{n'}$ aká aɸi$^{n'}$ akí-biamá.
choke-cherry bush the (pl.) in the past one bring back for me said they say. He His grandmother the (sub.) having it reached home, they say.

Ga^{n} ɸatá-biamá. Ga^{n} íginí-biamá.
And he ate it, they say. And he recovered by it, they say.

NOTES.

35, 2. wéɸixuxúi. Nuda^{n}-axa, a Ponka, gave it thus; but it may be intended for wéɸixuxú-hi, as the Omahas use weɸixúxu-hi kĕ. ɸa$^{n'}$-qti ga^{n} is a phrase which scarcely admits of a brief translation. It seems to imply *for no reason whatever, at any rate, etc.*

35, 8, *et passim.* aiàɸai tĕ, aɸai tĕ, uiɸa ɸeɸai tĕ, etc., denote *certainty* on the part of the speaker, or that *he was cognizant* of the acts referred to, hence it would have been better to say, "aia-ɸa-biama, aɸa-biama, uiɸa ɸeɸa-biama," denoting *what was not observed* by the narrator.

35, 7. ita^{n}ɸiaɻa ja^{n}-biama. The Rabbit went ahead of their trail and lay concealed, lying in wait for them.

35, 7. sigɸe kĕ ahigi gaxe, etc. He made so many tracks that the people did not know which way to turn to search for the Rabbit.

36, 3. iɸa-baji gaxai tĕ. This man pretended that he had not discovered where the Rabbit lay concealed. He pulled the bow in one direction to deceive the Rabbit, and then turned around suddenly and shot him, sending the arrow through his body.

36, 11. igaska^{n}ɸĕ seems to be used here in the sense of *chiding*.

36, 14. iɸapaha^{n} da^{n}ctĕ-ma$^{n'}$ áɸi^{n}hé implies doubt: I may know it as I go along, and I may not know it.

36, 15. na$^{n'}$pahi geɸa$^{n'}$, the choke-cherry bushes *which had been* (full of sap, etc.). It was *winter* at the time he sent the old woman after one.

TRANSLATION.

The Rabbit was dwelling with his grandmother. And while traveling he reached a certain place. At the foot of the bluff the prickly ash was very dense. It was thus all along. And he said, "Persons have been on the trail, all of whom had very long feet." And on the next day he said, "Grandmother, I will go out to see (that is, to act as a scout, suspecting the presence of foes)." And he went in the morning. When he departed, at length they were coming back suddenly. "These persons are the ones who were moving there," thought he. He lay ahead in a straight line with the path they went. It came to pass that when they reached there (where the Rabbit was) he was not found. He had made many footprints, so he was not found, and they went beyond the place. Then again he went ahead, and lay ahead of him (of one of the men). "That one thing will come to you," he said. "Stand and head him off." They were walking back and forth among themselves. At length one was walking at the end. "That unseen thing will come to you," he said. This he communicated (to those at a distance), telling (them) to stand and head him off. And he went pushing among the undergrowth, etc. And then, after standing awhile, he pretended that he had not found him (the Rabbit). He stood at the side (of the thicket) and took his arrow. And so he fitted it to the bow-string. "Look out for this which is coming to you," he said, as he tempted him (the Rabbit). And letting the arrow go he pierced the Rabbit through the body (the arrow appearing on the other side). And the Rabbit was crying. The Rabbit said, "I^{n}a! i^{n}a! i^{n}a!" "Friend, you have killed him," said they. "Friend, I will carry it on my back," said (one). The Rabbit had gone with a leap. And he pulled out the arrow. And he carried it away. And they pursued him. As they chased him the Rabbit's blood was lying along (in a long line) on the snow. They scared him into his burrow. He grunted. "Grandmother," said he, "they have altogether killed me. Hŭ^{n}! hŭ^{n}!" said he. His grandmother chided him. "You were truly disobedient. When I said that it was reported you alone were sought after, you should have sat without crying at all," she said. And he said, "Grandmother, go to seek for medicine." Said she, "My grandchild, I doubt whether I know the medicine." "Grandmother," said he, "bring me back one of the choke-cherry bushes." And his grandmother took it home. He ate it, and it made him recover.

THE RABBIT AND ICTINIKE.

OBTAINED FROM NUDAⁿ′-AXA.

Ictínike amá aɸé amáma. Gañ′ki Mactciñ′ge amá gaⁿ′ amáma.
Ictinike the (mv. sub.) was going, they say. And Rabbit the (mv. sub.) so was mv., they say.

Hu+! á-biamá. Kagé! á-biamá. Uhú+! á-biamá. Úɸai-daⁿ waɬaⁿ′be
Hu+! said, they say. O younger brother! said, they say. Uhu+! said, they say. It was told when I see it

3 kaⁿbɸégaⁿ égaⁿ agíɬaⁿbe áhaⁿ, á-biamá. Gaⁿ′aɸiⁿhé-hmaⁿ ɸaⁿ′ja ĕ′be
I hoped and so I see my own ! said, they say. I move for sōme time only though who

qtaⁿ′ɸĕ té, á-biamá. Gí-gă, á-biamá. Eátaⁿ ádaⁿ, á-biamá. Caⁿ′ gí-gă,
love me will said, it is said. Come said, it is said. Where-fore ! said, they say. At any rate come,

á-biamá Ictínike aká. Ĕ′di akí-biamá. Kagé, á-biamá, edéhe ctéctewaⁿ′
said, they say Ictinike the (sub.). There he reached home, they say. O younger brother, said, they say, what I say soever

6 aⁿ′haⁿ ecé te, á-biamá. Aⁿ′haⁿ, á-biamá Mactciñ′ge aká. Kagé, á-biamá—
yes you say will said, they say. Yes, said, they say Rabbit the (sub.). O younger brother said, they say—

kagé, witcí tá miñke, á-biamá Ictínike aká. Añ′kajĭ, á-biamá, wítaⁿɸiⁿ
O younger brother, *tecum coeo* (*te- cum co- ĭ- bo*) will I who, said, they say Ictinike the (sub.). Not so, said, they say, I first

witcí tce, á-biamá Mactciñ′ge aká. Nă′! añ′kajĭ, kagé, naⁿ′ amá edád
tecum coibo, said, they say Rabbit the (sub.). Psha! not so, O younger brother, adult the (pl. sub.) what

9 ‘íɸai uhé-hnaⁿi, á-biamá. Nă′! añ′kajĭ hă, jiⁿɸéha, á-biamá. Jiñgá amá,
they speak of they have their way, habitually, said, they say. Psha! not so . O elder brother, said, they say. Younger the (pl.)

jiⁿɸéha, edádaⁿ ‘íɸai tĕ′di é ɸactaⁿ′-bájĭ égaⁿ é uhé-hnaⁿi, á-biamá
O elder brother, what they speak of when that stopping talking ! not so they have their way habitu-ally, said, they say

(Mactciñ′ge aká). Hĭndégaⁿ, kagé, égañ-gă hă. Gaⁿ′ Ictínike aká basi′ⁿ′
Rabbit the (sub.). Let us see, O younger brother, do so . And Ictinike the (sub.) upside down

12 iɸaⁿ′ɸa-biamá. Mactciñ′ge aká gaⁿ′ tcíĭ tĕ. Ɬictaⁿ′-biamá xɬĭ uaⁿ′si áiáɸa-
he placed it they say. Rabbit the (sub.) so *cum eo coïit.* Finished they say when leaping he had gone

biamá Mactciñ′ge amá. Gí-ga, kagé, é-hnaⁿ-biamá. Égiɸaⁿ-hmaⁿ′ amá
they say Rabbit the (mv. sub.) Come, O younger brother, said habit-ually they say. Said to him habitu-ally they say

xɬĭ Mactciñ′ge amá aⁿ′he-hmaⁿ′ amá. Caⁿ′ utcíje cúga égihe áiáɸa-
when Rabbit the (mv. sub.) was fleeing they say. And thicket dense headlong into it he had gone

15 biamá. Wahu+! á-biamá Ictínike aká. Wí-hnaⁿ níaciⁿga iɸákite-de
they say. Wahu+! said, they say Ictinike the (sub.). I only person I cheated while

maⁿ′tihéaɸĕ ataⁿ′he ɸaⁿ′ctĭ. Mactciñ′ge pĕjĭ′-qti! si-ɬañ′ga pĕjĭ′-qtci! ictcá-
I was putting it inside heretofore. Rabbit bad very! foot big bad very! eye-

si-ɬañ′ga pĕjĭ′-qtci! jaⁿ′xe áhigi pĕjĭ′-qtci! ‘ágɸeaⁿɸáɸĕ tcábe áhaⁿ, á-biamá
ball big bad very! strong odor bad very! you have made me suffer very much ! said, they say

Ictínike aká. Ga$^{n\prime}$ aɸá-biamá. Ictínike céɸi^{n} bɸíje atcí tcábe haú, á-biamá.
Ictínike the (sub.). And went, they say. Ictínike that one (mv. ob.) *cacare feci* *cum eo coii* very ! said, they say.

Ga$^{n\prime}$ Ictínike aká wagɸañ'gɸa^{n} amá cĭ. Cĭ wagɸañ'gɸa^{n}-biama. Ictínike
And Ictínike the (sub.) reviled him they say again. Again reviled him they say. Ictínike

amá aɸá-biamá gíɸa-bají-qti. Gáɸu ahí-bi ɔɟĭ jétiɸiñge ca^{n} já-biamá. Ja'- 3
the (mv. sub.) went they say sorrowful very. In that place he arrived they say when *cacatūriit* and *cavit* they say *Cacavit*

biamá ɔɟĭ mactciñ'ge jiñ'ga wi^{n} nañ'ge-qtci aɸá-biamá. Gúd-iɸa^{n}ɸá-qti
they say when rabbit young one ran very fast went they say. It is put further very

áha^{n}! Wuhú! á-biamá Ictínike aká. E cĭ gáɸu ahí-bi ɔɟĭ jétiɸiñ'ge ca^{n}
! Wuhu! said, they say Ictínike the (sub.). That again in that place he arrived they say when *cacatūriit* and

já-biamá. Cĭ mactciñ'ge jiñ'ga wi^{n} nañ'ge-qtci aɸá-biamá. Cĭ ída ɸai-tĕ. 6
cavit they say. Again rabbit young one ran very fast went they say. Again *peperit.*

Cĭ égiɸa^{n}i tĕ, Wúhu+'a'! 'ágɸea$^{n\prime}$ɸĕ tcábe áha^{n}, á-biamá. Ga$^{n\prime}$ aɸá-biamá.
Again he said to him, Really! he has made me suffer very much ! said, they say. And went they say.

Cĭ gáɸu ahí-bi ɔɟĭ jétiɸiñge ca^{n} já-biamá. Cĭ mactciñ'ge jiñ'ga wi^{n}
Again in that place he arrived they say when *cacatūriit* and *cavit* they say. Again rabbit young one

cĭ ɔɟu'ĕ' aɸá-biamá. Cĭ égiɸa^{n}-biamá. Íɸa^{n}ba^{n} hné tégaⁿjĭ, á-biamá. Cĭ 9
again with a rush went they say. Again he said to him they say. A second time you go not apt said, they say. Again

égaⁿ wédaɸĕ íɔɟiɔɟuhá-bi egaⁿ$^{\prime}$, égiɸe je híɸai tĕdi waii$^{n\prime}$ ɸa^{n} ca$^{n\prime}$
so *parère* he feared for himself they say having, at length *cacans* he made it reach (the ground) when robe the at any rate

uɸípupú-bi egaⁿ$^{\prime}$ ánasá-biamá. Waii$^{n\prime}$ ɸa^{n} ca$^{n\prime}$ áa^{n}sí-biamá. Waii$^{n\prime}$ ɸa^{n}
he bent it around over (the rabbit) having he hindered it they say. Robe the in spite of on it he leaped they say. Robe the

iñgɸé ugína^{n}skábe ɸa$^{n\prime}$ amá. Wuhú+! gúd-iɸa^{n}cá-qti a$^{n\prime}$axe áha^{n}, 12
fæces it was made to adhere to it from his feet, they say. Wuhu+! It is put further very made me !

á-biamá (nuɔɟáɸi^{n} giáxai tĕ é waká-bi egaⁿ$^{\prime}$). Hau. Ga$^{n\prime}$ aɸá-biamá.
said, they say naked he made for him that he meant they say having. Well. And went they say.

Ca$^{n\prime}$qti ga^{n} nuɔɟáɸi^{n} aɸá-biamá. Égiɸe núǰiñga d'úba ma^{n}ɸi$^{n\prime}$bagi aɸi^{n} máma.
In spite of so naked went they say. It came to pass boy some were throwing sticks as they walked, it is said.

Wákipá-biamá. Haú! kagé, a-biamá Ictínike amá. Haú! á biama núǰiñga 15
He met them they say. Ho! O younger brother, said, they say Ictinike the (mv. sub.) Ho! said, they say boys

amá. Ĭndáda^{n}ctĕ égaⁿ ɸaná'a^{n}-báji, kagé, á-biamá. A^{n}, á-biamá. Ca$^{n\prime}$
the (pl. sub.). Whatever so you have heard not, O younger brother, said, they say Yes, said, they say. Still

dáda^{n} ctéɸte ɸaná'a^{n} éi^{n}te i^{n}wi$^{n\prime}$ɸai-gà, á-biamá Ictínike aká. A$^{n\prime}$ha^{n},
what soever you heard may have tell ye to me said, they say Ictinike the (sub.). Yes,

á-biamá. Tĕnă'! Mactiñ'ge amá-hma^{n} Ictínike amá tcí-biamá aí, a^{n}ná'a^{n}i, 18
said, they say. Why! Rabbit the (pl. sub.) only Ictínike the (mv. one) *eum eo coiit* it is reported they say we heard

á-biamá núǰiñga amá. Wuhu+! ɔɟáci-qti a^{n}wa$^{n\prime}$na'a^{n} amédeⁿ, eɸégaⁿ-
said, they say boys the (pl. sub.). Wuhu+! a very long while ago of me they have heard they are the ones, but thought

biamá Ictínike aká. Cĭ aɸá-biamá. Kĭ cĭ d'úba ma^{n}ɸi$^{n\prime}$bagí aɸi$^{n\prime}$ amáma.
they say Ictínike the. Again went they say. And again some were throwing sticks as they walked, it is said.

Cĭ wákipá-biamá. Kagé, ĭndáda^{n} ctécte i^{n}wi$^{n'}$ɸai-gă haú, á-biamá.
Again he met them they say. O younger brother, what soever tell ye to me ! said, they say.

Ĭndáda^{n} añguíɸiɸa taíte ɸiñgé éga^{n}, á-biamá. Tĕnă'! Mactciñ'ge amá-
What we tell you shall there is none like said, they say. Why! Rabbit the (mv. sub.)

3 hna^{n} Ictínike amá tcí-biamá aí, a^{n}ná'a^{n}i, á-biamá núǰiñga amá. Ga$^{n'}$
only Ictinike the (mv. sub.) *cum eo coïit* it is reported they say, we heard, said, they say boys the (pl. sub.). And

aɸaí tĕ. Wuhu+! ɻáci-qti-éga^{n} unáʻa^{n}a$^{n'}$ɸĕ áha^{n}, eɸéga^{n}-biamá. Ga$^{n'}$ cĭ
he went. Wuhu+! a very long time ago he made me to be heard of ! thought they say. And again

d'úba áiámama. Kĭ cĭ éga^{n} wémaxá-biamá. Kagé, ĭndáda^{n} ctécte i^{n}wi$^{n'}$-
some were approaching. And again so questioned them they say. O younger brother, what soever tell

6 ɸai-gă haú, á-biamá. Ĭndáda^{n} añguíɸiɸa taíte ɸiñgé éga^{n}, á-biamá.
ye to me ! said, they say. What we tell thee shall it is nothing like said, they say.

Tĕnă'! Mactciñ'ge amá-hna^{n} Ictínike amá tcí-biamá aí, a^{n}ná'a^{n}i, á-
Why! Rabbit the only (mv. sub.) Ictinike the (mv. sub.) *cum eo coïit* it is reported they say, we heard, said,

biamá. Wuhu+! ɻáciqti-éga^{n} unáʻa^{n}a$^{n'}$ɸĕ áha^{n}, eɸéga^{n}-biamá Ictínike
they say. Wuhu+! a very long time ago he made me to be heard of ! thought they say Ictinike

9 aká. Cĭ aɸá-biamá. Égiɸe jéädigɸa^{n} pĕ'jĭ gɸiza-bi éga^{n} wéza-hna^{n} aɸá-
the (sub.) Again went they say. It came to pass breech-cloth bad he took his own they say having to give the alarm, only went

biamá. Égiɸe ɻi éɸa^{n}be ahí-biamá. I^{n}c'áge ʻɸéɻa ɸi^{n} iénaxiɸai ɸi^{n}, á-
they say. At length lodge in sight of arrived they say. Venerable man this one behind the (mv. ob.) he is attacked said they

biamá. Ĕ'di ahí-biamá. Ákicuga-qti-a$^{n'}$-biamá Ciñ'gajiñ'ga ua$^{n'}$he
they say. There he arrived they say. They were standing very thick they say. Children a place of retreat

12 úwaginái-gă. A^{n}ɸa$^{n'}$naxíɸai éde hégactĕwa^{n}-báji, á-biamá Ictínike aká.
seek ye for them. Me they attacked but by no means a few, said, they say Ictinike the (sub.).

I^{n}c'áge waii$^{n'}$ ɸa$^{n'}$ ctĕwa$^{n'}$ gacaí ta^{n}, á-biamá. A$^{n'}$ha^{n}, éga^{n}-qtia$^{n'}$ (á-biama).
Venerable man robe the even he is deprived of by chasing him, said, they say. Yes, so very said, they say.

Gaskí wakan'diɸĕ'-qti naji$^{n'}$-biamá, wáctañka akéga^{n}. A^{n}wa$^{n'}$da^{n}be taí hă.
Panting excessively he stood they say, a tempter he was like. We see them will .

15 Ké, uáwagiɸái-gă, á-biamá. Añ'kají hă, á-biamá Ictínike aká. Waii$^{n'}$
Come, tell us about them, said, they say. Not so . said, they say Ictinike the (sub.). Robe

gĕ wi$^{n'}$ i$^{n'}$ɸi^{n} gíi-gă, á-biamá. Wí waɻa$^{n'}$be bɸé tá miñke, á-biamá
the (pl.) one bring ye to me, said, they say. I to see them I go will I who, said, they say

Ictínike aká. I^{n}c'áge wiñ'kĕ-qti áha^{n}, á-biamá. Ga$^{n'}$ waii$^{n'}$ ɸa^{n} 'íi-
Ictinike the (sub.). Venerable man tells the truth very ! said, they say. And robe the was given

18 biamá, waii$^{n'}$ ckúbĕ-qti ɻéha 'íi-biamá. Watcícka kĕ uhá aɸá-biamá.
(they say, robe thick (hair) very summer robe was given they say. Creek the following he went, they say.

Haha+'! a$^{n'}$ba wi$^{n'}$ɸa^{n}ɸa$^{n'}$ gáawaki'a^{n} ata$^{n'}$he ɸa$^{n'}$ctĭ. Níaci^{n}ga wi$^{n'}$
Ha! ha! day one by one have I been doing that to them heretofore. Person one

a$^{n'}$ɸijúctĕwa$^{n'}$jĭ, á-biamá (Mactciñ'ge é waká-bi ega$^{n'}$).
did not treat me well at all, said they say he Rabbit that he meant they say having.

NOTES.

38, 5. ĕdi aki-biama. It was some place where the Rabbit *had been* on some previous occasion, or else it was on the way to the Rabbit's home: "he reached there *again*," or "he reached there *on his way home*."

38, 16. ma^{n}tiheaɕĕ ata^{n}he ɕa^{n}cti. Hitherto, Ictinike placed his plot within his head and concealed it there. Ma^{n}tiheaɕĕ refers to the plot, not to the victim.

39, 1. bɕije atci tcabe. "Bɕije" is from "ɕijé."

39, 4. gud-iɕa^{n}ɕa-qti aha^{n}, a phrase occurring only in this myth.

39, 10. je hiɕai, a case of "*hapax legomenon*."

39, 12. ugina^{n}skabe ɕa^{n} ama. The young Rabbit leaped upon the robe of his relation, Ictinike, soiling it with the "iñgɕe" sticking to his feet.

40, 9. jeädigɕa^{n} pějĭ gɕiza-bi ega^{n}. He took his own breech-cloth which he had on to use in giving the signal of alarm. Hence he was not "naked" in the strict sense of the word before he took it off.

40, 12. hegactewa^{n}bajĭ, pronounced he+gactewa^{n}bajĭ.

40, 13. i^{n}c'age waii^{n} ɕa^{n} ctĕwa^{n} gacaí ta^{n}. The people said, "They chased the venerable man so closely that he had to drop his robe."

40, 18. waii^{n} ckube-qti ɋeha 'ii-biama. Though this means "a very thick summer robe," ɋeha (buffalo robes of animals killed in *summer*) were not covered with thick hair, as were the meha or *winter* robes.

TRANSLATION.

Ictinike was going, and so was the Rabbit. "Hú+! O younger brother! Uhu+!" said Ictinike. "When it was told, I hoped to see him, and so I see my own (relation)," said he. "Though I am only moving for some time, who will love me?" said the Rabbit. "Come," said Ictinike. "Wherefore," said the Rabbit. "Never mind, come," said Ictinike. He reached there. "O younger brother," said he, "whatsoever I say, you must say 'Yes.'" "Yes," said the Rabbit. "O younger brother, *tecum coibo*," said Ictinike. "No," said the Rabbit, "*prior tecum coibo*." "Psha! O younger brother," said Ictinike, "when the elder ones talk about anything, they generally have their way." "Psha! Not so indeed, elder brother. The younger ones, elder brother, when they speak about anything, do not stop talking about that, so they usually have their way," said the Rabbit. "Let us see, do so, younger brother." And Ictinike turned upside-down. The Rabbit *cum eo coiit. Coitu completo*, the Rabbit leaped and had gone. "Come, O younger brother," said Ictinike repeatedly. When he was saying it to him the Rabbit was fleeing; and he went headlong into a dense thicket. "Wahu+!" said Ictinike, "While I alone cheated a person, I used to keep (the plot) inside (my head). You very bad Rabbit! You very bad big-foot! You very bad big-eyeballs! You very bad much strong odor! You have made me suffer very much." And the Rabbit departed. "*Cum isto prior coii et feci ut cacaret*," said the Rabbit. Ictinike reviled him again. Again he reviled him. Ictinike departed very sorrowful. When he reached a certain place *cacaturiit et cacavit*. Ictinike *cacante*, a young rabbit departed, running very rapidly, "It gets worse and worse!" Again, when he reached a certain place, *cacaturiit et cacavit;* and

a young rabbit departed, running very swiftly. *Iterum peperit.* Again he said to him, "Really! he has made me suffer very much." Again, when he reached a certain place, *cacatŭriit et cacavit.* Again a young rabbit departed with a rush. "You will not be apt to go again," said Ictinike. *Quum iterum parĕre timuit,* as he stooled and caused it to reach the ground, he held the robe down on the fæces and the rabbit, to hinder the escape of the latter. In spite of the effort the young rabbit leaped over the robe. He soiled the robe with the "iñgɸe" on his feet. "Wuhu+! It gets worse and worse." (He meant his being naked.) Well, he departed. In spite of (his condition) he went naked. It came to pass that some boys were playing with maⁿɸiⁿbagi as they walked. He met them. "Ho! younger brothers," said Ictinike. "Ho!" said the boys. "Have you not heard anything at all, younger brothers?" said he. "Yes," said they. "Then, whatsoever ye have heard, tell me," said Ictinike. "Yes," they said. "Why! they say that it is reported that the Rabbit alone *cum Ictinike coiit.* We have heard it." "Wuhu+! They have heard about me for a very great while," thought Ictinike; and he departed. And again some were playing maⁿɸiⁿbagi as they walked; and he met them. "O younger brothers, tell me something or other," he said. "What we shall tell you is as nothing. Why! we have heard it said that it is reported that the Rabbit alone *cum Ictinike coiit,*" said the boys. And he departed. "Wuhu+! I was caused to be heard of a very long time ago," thought he. And again some were approaching. And again he questioned them. "O younger brothers, tell me something or other," said he. "What we shall tell thee is as nothing. Why! we have heard it said that it is reported that the Rabbit alone *cum Ictinike coiit,*" said they. "Wuhu+! I was caused to be heard of a very long time ago," thought Ictinike; and he departed. It came to pass that he took his bad breech-cloth and went to give the alarm. At length he came in sight of a lodge (village?). "This venerable man behind us is one who has been attacked by the foe," they said. He arrived there. They were standing very thick (around him). "Seek ye a place of retreat for your children. They attacked me, and they were a great many," said Ictinike. "The venerable man is deprived (by their chasing) even of his robe," said they. "Yes, it is just so." He stood panting excessively, as he was a tempter. "We will see them. Come, tell us about them," said they. "Not so indeed," said Ictinike. "Bring to me one of the robes. I will go to see." "The venerable man speaks very truly," they said. And the robe was given him; a thick summer robe was given him. He departed, following the stream. "Ha! ha! Day after day have I been doing that to them heretofore. One person did not treat me well at all," he said (meaning the Rabbit).

THE RABBIT AND THE GRIZZLY BEAR; OR, THE BIRTH OF THE YOUNG RABBIT.

TOLD BY NUDA$^{n'}$-AXA.

Ma^{n}tcú aká Mactciñ'ge ¢iñké wagída^{n}be akí-biamá. Ga$^{n'}$ ¢é amá,
Grizzly bear the (sub.) Rabbit the (st. ob.) to scout for his own reached home, they say. And went they say

wénaxi¢á-biamá Mactciñ'ge aká. Ɬé wi^{n} ci$^{n'}$-qti t'é¢a-biamá Mactciñ'ge
attacked them they say Rabbit the (sub.). Buffalo one fat very he killed, they say Rabbit

aká. Úh a^{n}wa$^{n'}$¢a mañg¢iñ'-gă, á-biamá Ma^{n}tcú aká. Ma^{n}tcú ictá-jide 3
the (sub.). To come for the meat to tell about me begone, said, they say Grizzly bear the (sub.). Grizzly bear eye red

uíhe ti¢ábi-gă haú, á-biamá Mactciñ'ge aká. Hi^{n}+ ! wici'é, wi^{n}a$^{n'}$waɬá,
to come for the meat pass ye on ! said, they say Rabbit the (sub.). Oh! my husband's brother in which place?

á-biamá Ma^{n}tcú mi$^{n'}$ga aká. Ga$^{n'}$ a¢á-biamá. 'I$^{n'}$ akí-biamá ɬé kĕ
said, they say Grizzly bear female the (sub.). And went they say. Brought home on their backs they say buff lo (meat) the

b¢úga-qti. Kĭ Ma^{n}tcú jiñ'ga aká dúba-biamá. Ga$^{n'}$ jiñgá háci-qtci aká 6
all. And Grizzly bear young the four they say. And young last very the (sub.)

Mactciñ'ge ¢a'é¢ĕ-hna$^{n'}$-biamá. Wa¢átai tĕ hébe é¢i^{n} ahí-hna^{n}-biamá
Rabbit he pitied habitually they say. What they ate part having for him he arrived habitually they say

ma^{n}¢a$^{n'}$-hna^{n}. Cĭ égasáni ɻí cĭ Ma^{n}tcú aká cĭ égi¢a^{n}-biamá: Mactciñ'ge,
by stealth habitually. Again the next day when again Grizzly bear the (sub.) again said to him, they say: Rabbit,

únase ¢i¢íɬa ugípi hă, á-biamá (Ma^{n}tcú aká). Ji$^{n'}$¢eha, hi^{n}bé úagiɬa^{n} ha, 9
chasing-place your own is full . said, they say Grizzly bear the (sub.). O elder brother, moccasins I put on my own

á-biamá (Mactciñ'ge aká). Ga$^{n'}$ wénaxi¢á-biamá. Cĭ ɬé wi^{n} ci$^{n'}$-qti
said, they say Rabbit the (sub.). And he attacked them they say. Again buffalo one fat very

t'é¢a-biamá. Ê'di ahí-biamá. Úhe a^{n}wa$^{n'}$¢a mañg¢iñ'-gă, á-biamá (Ma^{n}tcú
he killed, they say. There arrived, they say. To come for meat to tell of me begone, said, they say Grizzly bear

aká). Ga$^{n'}$ ag¢é amáma Mactciñ'ge aná. Ma^{n}tcú ictá-jide uíhe ti¢ábi-ga 12
the (sub.). And was going homeward, they say Rabbit the (mv. sub.). Grizzly bear eye red to go for meat pass on,

haú, á-biamá Mactciñ'ge aká. Hi^{n}+ ! wici'é, wi^{n}a$^{n'}$waɬá, á-biamá Ma^{n}tcú
! said, they say Rabbit the (sub.). Oh! my husband's brother in which place? said, they say Grizzly bear

mi$^{n'}$ga aká. Ga$^{n'}$ uíhe a¢á-biamá. Cí b¢úga-qti 'i^{n} akí-biamá. Kĭ é Ma^{n}tcú
female the (sub.). And to go for meat went they say. And all very brought home on their backs, they say. And that Grizzly bear

jiñ'ga aká cĭ hébe é¢i^{n} ahí-biamá. Kĭ Ma^{n}tcú aká gá-biamá: Hébe 15
young the (sub.) again a piece having for him he arrived, they say. And Grizzly bear the (sub.) said as follows, they say: A piece

wé¢ahni^{n} cí éja^{n}mi$^{n'}$, á-biamá. Égasani ɻí wada$^{n'}$be agí-biamá Ma-
you took for some one you want I think, said, they say. The next day when scouting was coming back, they say. Rab-

ctciñ′ge, únase ¢iɕíɬa ugípi hă, á-biamá Ma^{n}tcú aká. Ji$^{n'}$¢ehá, hi^{n}bé
bit chasing-place your own is full . said, they say Grizzly bear the (sub.). O elder brother, moccasin

úagiɬa$^{n'}$ hă, á-biamá Mactciñ′ge aká. Ga$^{n'}$ wénaxi¢á-biamá. Cĭ ɬé wi^{n}
I put on my own . said, they say Rabbit the (sub.). And he attacked them, they say. Again buffalo one

3 ci$^{n'}$-qti t′é¢a-biamá. Ĕ′di ahí-biamá. Úhe a^{n}wa$^{n'}$¢a mañg¢iñ′-gă, á-biamá
fat very he killed, they say. There arrived, they say. To come for meat to tell of me begone, said, they say

Ma^{n}tcú aká. Ji^{n}¢éha, hébe agí′i^{n} tá miñke, á-biamá Mactciñ′ge aká. Qa-í!
Grizzly bear the (sub.). O elder brother, a piece I carry mine will I who, said, they say Rabbit the (sub.). Qa-i!

wa′i$^{n'}$ ga$^{n'}$¢a áha^{n}. Úhe a^{n}wá$^{n'}$¢a mañg¢iñ′-gă, á-biamá. Ga$^{n'}$ wamáka-bají-
to pack he wishes ! To come for meat to tell of me begone, said, they say. And he got out of patience with him

6 biamá hébe gi′i$^{n'}$ tĕ áhucigá-bi ega$^{n'}$ Mactciñ′ge aká. Ga$^{n'}$ ɬa gĕ
they say a piece to carry his own the he insisted on, they say having Rabbit the (sub.). And meat the (pl.)

máɔnuɔnudá-biamá. Kĭ Mactciñ′ge aká wamí hébe ¢izá-bi ega$^{n'}$ iɬíg¢a^{n}-
he cut and disjointed several times they say. And Rabbit the (sub.) blood a piece he took, they say having put it in his belt

biamá. Ĭndáda^{n} hníze éga^{n}, á-biamá Ma^{n}tcú aká. Ji^{n}¢éha, ĭndáda^{n} b¢íza-
they say. What have you taken, said, they say Grizzly bear the (sub.). O elder brother, what I took

9 májĭ, á-biamá Mactciñ′ge aká. Ábaɬu ¢a^{n} u¢a^{n}-′bi ega$^{n'}$ wamí ubíta^{n}ta$^{n'}$-
I—not, said, they say Rabbit the (sub.). Nape of the neck the he held him, they say having blood he pressed in it repeatedly

biamá Ma^{n}tcú aká. Xagá-biamá Mactciñ′ge aká. Ga$^{n'}$ úhe u¢á í-biamá.
they say Grizzly bear the (sub.). Cried they say Rabbit the (sub.). And to come to pack to tell he was coming, they say.

Uíhai éga^{n} atí-biamá. Ga$^{n'}$ ¢é¢a^{n} wamí ¢izaí ¢a^{n} nan′daɬa i¢a$^{n'}$¢a-biamá
To come for meat so they have come, they say. And this (ob.) blood he took the one which at the side of the lodge he put it they say

12 Mactciñ′ge aká. Ha$^{n'}$ amá. Égi¢e Mactciñ′ge aká gá-biamá: Éskana,
Rabbit the (sub.). Night they say. It came to pass Rabbit the (sub.) said as follows, they say: I hope,

winísi, ciñ′gajiñga ukíai íe tig¢ág¢a-ma éga^{n} ka$^{n'}$, á-biamá. Kĭ égi¢a^{n}
my child, children they talk with each other speech they begin suddenly the ones who so I hope, said, they say. And said to it

¢icta$^{n'}$-bi ɔɬĭ, A$^{n'}$, á-biamá wamí ¢iñké ciñ′gajiñga éga^{n}. Kĭ éga^{n}-biamá.
he finished, they say when, Yes, said, they say blood the (one sitting) infant like. And so they say.

15 Kĭ cĭ égi¢a$^{n'}$-biamá. Éskana, winísi, ciñ′gajiñga ukíai ɔɬĭ edé¢aɔna^{n}-ejí-qti-
And again said to it they say. I hope, my child, infant they talk when with each other they speak very plainly, making no mistakes,

má éga^{n} ka$^{n'}$, á-biamá. Kĭ éga^{n}-biamá. Kĭ, Ga$^{n'}$-hniñké ĕ′be u¢ákie haú,
the ones who so I hope, said, they say. And so (it was) they say. And, You sit for a while who you talked with ?

á-biamá Ma^{n}tcú aká. Nă′! ji^{n}¢ehá, ĕbéctĕ uákie-májĭ, wí-hna^{n} uáɔɬikié ga$^{n'}$
said, they say Grizzly bear the (sub.). Why! O elder brother, who at all I talked with I—not, I alone I talked with myself so

18 g¢i$^{n'}$ miñké, á-biamá Mactciñ′ge aká. Cĭ égi¢a^{n}-biamá. Éskana, winísi,
I was sitting, said, they say Rabbit the (sub.). Again said to him they say. I hope, my child,

núǰiñga ma^{n}¢ída^{n} wakan′dagi ta$^{n'}$¢i^{n} ti¢áça-hma^{n} éga^{n} ka$^{n'}$, á-biamá. Kĭ
boy pulling the bow wonderfully well to run starting repeatedly habitually so I hope, said, they say. And

égaⁿ-qti átiágɕa-biamá. Cĭ edíhi gɕáhe-ɕaⁿɕaⁿ-kiɕá-biamá. Éskana, wi-
so very became suddenly they say. And then he caused him to do it repeatedly, they say. I hope, my

nísi, núǰiñga naⁿ′-qti-hnaⁿ maⁿɕídaⁿ wakan′dagí wasísigĕ-qti-hnaⁿ′ égaⁿ kaⁿ′,
child, boy grown very alone pulling the bow wonderfully well active very habitually so I hope.

á-biamá. Gaⁿ′ égaⁿ-biamá. Éskana, winísi, cénuǰiñga maⁿ′ǰiha ‘íⁿ′ waɬaⁿ′be- 3
said, they say. And so (it was) they say. I hope, my child, young man quiver carrying them I have seen

hnaⁿ′-ma égaⁿ kaⁿ′, á-biamá. Gaⁿ′ égaⁿ-biamá. Kĭ aⁿ′ba amá Ké, Ma-
habitually the ones who so I hope, said, they say. And so (it was) they say. And day was, they say. Come, Rab-

cteiñ′ge, únase ɕiɕíɬa ugípi hà, á biamá Maⁿteú aká. Naⁿhéba-gă, ǰiⁿɕéha,
bit, surrounding place your own is full . said, they say Grizzly bear the (sub.). Wait, elder brother,

hiⁿbé uáɬaⁿ hă, á-biamá. Wanáqɕiñ-gă, edádaⁿ hiⁿbé úɕaɬaⁿǰĭ ɔniñké, 6
moccasin I am putting on . said, they say. Hasten, what moccasin you have not put on you who,

si-ɬañga! jaⁿ′xe ábigi! ictcá-siɬañga! icpácpa! á-biamá. Wúhu+‘a’! náji!
big foot! offensive odor much! eye-ball big! mouth in splits! said, they say. Aha! O the villainy!

égaⁿ-qti iⁿ′ɕiⁿ éskaⁿ náji! á-biamá Mactciñ′ge ijiñ′ge aká. Aⁿ′haⁿ, nisíha,
like it very he treats my own I think O the villainy! said, they say Rabbit his son the (sub.). Yes, my child,

égaⁿ-qti-hnaⁿ aⁿ′ɕiⁿ, ‘ágɕa-qti, nisíla, aⁿ′ɕiⁿ, á-biamá Mactciñ′ge aká. Ɂé 9
like it very habitually he keeps me suffering very, my child, he keeps me said, they say Rabbit the (sub.). He goes

tĕ wánanáse ɕaⁿ ɖamú ámusta wiɬaⁿ′be ajaⁿ′ tá miñke, á-biamá. Hébe
the they surrounded many times where down hill right above I see you I lie will I who, said, they say. A piece

ɕagí‘iⁿ ‘íɕaɕĕ té, á-biamá Mactciñ′ge ijiñ′ge aká. Gaⁿ′ wénaxiɕai tĕ ɬé
you carry your own you speak of will, said, they say Rabbit his son the (sub.). And he attacked them when buffalo

wiⁿ t’éɕa-biamá. Maⁿteú amá č’di ahí-biamá. Úhe aⁿwaⁿ′ɕa mañgɕiñ′-gă, 12
one he killed it they say. Grizzly bear the (mv. sub.) there arrived, they say. To come for meat to tell of me begone,

á-biamá. Na! jiⁿɕéha, an′kajĭ hà. á-biamá. Hébe agí‘iⁿ kaⁿ′bɕa, jiⁿɕéha,
said, they say. Why! elder brother, not so . said, they say. A piece I carry mine I wish, elder brother,

á-biamá. Qa-í-! wa‘iⁿ′ gaⁿ′ɕa ínahiⁿ à. Úhe aⁿwaⁿ′ɕa mañgɕiñ′-gă,
said, they say. Qa-í-! to carry he wishes truly ! To come for meat to tell of me begone,

á-biamá. Ná! jiⁿɕéha, hébe agí‘iⁿ kaⁿ′bɕa, jiⁿɕéha, á-biamá. Ná! Ma- 15
said, they say. Why! elder brother, a piece I carry mine I wish, elder brother, said, they say. Why! Rab-

cteiñ′ge íe tĕ égijaⁿ′ǰí-hnaⁿ éde waɕísisige, á-biamá. Ná! jiⁿɕéha,
bit speech the you have not done that habitually but you are active, said, they say. Why! elder brother,

an′kajĭ hă ɕaⁿ′ja wí cĭ ǰiⁿɕéha, naⁿpaⁿ′hiⁿ-haⁿ′-maⁿ′ égaⁿ hébe agí‘iⁿ
not so . though I too elder brother, I am hungry habitually I have so a piece I carry mine

kaⁿ′bɕa, á-biamá. Ná! wiⁿ′ake, Mactciñ′ge uɕúnajiⁿ ɕat‘aⁿ′ ebɕégaⁿ áđaⁿ 18
I wish, said, they say. Why! I tell the truth, Rabbit to depend on you have I think therefore

íe aⁿ′ɔnajuáǰi égaⁿ áha’, á-biamá Maⁿteú aká. Gaⁿ′ cĭ égiɕaⁿ′ aná
speech you have treated me ill in talking some-what ! said, they say Grizzly bear the (sub.). And again said to him they say

ɬi maⁿ′aɕaɕa aɕiⁿ′-biamá, babeǰe-qti ɕéɕa-biamá. Mactciñ′ge ijiñ′ge aká
when on his back repeatedly had him, they say, pushed him over very suddenly, they say. Rabbit his son the (sub.)

agíi tĕ. Ga$^{n'}$ ma$^{n'}$ tĕ gɸísni^{n}snin'de agí-biamá, man'dĕ kĕ ugína^{n}qpá-biamá
was coming back And arrow the (col.) pulled out several of his own was coming, they say bow the he strung his own, they say

Mactciñ'ge ijiñ'ge aká. Kagé! á-biamá, dúaɸa^{n} gi'iñ'-gă, á-biamá
Rabbit his son the (sub.). O younger brother! said, they say, the (meat) on this side of you carry your own, said, they say

Ma^{n}tcú aká. Ⱡanúxa ɸa^{n} hébe a$^{n'}$ɸa ɸéɸai tĕ. Ubɸí'age hă. 'Iñ'-gă,
Grizzly bear the (sub.). Fresh meat the a piece he threw away suddenly. I am unwilling . Carry it,

á-biamá Mactciñ'ge aká. Kĭ ijiñ'ge amá ĕ'di akí-biamá. Nají! éga^{n}-qti
said, they say Rabbit the (sub.). And his son the (mv. sub.) there came home, they say. O the villainy! like it very

i$^{n'}$ɸahni^{n} eska$^{n'}$, á-biamá Mactciñ'ge ijiñ'ge aká. Nă! nisíha, ɸiádi ɸé gi'i$^{n'}$
you have been treating my own I suspect, said, they say Rabbit his son the (sub.). Why! my child, your father this carrying his own

te. É'i hă wañ'giɸe, á-biamá Ma^{n}tcú aká. Nă! 'iñ'-gă hă, á-biamá Ma-
will. I have given back . all, said, they say Grizzly bear the (sub.). Bosh! carry it . said, they say Rab-

ctciñ'ge ijiñ'ge aká, Ma$^{n'}$tcú é waká-bi ega$^{n'}$. Ga$^{n'}$ ma$^{n'}$aɸaɸa aɸi$^{n'}$-bi ega$^{n'}$
bit his son the (sub.), Grizzly bear that he meant, they say having. And on his back repeatedly he had him, they say having

Ma^{n}tcú ɸi^{n} kída-biamá Mactciñ'ge ijiñ'ge aká. Ma^{n} na$^{n'}$ba í'u-biamá
Grizzly bear the (mv. ob.) shot at, they say Rabbit his son the (sub.). Arrow two wounded with, they say

Ma^{n}tcú. Ga$^{n'}$ t'éɸa biamá. Igáqɸa^{n} ɸiñké úhe uhná tĕ edće-hna$^{n'}$ ă,
Grizzly bear. And killed him, they say. His wife the one who to come for me you told when you what said habitually ?

á-biamá Mactciñ'ge ijiñ'ge iɸádi ígɸa^{n}xá-bi ega$^{n'}$. A$^{n'}$ha^{n}, á-biamá,
said, they say Rabbit his son his father he asked his own, they say having. Yes, said, they say,

Ma^{n}tcú ictá-jide úhe tiɸábi-gă haú, ehé-hna^{n}-ma$^{n'}$, á-biamá. Égiɸa^{n}-biamá.
Grizzly bear eye red to come for meat pass ye on ! I said habitually I have, said, they say. He said to him they say.

Ĕ'di akí-biamá. Ⱡíjebe tĕ ubáha^{n} basnin'dihé amá éɸa^{n}be hí tĕ. Kú-
There reached home, they say. Door the tent-front he passed in head foremost as he lay they say when he came in sight. (Sound of bow)

biamá. Ga$^{n'}$ Ma^{n}tcú wa'újiñga t'éɸa-biamá Mactciñ'ge ijiñ'ge aká. Ma-
they say. And Grizzly bear old woman he killed her they say Rabbit his son the (sub.). Rab-

ctciñ'ge áwahnañkáce ɸa'éi^{n}ɸi$^{n'}$ɸakiɸaí ă, á-biamá. Wí, wí, wí, á-biamá.
bit where are you who you pitied mine for me ! said, they say. I, I, I, said, they say.

Za'é-qti-a$^{n'}$-biamá. Kĭ jiñgá háci aká, Wí-hna^{n} ctĕ ĕdućha-májĭ tĕ, á-biamá.
A great confusion they say. And young last the (sub.), I alone even I did not follow them, said, they say.

Ga$^{n'}$ ɸéaká ɸábɸi^{n} zaní t'éwaɸá-biamá. Ga$^{n'}$, Ⱬíadi ní éɸacki ɸanáji^{n} tĕ
And this (col.) three all he killed them, they say. And, Your father water you go for him you stand as

tiɸá-gă, á-biamá Mactciñ'ge ijiñ'ge aká. Há! ji^{n}ɸéha, á-biamá Ma^{n}tcú
pass on, said, they say Rabbit his son the (sub.). O! elder brother, said, they say Grizzly bear

jiñ'ga umúcte ɸiñké. Ga$^{n'}$ újawá-qti iɸádi ɸiñké júgigɸá-biamá. Dadíha,
young left from shooting he who. And having a very good time his father he who he with his own they say. O father,

ma$^{n'}$ d'úba iñgáxa-gă hă, á-biamá. Ga$^{n'}$ ma$^{n'}$ giáxa-biamá, hégajĭ ma$^{n'}$ ɸi-
arrow some make for me . said, they say. And arrow made for him they say, a great many arrow fin-

cta$^{n'}$-biamá. Qiɸá-maca^{n} éna-síqti iɸáɸa-biamá. Ga$^{n'}$ ga$^{n'}$-akáma gá-biamá:
ished they say. Eagle feathers all alike he put on, they say. And after he sat awhile said as follows, they say:

Dadíha, wáɸaha úda^{n}-qti ka$^{n'}$bɸa, á-biamá. A$^{n'}$, á-biamá Mactciñ'ge aká.
O father, clothing good very I wish, said, they say. Yes, said, they say Rabbit the (sub.).

Ga$^{n'}$ waɸáge wi^{n} giáxa-biamá, ɗánuhu wi$^{n'}$ amá. Ca$^{n'}$ wajiñ'ga ukíɗate júga
And hat one made for him they say, owl one they say. In fact bird sewed together body

bɸúga qti wáɸaha-biamá. Ci hi^{n}bé égа^{n} ɗánuhu akíwa uŋa$^{n'}$-biamá. Si- 3
all very he clothed they say. Again moccasin so owl both he put on (wore) they say. a

ɸíze ma^{n}ɸi$^{n'}$-bi tĕ'di, Hú! hú! hú! é-hna^{n}-biamá. ɗánuhu wana$^{n'}$huta^{n}-
step walked, they say when, Hu! hu! hu! said habitually they say. Owl he made them hoot as

hma$^{n'}$-biamá. Ca$^{n'}$ wajiñ'ga bɸúga húta^{n} za'ĕ'-qti-a$^{n'}$-biamá.
he walked, they say. In fact bird all crying made a great noise, they say.

NOTES.

The Grizzly bear went out very early each morning in search of buffalo. Having found the game, he used to get home by sunrise, when he informed the Rabbit. The Rabbit, who was very swift, could chase the buffalo and kill them; but the Grizzly bear was unable to do this, so he kept the Rabbit as his servant, calling him his younger brother.

43, 3. uh a^{n}wa^{n}ɸa mañgɸiñ-gă. Uh, a contr. of úhe, to go out from camp to meet the hunters and help to bring the fresh meat home. "Begone, and tell them about me, so that they may come out for the fresh meat, and pack it into camp." The Bear took all the credit to himself.

43, 4. Sanssouci and F. LaFlèche gave "tiɸái-gă haú" instead of tiɸábi-gă haú. The Kwapa ɸegiha (Kansas, etc.) uses "-bi" as a plural sign, where the Omaha ɸegiha has "-i."

43, 6. bɸugaqti, pronounced bɸu+gaqti by Nuda^{n}-axa.

44, 7. wami hebe - - - iɸigɸa^{n}-biama. The piece of clotted blood was about the size of two fingers.

44, 9. abaɔu ɸa^{n} uɸa^{n}-bi ega^{n}, etc. The Bear got out of patience with the Rabbit, who insisted on carrying a piece of the meat.

44, 12. eskana, winisi, etc. The growth of the young Rabbit was as follows: (1) He commenced talking, saying words here and there, not speaking plainly or connectedly. (2) Next, he spoke without missing a word or syllable. (3) He became like boys who pull the bow and shoot very well, and who run a little now and then, but not very far. (4) He was as a youth who can draw the arrow, and who runs swiftly for some time. (5) He became a young man, one of those who carry the quiver and take wives.

45, 7. naji, a word implying *anger* on the part of the speaker.

45, 10. hebe ɸagi'i^{n} 'iɸaɸĕ té. "You must speak to him for a piece that you can carry yourself."

45, 16. ie tĕ égija^{n}jĭ-hna^{n}, etc. "Why, Rabbit, you have not been using such language, but (now) you are active."

45, 19. a$^{n'}$ɔnajuajĭ, equal to a^{n}ɸăc'aje—ɗaɸi^{n}-na^{n}pajĭ. See fifth myth, **23, 11.**

46, 1. ugína^{n}qpa-biama. Omahas, etc., carry their bows, when not in use, with one end of the string loose. When they wish to string the bow, they bend it with the foot, and put the string on the other end.—L. Sanssouci.

46, 4. náji, égaⁿ-qti iⁿɸahniⁿ eskaⁿ. "I suspect that you have been treating my father just so."

46, 12. ubahaⁿ basnúndihé ama. A case of *hapax legomenon*. F. La Flèche would read "Kída-biama, he shot at her," instead of "Ku-biama," which is not plain to him.

46, 16. ɸiadi, etc. The Rabbit's son adopted the kind young Grizzly bear as his younger brother; hence the elder Rabbit became the adoptive father of the Grizzly bear.

46, 19. hegajĭ, pronounced here as he+gajĭ.

46, 20. iɸaɸa-biama. Instr. from aɸa, to stick on, as with glue.

TRANSLATION.

The Grizzly bear came home, having been scouting for the Rabbit. And the Rabbit went to attack the herd. The Rabbit killed a very fat buffalo. "Begone and tell about me, that they may come after the meat," said the Grizzly bear. "Pass ye on to the red-eyed Grizzly bear, to help him pack the meat!" said the Rabbit. Oh! my husband's brother, in which direction?" said the female Grizzly bear. And they departed. They brought home all of the buffalo meat. And there were four young Grizzly bears. And the youngest one pitied the Rabbit. He used to bring him by stealth a part of what they ate. And on the next day the Grizzly bear said to him again: "Rabbit, your chasing-place is full of game." "O elder brother!" said the Rabbit, "I am putting on my moccasins." And he attacked them. Again he killed a very fat buffalo. The Grizzly bear went thither. "Begone and tell about me, that they may come after the meat," said the Bear. And the Rabbit was going homeward. "Pass ye on to the red-eyed Grizzly bear, to help him to pack the meat!" said the Rabbit. "Oh! my husband's brother, in which direction?" said the female Grizzly bear. And they went to pack the meat. And they brought home all the meat on their backs. And the young Grizzly bear brought him a piece again. And the Grizzly bear said as follows: "I think that you took a piece to some one." The next day he was returning from scouting. "Rabbit, your chasing-place is full," said the Grizzly bear. "O elder brother! I am putting on my moccasins," said the Rabbit. And he attacked them. Again he killed a very fat buffalo. The Bear arrived there. "Begone and tell about me, that they may come after the meat," said the Grizzly bear. "O elder brother! I will carry my own piece," said the Rabbit. "Qa-i! He wishes to carry meat! Begone and tell about me, that they may come after the meat," said he. And he got out of patience with him, as the Rabbit insisted on carrying his own piece. And the Rabbit cut the meat several times with a knife, causing pieces to come off. And the Rabbit seized a piece of blood and put it into his belt. "What have you been taking," said the Grizzly bear. "O elder brother! I have taken nothing," said the Rabbit. Holding the Rabbit by the nape of the neck, he pressed him repeatedly in the blood. The Rabbit cried. And he approached to tell them to go after the meat. Having gone after the meat, they came to the lodge. And the Rabbit put at the side of the lodge this piece of blood which he had taken. It was night. And the Rabbit said as follows: "I hope, my child, that you may be as children who begin to talk suddenly, saying a word now and then." And when he had finished speaking to him, the blood said "Yes," like an infant. And it was so. And he said to him again: "I hope, my child, that you may be like children who speak plainly without missing a word." And it was so. And the Grizzly bear said, "With whom were you

talking, as you sat for a while?" "Why, elder brother, I was talking with no one at all. I was sitting talking to myself," said the Rabbit. Again he said to him: "I hope, my child, that you may be like boys who pull the bow wonderfully well, and run now and then for a short distance." And it became so very suddenly. And then he made him do it repeatedly. I hope, my child, that you may be like the youth who are grown, who pull the bow very well, and who are so active that they run a great distance." And it was so. "I hope, my child, that you may be like the young men whom I have seen carrying the quiver." And it was so. And it was day. "Come, Rabbit, your chasing-place is full," said the Grizzly bear. "Wait, elder brother, I am putting on my moccasins," said the Rabbit. "Hasten, you who have not put on any moccasins, big-foot! much offensive odor! big eyeballs! mouth split in many places!" said the Bear. "Aha! O the villainy! I suspect that he treats my relation very much like that," said the Rabbit's son. "Yes, my child, he is used to treating me just so. He keeps me in great suffering, my child," said the Rabbit. "When he goes, I will lie looking at you, right above the descent of the hill where they have surrounded the herd from time to time. You must speak to him for a piece for you to carry," said the Rabbit's son. And when he attacked them, he killed a buffalo. The Grizzly bear arrived there. "Begone and tell about me, that they may come after the meat," said he. "Now, elder brother, not so indeed," said the Rabbit. "I wish to carry a piece of my own, elder brother," said he. "Qa-i! He truly wishes to carry! Begone and tell them about me, that they may come after the meat," said he. "Why! elder brother, I wish to carry my own piece," said the Rabbit. "Why! Rabbit, you have not been using such language, but you are active (at present)," said the Bear. "Why! elder brother, though it is not so, I too, elder brother, am used to being hungry, so I wish to carry my own piece (of meat)," said the Rabbit. "Why! I speak truly, Rabbit, you have some one to depend on, I think, therefore you have been abusing me somewhat in speech!" said the Grizzly bear. And when he said it to him again, he sent the Rabbit on his back repeatedly; he pushed him over very suddenly. The Rabbit's son was coming. And he was pulling several arrows out of his quiver as he was coming. The Rabbit's son strung his bow. "O younger brother, carry your own (meat), that which is on this side of you," said the Grizzly bear. He threw away suddenly the piece of fresh meat. "I am unwilling, carry it (yourself)," said the Rabbit. And his son had come back thither. "O the villainy! I suspect that you have been treating my relation just so," said the Rabbit's son. "Why! my child, your father can carry this. I have given all back to him," said the Grizzly bear. "Bosh! Carry it (yourself)," said the Rabbit's son, meaning the Grizzly bear. Having sent the Grizzly bear on his back repeatedly, the Rabbit's son shot at the Grizzly bear, wounding him with two arrows. And he killed him. "What are you used to saying when you go to tell his wife to go and carry the meat?" said the Rabbit's son, questioning his father. "Yes," said he, "'Pass ye on to the red-eyed Grizzly bear, to help him to pack the meat,' I am used to saying," And he said it to him. He reached home. When he came in sight, and lay stretched out (on his stomach) at the front of the lodge, he pushed in head foremost at the door. "Ku!" (sound of the shooting). And the Rabbit's son killed the old woman Grizzly bear. "Where are you who pitied my relation, the Rabbit?" said he. "I—I—I," they said, making a great uproar. And the youngest one said, "I, alone, did not join with them (in maltreating him)." And the Rabbit's son killed these

three. And the Rabbit's son said, "Pass on (undisturbed), as you continue to fetch water for your father." "Thank you, elder brother," said the young Grizzly bear who was left after the shooting of the others. And the Rabbit's son was with his father, having a very pleasant time. "Father, make some arrows for me," said he. And he made a great many arrows for him. He finished the arrows, fixing eagle feathers on all alike. And after he sat awhile, he said as follows: "Father, I wish very good clothing." "Yes," said the Rabbit. And he made a hat for him; it was a great owl. Indeed, he clothed his whole body, sewing birds together. And he put on moccasins, both of which had great owls on them. When he walked a step, they used to say, "Hu! hu! hu!" He made the great owls hoot as he walked. And, in fact, all the birds cried and made a great uproar.

THE YOUNG RABBIT AND ICTINIKE.

TOLD BY NUDA$^{n'}$-AXA.

Mactciñ′ge amá égiɸe Ictínike ákipa-biamá sabájĭ. Wuhu+! há ɬucpá,
Rabbit the (nv. sub.) at length Ictinike met they say suddenly. Wuhu+! O grandchild,

há ɬucpá, á-biamá. I^{n}c′áge, edéce táda^{n}, á-biamá Mactciñ′ge aká. Ꞁucpáha,
O grandchild, said, they say. Venerable man, what would you say? said, they say Rabbit the (sub.). O grandchild,

3 wajiñ′ga wi^{n} gɸé ɸiñ′ke t'eañ′kiɸa-gă, á-biamá. Ga$^{n'}$ kída-biamá. Kúsan-
bird one going homeward, the one that cause me to kill it, said, they say. And shot at it, they say. Through

dĕ′-qti iɸa$^{n'}$ɸa-biamá. Uqpáɸĕ í amá. Uɬá amá. Ꞁucpáɸa^{n}, ɸá'eañ′giɸá-gă.
and through he put it, they say. Falling coming, they say. Lodged they (in a tree) say. O! grandchild, pity me.

Há ɬucpá, há ɬucpá, pí-qti ɸá'eañ′giɸá-gă, á-biamá. Añ′kajĭ, i^{n}c'áge, aa$^{n'}$bɸa
O grandchild, O grandchild, again very pity me, said, they say. Not so, venerable man, I abandon it

6 tá miñke; ɸizé ma^{n}ɸiñ′-gă, á-biamá. Aū′kajĭ, ɬucpáha, ma$^{n'}$ kĕ úda^{n} tcábe
will I who; to take it walk thou, said, they say. Not so, grandchild, arrow the (ob.) good very

éde hnízajĭ ɤĭ ĕ′be aɸi$^{n'}$ táda^{n}, á-biamá (Ictínike aká). Wúhu+'á! á-biamá,
but you take it not if who have it shall? said, they say Ictinike the (sub.). Really! said, they say,

i^{n}c'áge uhé ga$^{n'}$ɸa ínahi^{n} áha^{n}. Ga$^{n'}$ wáɸaha tĕ ɸiɔnúda-biamá bɸúga
venerable man to have his way wishes truly ! And clothing the pulled off they say the whole.

9 Qɸabé tĕ áne aɸá-biamá. Céɸu ctĕ áɸaskábe te hă′, á-biamá. Edécega^{n} ă
tree the climbing went, they say. There even stick will . said, they say. What were you saying ?

i^{n}c'áge, á-biamá. Nă! ɬúcpaɸa^{n} edćha-májĭ. ɤáci wćahide i$^{n'}$hi áha^{n},
venerable man, said, they say. Why! grandchild what I said I not. A long time back far he has gone for me !

ehé miñké, á-biamá. Ga$^{n'}$ ɸé amégа^{n} cĭ égа^{n}-biamá. Céɸu ctĕ áɸaskábe
I was saying, said, they say. And as he was going again so they say. There even let him stick

te hă′, á-biamá. Edécega^{n} ă i^{n}c'áge, á-biamá. Nă! ɬúcpaɕa^{n}, edéha-májĭ.
. said, they say. What were you saying ! venerable man said, they say. Why! grandchild, what I said I not.

ʞáci wéahide i^{n}′hi áha^{n}, ehé miñké, á-biamá. Ga^{n}′ ɕé amégа^{n} cĭ égа^{n}-
A long time back far he has reached for me ! I was saying, said, they say. And as he was going again so

biamá. Céɕu ctĕ áɕaskábe te hă′, á-biamá. Edécega^{n} ă i^{n}cáge, á-biamá. 3
they say. There even let him stick . said, they say. What were you saying ! venerable man said, they say.

Nă! ɬúcpaɕa^{n}, edéha-májĭ. Kañ′ge i^{n}′hi áha^{n}, ehé miñké, iñgɕó, á-biamá.
Why! grandchild, I said what I not. Near at hand has reached for me ! I was saying, O first born, said, they say.

Ga^{n}′ cĭ ɕé amá cĭ égа^{n}-biamá. Céɕu ctĕ áɕaskabe te hă′, á-biamá. Edécega^{n}
And again he was going again so they say. There even let him stick . said, they say. What were you saying

ă i^{n}c'áge, á-biamá. Céɕu ctĕ áɕaskabe, ehé, á-biamá (Ictínike aká). 6
! venerable man, said, they say. There even he sticks, I said, said, they say. Ictinike the (sub.).

Mactciñ′ge aká ja^{n}′ tĕ áɕaskabá-biamá. Ga^{n}′ wáɕaha tĕ áɕaha-bi ega^{n}′
Rabbit the (sub.) tree the (ob.) stuck to it they say. And clothing the he put on, they say having

ta^{n}′wañgɕa^{n} wi^{n} ĕ′di ahí-bi ega^{n}′ níkagahi ijañ′ge wi^{n} gɕă^{n}′-biamá. ₵é
nation one there arrived, they say having chief his daughter one he married, they say. This

jiñgá aká waji^{n}′cte aɕá-biamá. Égiɕe ma^{n}′ciaɻa uɕíxidá-biamá ʞĭ égiɕe 9
young the (sub.) in a bad humor departed, they say. It came to pass on high she gazed they say when at length

níaci^{n}ga ga^{n}′ ta^{n} amá, qɕabé áɕaskabe naji^{n}′ ta^{n} íɕa-biamá. Ga^{n}′ gasá-biamá
person he was standing awhile they say, tree sticking to it who was standing she found him, they say. And she cut it, they say

qɕabé tĕ. Gaqíaɕá-bi ega^{n}′ ja^{n}′ kĕ áɕuta^{n}-qti néɕa-biamá Égiɕe náqpa^{n}-
tree the (std. ob.) Made it fall by cutting they say having wood the (lg. ob.) straight towards made a fire, they say. At length she caused

ɕai tĕ. Ga^{n}′ júgɕe gɕi^{n}′-biamá ₫éde tĕdi. Níaci^{n}ga wi^{n} 'ágɕea^{n}′ɕĕ tcábe 12
it to melt. And with her he sat they say fire at the. Person one caused me to suffer very much

cuɕé, á-biamá. A^{n}′ha^{n}, ĕ′di ahíi éde wija^{n}′ɕe aká áɕixai, á-biamá. Ga^{n}′
went to you said they say. Yes, there he arrived but my elder sister the (sub.) married him said they say. She And

júgɕe agɕá-biamá. ₵éamá wáɕixe uqi^{n}′a ɕé amaɕa^{n}′ Mactciñ′ge ijiñ′ge
with him she went homeward they say. This one to marry a man sulky about her go who did, they say Rabbit his son

júgɕe agɕí, é-hna^{n}-biamá, ɕahíde-hna^{n}′-biamá. Ga^{n}′ ahí-biamá. Céɕi^{n} qiɕá 15
with him she has come home said habitually they say, ridiculing her habitually they say. And he arrived they say. That eagle (mv. ob.)

wi^{n} cuɕé hau. Mactciñ′ge ijiñ′ge éɕa^{n}be égа^{n} te, á-biamá. Kíde ágají-
one goes to you ! Rabbit his son do let him be coming in sight said, they say. To shoot at it they commanded

biamá. (Mactciñ′ge ijiñ′ge aká kañ′gĕ-qtci ahí-biamá ʞĭ wáɕaha aká
they say. Rabbit his son the (sub.) near at hand very arrived they say when clothing the (sub.)

wajiñ′ga ígiɗaha^{n}i tĕ íi tĕ, húta^{n}-biamá Ictínike aká gá-biamá: Gáqta^{n}- 18
bird knew its own coming the (hooted) cried they say. Ictinike the (sub.) said, as follows, they say: They always

hna^{n}′i hă. Qɕíăjĭ égа^{n} gɕi^{n}′i-gă, á-biamá.) Cuɕé qiɕá wi^{n} haú, á-biamá.
do so . Silent so sit ye said, they say. Goes to you eagle one ! said, they say.

Mactciñ′ge ijiñ′ge éɸa^{n}be ágajíi-gă haú, á-biamá. Ictínike amá éɸa^{n}be
Rabbit his son to come in sight command ye ! said, they say. Ictinike the (mv. sub.) coming in sight

ahí-biamá. Ámustá-qti íhe amá. Kída-bi ega$^{n'}$ múɔna^{n}-biamá. ɸéaká
arrived, they say. Directly above it passed they say. He shot at it, they say having he missed it, they say. This one

3 áma aká éɸa^{n}be ahí-biamá. Ga$^{n'}$tĕ-qti ꓘĭ éɸa^{n}be ahí-bi ꓘĭ húɸuga ída^{n}-
the other one in sight arrived, they say. A great while when in sight arrived they say when tribal circle right

beaꓕá-qti gawi$^{n'}$xe ma^{n}ɸi$^{n'}$-biamá qiɸá amá. Kíde ɸéɸa-biamá ꓘĭ t′éɸa-
through the middle circled around walked they say eagle the (mv. sub.). Shot at him with force they say when he killed

biamá. Wuhú! t′éɸai haú, á-biamá. Tĕnă′! Mactciñ′ge ijiñ′ge é aká ꓘi,
they say. Wuhu! he killed him ! said, they say. Why! Rabbit his son that the one when, (?)

6 á-biamá. T′éɸai tĕ ucka$^{n'}$ ɸan′di ahí-bi ꓘĭ hi^{n}qpé wi^{n} uɸíqpaɸá-bikéamá.
said, they say. He killed it deed the (place) where arrived, they say when fine feather one had fallen, they say.

ɸizá-biamá. Gákĕ ihéɸa-gă, á-biamá, wa‘ú é waká-bi ega$^{n'}$. Qiɸá íkiná-
He took it, they say. That (lg. ob.) put it away, said he said they say, woman that he meant, they say having. Eagle contended for

biamá níaci^{n}ga bɸúga. Égasani ꓘĭ a$^{n'}$ba amá Máca^{n} ihéɸaɸĕ kĕ da^{n}bá-gă
they say men all. The next day when day they say. Feather you put away the look at it

9 hă, á-biamá. Da^{n}bá-biamá. Hi^{n}+! á-biamá. ɸaqúba-biamá. ɸéɸiñké
. said, they say. Saw it, they say. Oh! said she they say. Spoke in wonder, they say. This one who

qiɸá bɸúga-qti-a$^{n'}$ ɸiñké, á-biamá. I^{n}c‘áge éɸi^{n} ma^{n}ɸiñ′-gă, á-biamá. Ga$^{n'}$
eagle the whole the one who, said she they say. Venerable man take it to him said they say. he And

éɸi^{n} ahí-biamá. Égasani ꓘĭ, Cuɸć qiɸá wi^{n} haú, á-biamá. Mactciñ′ge ijiñ′ge
having it for him she arrived, they say. The following day when, Goes to you eagle one ! said, they say. Rabbit his son

12 éɸa^{n}be ágajíi gă haú, á-biamá. Ictínike amá éɸa^{n}be ahí-biamá. Ámusta-
to appear command ye ! said, they say. Ictinike the (mv. sub.) in sight arrived, they say. Directly

qti íhe amá. Kída-bi ega$^{n'}$ múɔna^{n}-biamá. ɸéaká áma aká éɸa^{n}be ahí-
above it passed they say. He shot at it, they say having he missed it they say. This one the other one in sight arrived

biamá. Gan′tĕ-qti ꓘĭ éɸa^{n}be ahí-bi ꓘĭ húɸuga ída^{n}beaꓕá-qti gawi$^{n'}$xe
they say. A great while when in sight arrived, they say when tribal circle right through the middle circled around

15 ma^{n}ɸi$^{n'}$-biamá qiɸá amá. Kíde ɸéɸa-biamá ꓘĭ t′éɸa-biamá. Wuhú! t′éɸai
walked they say eagle the (mv. sub.). Shot at him with force, they say when he killed him, they say. Wuhu! he killed him

haú, á-biamá. Tĕnă′! Mactciñ′ge ijiñ′ge é aká ꓘi, á-biamá. T′éɸai tĕ
! said, they say. Why! Rabbit his son that the one when, (?) said, they say. He killed it

ucka$^{n'}$ ɸan′di ahí-bi ꓘĭ hi^{n}qpé wi^{n} uɸíqpaɸá-bikéamá. ɸizá-biamá. Gá-
deed the (place) where arrived, they say when light feather one was falling they say. He took it, they say. That

18 kĕ ihéɸa-gă Égasani ꓘĭ a$^{n'}$ba amá. Máca^{n} ihéɸaɸĕ kĕ da^{n}bá-gă hă,
(lg. ob.) put it away. The next day when day they say. Feather you put away the (lg. ob.) look at it .

á-biamá. Da^{n}bá-biamá. Hi^{n}+! á-biamá. ɸaqúba-biamá. ɸɔɸiñké qiɸá
said, they say. Saw it they say. Oh! said they say. she Spoke in wonder, they say. This one eagle

bɸúga-qti-a$^{n'}$ ɸiñké, á-biamá. I^{n}c‘áge éɸi^{n} ma^{n}ɸiñ′-gă, á-biamá. Ga$^{n'}$ éɸi^{n}
the whole the one who said they say. Venerable man take it to him, said they say. he And having it for him

ahí-biamá. Égasani ɤĭ, Cuɸé qiɸá wiⁿ haú, á-biamá. Mactciñ'ge ijiñ'ge
arrived, they say. The next day when. Goes to you eagle one ! said, they say. Rabbit his son

ɸéɸaⁿbe ágajíi-gă haú, á-biamá. Ictínike amá ɸéɸaⁿbe ahí-biamá. Ámustá-qti
to appear command ye ! said, they say. Ictinike the (mv. sub.) in sight arrived, they say. Directly above

íhe amá. Kída-bi egaⁿ' múɔnaⁿ-biamá. ɸéaká áma aká ɸéɸaⁿbe ahí-biamá. 3
it passed, they say. He shot at it, they say having he missed it they say. This one the other one in sight arrived, they say.

Gaⁿ'tĕ-qti ɤĭ ɸéɸaⁿbe ahí bi ɤĭ húɸuga ídaⁿbeɹá-qti gawiⁿ'xe maⁿɸiⁿ'-biamá
A great while when in sight arrived, they say when tribal circle right through the middle circled around walked they say

qiɸá amá. Kíde ɸéɸa-biamá ɤĭ t'éɸa-biamá. Wuhú! t'éɸai haú, á-biamá.
eagle the (mv. sub.). He shot at him with force, they say when he killed him, they say. Wuhu! he killed him ! said, they say.

Tĕnă'! Mactciñ'ge ijiñ'ge é aká ɤi, á-biamá T'éɸai tĕ uckaⁿ' ɸan'di ahí-bi 6
Why! Rabbit his son that (sub.) the (!) when said, they say. He killed it deed the (place) where arrived they say

ɤĭ hiⁿqpé wiⁿ uɸíqpaɸá-bikéamá. ɸízá-biamá. Gákĕ ihéɸa-gă. Égasani
when light feather one was falling, they say. He took it, they say. That (lg. ob.) put it away. The next day

ɤĭ aⁿ'ba amá. Mácaⁿ ihéɸaɸĕ kĕ daⁿbá-gă hă', á-biamá. Daⁿbá-biamá.
when day, they say. Feather you put away the (lg. ob.) look at it . said, they say. Saw it they say.

Hiⁿ+! á-biamá. ɸaqúba-biamá. ɸéɸiñké qiɸá bɸúga-qti-aⁿ' ɸiñké, 9
Oh! said she, they say. Spoke in wonder, they say. This one eagle the whole the one who,

á-biamá. Iⁿcᵗáge éɸiⁿ maⁿɸiñ'-gă, á-biamá. Gaⁿ' éɸiⁿ ahí-biamá. Égasani
said they say. she Venerable man take it to him, said they say, he And having it for him arrived, they say. The next day

ɤĭ, Cuɸé qiɸá wiⁿ haú, á-biamá Mactciñ'ge ijiñ'ge éɸaⁿbe ágajíi-gă haú,
when, Goes to you eagle one ! said, they. Rabbit his son to appear command ye !

á-biamá. Ictínike amá éɸaⁿbe ahí-biamá. Ámustá-qti íhe amá. Kída-bi 12
said, they say. Ictinike the (mv. sub.) in sight arrived, they say. Directly above it passed they say. He shot at it they say

egaⁿ' múɔnaⁿ-biamá. Áma aká éɸaⁿbe ahí-biamá. Gaⁿ'tĕ-qti ɤĭ éɸaⁿbe
having he missed it they say. The other in sight arrived, they say. A great while when in sight

ahí-bi ɤĭ húɸuga ídaⁿbeɹá-qti gawiⁿ'xe maⁿɸiⁿ'-biamá qiɸá amá. Kíde
arrived, they say when tribal circle right through the middle circled around walked they say eagle the (mv. sub.). He shot at him

ɸéɸa-biamá ɤĭ t'éɸa-biamá Wuhú! t'éɸai haú, á-biamá Tĕnă'! Mactciñ'ge 15
with force, they say when he killed him, they say. Wuhu! he killed him ! said, they say. Why! Rabbit

ijiñ'ge é aká ɤi, á-biamá. T'éɸai tĕ uckaⁿ' ɸan'di ahí-bi ɤĭ hiⁿqpé wiⁿ
his son that (sub.) the (!) when, said, they say. He killed it deed the (place) where arrived, they say when light feather one

uɸíqpaɸá-bikéamá. ɸízá-biamá. Gákĕ ihéɸa-gă. Égasani ɤĭ aⁿ'ba
was falling, they say. He took it, they say. That (lg. ob.) put it away. The next day when day

amá. Mácaⁿ ihéɸaɸĕ kĕ daⁿbá-gă hă', á-biamá. Daⁿbá-biamá. Hiⁿ+! 18
they say. Feather you put away th · (lg. ob.) look at it . said, they say. Saw it they say. Oh!

á biamá. ɸaqúba-biamá. ɸéɸiñké qiɸá bɸúga-qti-aⁿ' ɸiñké, á-biamá.
said they say she Spoke in wonder, they say. This one eagle the whole the one who said they say. she

Iⁿcᵗáge éɸiⁿ maⁿɸiñ'-gă, á-biamá. Gaⁿ' éɸiⁿ ahí-biamá. Kĭ, Ahaú! á-biamá.
Venerable man take it to him, said they say. he And having it for him arrived, they say. And, Well! said, they say.

ɸéxe-gaɻú cétĕ i^{n}c'áge wawáci-de i$^{n'}$ɸi^{n} agí te, á-biamá. Ga$^{n'}$ ea$^{n'}$ba amá
Drum that (ob.) venerable man employ some one, and for me bring it home let him said, they say. And that day it was, they say

ɻĭ Ictínike aká ɻahúpezi pĕjĭ'-qti áɸahá-bi té amá. Kĭ Mactciñ'ge ijiñ'ge
when Ictinike the (sub.) an old, worn piece of tent-skin bad very he had put on, they say. And Rabbit his son

3 e wáɸaha áɸahai éde gí'i tá akáma. Ga$^{n'}$ na^{n}ɔnúda-biamá wañ'giɸe. Cĭ
that (one) clothing he wore but he was about to give it back, they say. And he kicked it off, they say all. Again

áhnaha tégan áhnaha gɸíza-gă hă, cétĕ, á-biamá Mactciñ'ge ijiñ'ge aká.
you wear in order that you wear it take your own . that (ob.) said, they say Rabbit his son the (sub.).

Ga$^{n'}$ 'í-biamá. ɸe wágɸizá-biamá. Áɸaha-bi ega$^{n'}$ úginaji$^{n'}$-biamá, hi^{n}bé
And he gave it to him, they say. That he took his own, they say. Put on, they say having he stood in his own, they say, moccasin

6 ctĭ uɻa$^{n'}$-biamá. Ga$^{n'}$ Mactciñ'ge ijiñ'ge aká ɸéxe-gaɻú uti$^{n'}$wakiɸá-bi ega$^{n'}$
too he put on, they say. And Rabbit his son the (sub.) drum caused them to strike having

Ictínike ma$^{n'}$ci ɸékiɸá-biamá. Ga$^{n'}$ wéahide hí ɻĭ eɻáta^{n} uqpáɸĕ gíkiɸá-
Ictinike high sent him they say. And far arrived when thence to fall caused him to be returning

biamá. Ga$^{n'}$ gaṫ'é amá.
they say. And died by falling, they say.

NOTES.

This myth follows directly after the preceding one, in which the elder Rabbit gives his son the wonderful clothing.

Ictinike is doubtless the Ioiwere Ictinike. The Iowas say that Ictinike was the son of Pi, the Sun. Ictinike was guilty of the sin of Ham, and was therefore expelled from the upper world. He is usually the deceiver of the human race, and once he is the benefactor of a few persons. The Iowas say that he taught the Indians all the bad things which they know. According to an Omaha myth, he taught all the war customs. In one myth (No. 13) he is himself overreached by other animals. In the myth of Haxige Ictinike assumes the form of Hega, the Buzzard.

50, 9. ceɸu ctĕ aɸaskabe te ha (let him) stick even there where you are.

51, 4. iñgɸo, contraction by degrees from iñgɸa^{a} haú; iñgɸ háu; iñgɸ aú; iñgɸo. Compare the pronunciation of gaqa-uɸici (almost "gaqóɸici").

51, 7. Ictinike took the Rabbit's son's clothing while he was up the tree; and ran away with it, pretending to be the Rabbit's son.

52, 5. Mactciñge ijiñge é aká ɻi. Sanssouci said that it denoted the *surprise* of the people, who did not know that it was the Rabbit's son who had come among them: "Why, when that one is the Rabbit's son (we did not recognize him at first)!"

52, 6. hi^{n}qpe wi^{n} uɸiqpaɸa-bikéamá, literally; *fine feather, one, it lay* (ke), *they say* (biama), *having been caused to fall* (uɸiqpaɸĕ).

52, 7. qiɸa ikina-biama, etc. All the men contended for the Eagle, each one struggling to get the most feathers, and to keep the others away. The whole Eagle was there, the Rabbit's son having turned it into a light feather on the preceding day by magic.

54, 1. i^{n}ɸi^{n} agí te denotes that the men who brought the drum lived in the lodge with the Rabbit's son. Sanssouci prefers to read, "i^{n}ɸi^{n} a-í tai," let them who live

elsewhere, not here, bring it to me; or, "iⁿ¢iⁿwaki¢ĕ te ha," let him cause them to bring it to me.

54, 1. iⁿc'áge, his wife's father.

54, 3. cĭ ahnaha tegaⁿ ahnaha g¢iza-gă hă, ce tĕ. It refers to Ictinike's old clothing, which he had left when he ran off with the good clothing of the Rabbit's son.

54, 5. úginajiⁿ-biama implies a plural animate object, *i. e.*, the birds on his clothing. Ordinarily, ugínajiⁿ-biama is the proper word.

The first day that Nudaⁿ-axa told this myth, he said as follows: "The old men beat the drum once, and Ictinike jumped up. When they beat it the second time, Ictinike leaped higher. Then he leaped still higher when they struck it the third time. "Stop! stop!" said Ictinike to the Rabbit's son. But the Rabbit's son made the men beat the drum the fourth time, when Ictinike jumped so high, that when he came down he struck the ground and the shock killed him." Sanssouci never heard this of the Rabbit, but of Wahaⁿ¢icige, the Orphan, as Mac'awakude told me once.

TRANSLATION.

At length the Rabbit met Ictinike suddenly. "Wuhu+! O grandchild! O grandchild!" said Ictinike. "Venerable man, what would you say?" said the Rabbit. "O grandchild, kill for me the one bird that is sitting down on its way homeward," said he. And the Rabbit shot at it. He shot it through the body, the arrow coming out on the other side. It came falling. It lodged in a tree. "O grandchild! pity me, your relation. O grandchild! O grandchild! pity me, your relation, again," said he. "No, venerable man, I will abandon it. Go thou and take it," he said. "No, O grandchild, the arrow is very good, but if you do not take it, who shall have it?" said he. "Really!" said he, "the venerable man truly wishes to have his way!" And he pulled off all of his clothing. He went climbing the tree. "Even there where you are, let him stick!" said Ictinike. "What were you saying, venerable man?" said the Rabbit. "Why, grandchild! I said nothing. I was saying 'He has gone far for me for a long time!'" And as he was going (up the tree) it was so again. "Stick even there where you are!" he said. "What were you saying, venerable man?" said he. "Why, grandchild! I said nothing. I was saying 'He has gone far for me for a long time!'" he said. And as he was going it was so again. "Stick even there where you are!" he said. "What were you saying, venerable man?" said he. "Why, grandchild! I said nothing. O first-born son! I was saying 'He has nearly reached it for me!'" he said. And again as he was going, it was so again. "Stick even there where you are!" said he. "What were you saying, venerable man?" he said. "I said, 'Stick even there where you are!'" The Rabbit stuck to the tree. And having put on the clothing, Ictinike went to a village, and married one of the chief's daughters. The younger one departed in a bad humor. It came to pass that she gazed on high, and behold a person was standing awhile; she found him standing sticking to the tree. And she cut down the tree. And having made it fall by cutting, she made a fire all along the (fallen) tree. And she caused (the glue?) to melt. And he sat with her by the fire. "A person who made me suffer very much went to you," he said. "Yes," said she, "he arrived, but my elder sister took him for her husband." And she went homeward with him. "This one who was sulky about marrying a man, and went away, has come back with the son of the Rabbit," they

were saying, ridiculing her. And they arrived. "That moving animate object, an eagle, goes to you! Do let the Rabbit's son come in sight," they said, referring to Ictinike. They commanded (some one) to shoot at it. When the Rabbit's son arrived very near at hand, the birds on the clothing knew his coming, and cried out. Ictinike said as follows: "They always do so. Sit ye in silence," he said. "An eagle goes to you!" said they (the villagers). "Command ye the Rabbit's son to appear," they said. Ictinike came in sight. It passed directly above him. He shot at it and missed it. This other one (the Rabbit's son) came in sight. When he had been in sight a very great while, it (the eagle) went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why! that one is the Rabbit's son," they said (*or*, that one ought to be the Rabbit's son). When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away," said he, meaning the woman (*i. e.*, as the one he addressed). All the men contended for the eagle. On the morrow it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," said she. "Take it to the venerable man (your father)," said he. And she took it to him. On the following day, they said, "An eagle goes to you! Command ye the Rabbit's son to appear." Ictinike came in sight. It passed directly above him. He shot at it and missed it. This other one came in sight. When he had been in sight a very great while, it went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why, that one is the Rabbit's son!" said they. When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away," said he. On the morrow it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," said she. "Take it to the venerable man," said he. And she took it to him. On the following day they said, "An eagle goes to you! Command ye the Rabbit's son to appear." Ictinike came in sight. It passed directly over him. He shot at it and missed it. This other one came in sight. When he had been in sight a very great while, it went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why, that one is the Rabbit's son," said they. When they reached the place where it was killed a fine feather had fallen. He took it. "Put that away," said he. On the morrow it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," said she. "Take it to the venerable man," said he. And she took it to him. On the following day they said, "An eagle goes to you! Command ye the Rabbit's son to appear." Ictinike came in sight. It passed directly above him. He shot at it and missed it. This other one came in sight. When he had been in sight a very great while, it went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why, that one is the Rabbit's son!" they said. When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away." On the following morning it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," she said. "Take it to the venerable man," said he. And she took it to him. And he (the Rabbit) said, "Well! Let the venerable man employ some persons

to bring the drums hither for me." And on that day Ictinike had put on a very bad and worn-out piece of an old tent-skin. And he had worn the clothing of the Rabbit's son, but he was about to give it back to him. And he kicked off all (*i. e.*, the Rabbit kicked off what he had on, Ictinike's former clothing.) "Take that your own again in order to wear it," said the Rabbit's son. And he gave it to him. The Rabbit took that, his own. Having put it on, he stood in his own (clothing), he also put on (his) moccasins. And the Rabbit's son having caused them to beat the drums, sent Ictinike up high in the air. And when he reached a distant point, he caused him to come back falling thence. And Ictinike died by falling.

SIȼEMAKAⁿ'S ADVENTURE AS A DEER.

TOLD BY ȡAȼⁱⁿ-NAⁿPAJĬ, AN OMAHA.

Siȼémakaⁿ iɻaⁿ′ ɻígȼe júgigȼá-biamá ená-qtci. Égiȼe wa'ú ȼábȼiⁿ
Siȼemakaⁿ his grandmother dwelt in a lodge he with his own they say alone. It happened woman three

aȼé amáma. Siȼémakaⁿ-é, wa'é aⁿgáȼe taí hé, á-biamá. Hiⁿ+! winaⁿ′,
were going, they say. Siȼemakaⁿ O! to hoe we go will . said they, they say. Oh! first daughter

ȼćkĕ wakćg edegaⁿ′ ȼáȼuhá-qtci iⁿ′t'e hé, á-biamá iɻaⁿ′ aká. Ȼajái ɻĭ 3
this (lg. ob.) sick but nearly dead to me . said, they say his grandmother the (sub.). You doubt if

daⁿbái-ă hé, ȼékĕ, á-biamá. Daⁿbá-bi ɻĭ maqúde ɻaⁿ′ha kĕ′di caⁿ′-qti
look at him . this the (lg. ob.) said they say. she They saw him they say when ashes edge by the just so

uɻíȡataⁿ jaⁿ′-biamá, xagé jaⁿ′-biamá Siȼemakaⁿ aká, Haⁿ! haⁿ! haⁿ!
turning himself he lay they say, crying he lay they say Siȼemakaⁿ the (sub.), Haⁿ! haⁿ! haⁿ!

Daⁿbá-biamá wa'ú ȼábȼiⁿ aká. Hiⁿ+! ciɻaⁿ′, wiñ′kĕ-qtci-aⁿ′ wa'újiñga. 6
They saw him they say woman three the (sub.). Oh! husband's sister, she told the exact truth old woman.

Ȼáȼuha-qtci t'é ké, á-biamá. Aȼá-biamá wa'ú ȼábȼiⁿ amá. Aⁿ′ȼa-
Nearly very dead he lies, said, they say. Went they say woman three the (sub.). They left him

biamá. Aⁿ′ȼa aȼá-bi ɻĭ Siȼémakaⁿ aká páhaⁿ átiáȼa-biamá. ɻaⁿhá,
they say. Leaving him they went they say when Siȼemakaⁿ the (sub.) arose suddenly they say. Grandmother.

ćkĕ ɻaɔniñ′gȼickahá újiha iⁿ′'iȼá-gă á-biamá. Gí'i ȼéȼa-biamá. Siȼé- 9
that (lg. ob.) spotted fawn skin bag hand to me said he, they say. Gave him suddenly they say. Siȼe-

makaⁿ bȼúga ugínajiⁿ′-biamá, ɻáqti gaxá-biamá. Égaⁿ ȼié bahaⁿ′-qti
makaⁿ the whole stood in his own they say, deer made they say. So side middle of rounded part very

ȼaⁿ maⁿ′ wiⁿ ubáxaⁿ gaxá-biamá, i wamí´ gaxá-biamá. Nañ′ge gaⁿ
the (ob.) arrow one sticking in made they say, mouth blood made they say. Running so

aȼá-biamá Wa'ú ȼábȼiⁿ wa'é-ma-ɻa ahí-biamá Haⁿbȼiñ′ge wa'é maⁿȼiⁿ′- 12
he went, they say. Woman three those hoeing to arrived they say. Beans hoeing walked

biamá wa'ú amá. Hiⁿ+! ciɻaⁿ′, ɻáqti wiⁿ ȼe t'éȼĕ-qtiaⁿ′ í ȼiⁿ hé, á-biamá.
they say woman the (sub.). Oh! brother's wife deer one this badly wounded he is coming . said they say. she

Aɸi$^{n'}$ aɸá-biamá. Ca$^{n'}$ waⁿ′giɸě-qti wa‘ú amá ɸiqá-biamá. Aɸi$^{n'}$ aɸá-bi
Having him they went, they say. And all very woman the (sub.) chased it, they say. Having him they went they say,

ga$^{n'}$ uti$^{n'}$ ɤĭ gaɔna$^{n'}$gi ga$^{n'}$ wéahidĕ′-qti wáɸi^{n} ahí-biamá. Wíubeni agí-
so they hit when missed when it got to him so far very having them he arrived, they say. Going round them coming back

3 biamá Siɸémaka^{n} amá. Agí-bi ega$^{n'}$ újiha gina$^{n'}$ɔnudá-bi ega$^{n'}$ ha^{n}bɸiⁿ′ge
they say Siɸemaka^{n} the (sub.). Coming back, they say having bag pulled off they say having beans

itégiɸě ují-biamá újiha kĕ. ‘I$^{n'}$ ɸéɸa-bi ega$^{n'}$ agɸá-biamá iɤa$^{n'}$ ɸiñké
putting together put in they say bag the (ob.). Carried sud- denly they say having he went homeward they say. his grandmother the (ob.)

giɻáɗě. Iɤa$^{n'}$ ɸiñkĕ′di ‘i$^{n'}$ akí-biamá. ɤa^{n}há, dúaka újiha ánaqɸ
drew near his own. His grandmother to the carrying he reached home, they say. Grand- mother, this one here sack hiding

6 ihéɸa-gă, á-biamá. Qáde nan′de kĕ′ɻa égih iɸéɸa-biamá, ánaqɸ ihéɸa-
put away, said they say. he Grass side of tent at the headlong she sent suddenly they say, hiding she put it

biamá. Kĭ wa‘ú ɸábɸi^{n} agí-biamá. Nă! wa‘újiñga ɸiɻúcpa ha^{n}bɸiⁿ′ge
they say. And woman three coming back, they say. Why! old woman your grand- child beans

añɤí‘ai ɸa$^{n'}$ctī waⁿ′gicĕ′-qti wé‘i^{n} agíĭ tĕ hé, á-biamá. Hi^{n}+! wina$^{n'}$,
we hoed for ourselves heretofore all very carrying for us was coming back . said, they say. she Oh! first daughter,

9 añ′kajĭ′-qti-a^{n} hé. ɸékĕ wakége cta$^{n'}$bai tĕ ca^{n}ca$^{n'}$-qti-a^{n} hé, á-biamá.
not so very . This (lg. ob.) sick you saw as he continues very . said they say. she

Da^{n}bá-biamá ɤĭ, Hi^{n}+! ciɤa$^{n'}$, wiñ′kĕ-qti-a^{n} hé, náɸuhá-qtci t‘é ke hé,
They saw they say when, Oh! brother's wife, she told the exact truth . nearly very dead he lies .

á-biamá. Agɸá-biamá wa‘ú amá. ɤa^{n}há, ké, uhañ′-gă, á-biamá.
said they say. she Went homeward they say woman the (sub.). Grandmother, come, cook them, said they say. he

12 Waɸáte júgigɸá-biamá ɤa^{n}há, uágaca^{n} bɸé te, á-biamá. Man′dĕ kĕ
Eating he with his own they say. Grandmother, I travel I go will said they say. he Bow the (ob.)

gɸíza-bi ega$^{n'}$ aɸá-biamá. Ca$^{n'}$-qti qáde ckúbe sidúhi ckúbe úda^{n}-qti
took his own they say having he went, they say. All at once grass deep siduhi deep good very

ɸa^{n} ĕ′di ahí-biamá. Qáde ɸibúɻ iɸa$^{n'}$-biamá. Ca$^{n'}$-qtci agɸé amá. Akí-
the (ob.) there he arrived they say. Grass he made it round they say. All at once he went homeward they say. Reached home

15 bi ega$^{n'}$ xagé-hna^{n} gáxe gɸi$^{n'}$-biamá. Eáta^{n} ɸaxáge á, á-biamá iɤa$^{n'}$
they say having crying regularly made he sat they say. Why you cry ! said she they say his grandmother

aká. A$^{n'}$ha^{n}, ɤa^{n}há, úcka^{n} wi^{n} a$^{n'}$bahi éde téqi hégajĭ, á-biamá. Edáda^{n}
the (sub.). Yes, grandmother, deed one I am picked out but difficult not a little, said, they say. he What

téqi ɤĭ ga$^{n'}$ uɔné te hé, á-biamá. ɤa^{n}há, watcígaxe a$^{n'}$bahi, á-biamá.
difficult if so you tell it will . said, they say. she Grandmother, to dance I am picked out, said, they say. he

18 Éde, ɤa^{n}há, úɸaze júwigígɸe te aí, á-biamá. Áwate téqi tĕ ga$^{n'}$ ĕ′di
But grandmother, to chorus I with you will they said, he said they say. Where difficult the (ob.) still there

añgáɸe té, á-biamá wa‘újiñga aká. Ĕ′di ahí-biamá ɤĭ, ɤa^{n}há, ɸe éde
we go will, said, they say old woman the (sub.). There arrived, they say when, Grandmother, this but

naⁿ'te ȼictaⁿ' ákiágȼai ke, á-biamá. Caⁿ'-qti gaⁿ manʻdě jiñ'ga gȼíza-
dancing finished they have gone homeward said, they say. he All at once bow little took his own

bi egaⁿ' naⁿtá-biamá. Iɻaⁿ' ȼiñkć úȼazá-biamá. Iɻaⁿ' ȼiñké uȼúgiqá-
they say having he danced they say. His grandmother the (st. one) chorused they say. His grandmother the (st. one) he made sport of his own

biamá. 3
they say.

NOTES.

Sanssouci said that Mactciñge-iⁿ, the Rabbit, was Siȼemakaⁿ. The latter name cannot be translated, the meaning being unknown.

57, 9. ɻaǫniñgȼickaha, *i. e.*, ɻaqti jiñga, ha kě gȼeje, the spotted skin of a fawn.

57, 10. ȼié bahaⁿ', the projecting part of the side of an animal. The side of a human being cannot have this term applied to it.

58, 2. utiⁿ gacnaⁿ'gi to strike at an object, missing it when the weapon reaches it.

58, 3. ujiha ginaⁿǫnuda-bi, he pulled off his skin (or sack) by the feet.

58, 4. 'iⁿ ȼeȼa-bi, he put it on his back suddenly. Giɻade shows that his lodge was near the place where he stole the beans.

58, 8. The reply of the old woman to the three was in a quavering voice.

58, 13. siduhi. See Dictionary.

58, 14. Qade ȼibuɻ iȼaⁿ-biama. F. La Flèche read, Qáde kě'di ȼíbuɻ iȼaⁿ-biama: Grass, on the, he became round (by pulling his legs and body together as he lay down).

58, 16. aⁿbahi, from bahí, to pick up, gather up; used here instead of aⁿȼaⁿha, I am selected.

59, 3. ɖaȼiⁿ-naⁿpajĭ said that the rest of this myth was "shameful," so he would not tell it.

TRANSLATION.

Siȼemakaⁿ dwelt alone in a lodge with his grandmother. It came to pass that three women were going (along). "O Siȼemakaⁿ," said they, "we are going to hoe (our ground)." "Oh! first daughter, this one lies sick and he is nearly dead to me," said his grandmother. "If you doubt it, look at him as he is lying." When they saw him, just so was he lying, turning himself by the edge of the ashes. Siȼemakaⁿ lay crying, "Haⁿ! haⁿ! haⁿ!" The three women saw him. "Oh! husband's sister, the old woman told the exact truth. He lies very nearly dead," said one. The three women departed. They left him. When they went and left him, Siȼemakaⁿ arose suddenly. "Grandmother, hand to me that spotted fawn-skin bag," he said. She tossed it to him suddenly. Siȼemakaⁿ stood in the whole of it, he became a deer. He made an arrow sticking right in the middle of his side; he made his mouth bloody. So he went running. He reached the women who were hoeing. The women went along hoeing beans. "Oh! brother's wife, this deer is coming badly wounded," said one. They went along with it. And all the women chased it. Having gone along with it, they hit at it and missed it, the weapon striking in the air. So he took them to a very great distance. Going around them. Siȼemakaⁿ was returning. Having returned he pulled off his sack at the feet, and collecting the beans he put them in the sack. Putting it on his back suddenly, he went homeward to his grandmother, who was near by. He carried it home to his grandmother. "Grandmother, put this sack in a hiding-place," said he. She plunged it suddenly under the grass at

the side of the lodge; she put it away and hid it. And the three women returned "Why! old woman, your grandchild was coming back hither carrying away from us all the beans that we had been hoeing for ourselves," they said. "Oh! first daughter, it is not so at all. This one lying sick continues just as you saw him," said she. When they saw him they said, "Oh! brother's wife, she told the exact truth. He lies very nearly dead." The women went homeward. "Grandmother, come, cook them," said he. He ate them with her. "Grandmother, I will go traveling," said he. Having taken his bow he departed. All at once he arrived at the very good and deep siduhi (deep grass). He became round, lying curled up in the grass. All at once he went homeward. Having reached home, he sat pretending to be crying. "Why do you cry?" said his grandmother. "Yes, grandmother, I am selected for a deed, but it is very difficult," said he. "If anything is difficult, still you will tell it," said she. "Grandmother, I am selected for a dance. But, grandmother, I must take you with me to sing the chorus," said he. "Let us go where the difficult thing is," said the old woman. When they arrived there he said, "Grandmother, this is it, but they have finished dancing and gone homeward." All at once he took his little bow and danced. His grandmother (sitting) sang the chorus. He made sport of (deceived) his grandmother. . . . . .

ICTINIKE, THE TURKEYS, TURTLE, AND ELK.

TOLD BY ɖAɸIⁿ-NAⁿPAJĬ.

Zizíka d'úba ědí amáma hégactĕwa$^{n'}$jĭ. Ma^{n} ɮedé ma$^{n'}$ciadí-qti ma$^{n'}$sa-
Turkey some there were, they say by no means a few. Ground edge very high arrow-

qti ma$^{n'}$tadí-qti wabáhi amáma Ictínike amá ĕ'di ɸé amá. Wéɸa-bi ega$^{n'}$
weed altogether within they were feeding, they say. Ictinike the (sub.) there went they say. Found them, they say having

3 ca$^{n'}$-qti bamámaxe qáɸa agí-biamá. Eáta^{n} áma^{n} wi bɸát etéda^{n}, eɸéga^{n}-bi
at once bending his head repeatedly back again he was coming, they say. How I do I I eat apt? thought, they say

ega$^{n'}$ wéɸigɸa^{n} gaxá-biamá. Ca$^{n'}$-qti miɣá-ha waii$^{n'}$ beta$^{n'}$ta^{n}-bi ega$^{n'}$ í'i^{n}
having decision he made they say. At once raccoon-skin robe rolled up several times, they say having something for carrying

gaxá-biamá. 'I$^{n'}$-bi ega$^{n'}$ ca$^{n'}$-qti ɮa^{n}ɸi$^{n'}$-biamá. Zizíka wabáhi-ma
he made, they say. Carried, they say having at once he ran they say. Turkey feeding the ones

6 wéna'ú-qtci ɮa^{n}ɸi$^{n'}$-biamá. Wuhu+! i^{n}c'áge 'a$^{n'}$ ega^{n}. Da^{n}bái-gă, á-biamá
passing close by them he ran they say. Wuhu+! old man something is the matter. See him, said, they say

Zizíka amá. Nă! i^{n}c'áge 'a$^{n'}$ éi^{n}te, á-biamá. A$^{n'}$ha^{n}, éga^{n}-qti-a$^{n'}$, á-biamá
Turkey the (sub.). Why! venerable man something may be the matter said they, they say. Yes, it is just so, said, they say

Ictínike aká. Ta$^{n'}$wañgɸa^{n} d'úba ewéquɣa te aí éga^{n}, añ'gi-ahí éga^{n}
Ictinike the (sub.). Village some I sing for them will said having, come for me having

9 wa'a$^{n'}$ tĕ agí'i^{n} áɸi^{n}hé áɸa, á-biamá. Uhú! i^{n}c'áge, añgú ctĭ a^{n}na$^{n'}$t éga^{n}
song the (ob.) I have been carrying mine indeed, said they say. he Oho! venerable man. we too we dance something

taí, á-biamá Zizíka amá. Añ'kajī, awánaqɸi$^{n'}$ qti ma^{n}bɸi$^{n'}$, á-biamá Ictínike
will, said, they say Turkey the (sub.). Not so, I in a great hurry I walk, said, they say Ictinike

aká. Añgú ctī i^{n}c'áge a^{n}na$^{n'}$t éga^{n} ɻī hné te, á-biamá Zizíka amá. Wuhu+!
the (sub.). We too venerable man we dance some-what when you go may, said, they say Turkey the (sub.). Wuhu+!

dada$^{n'}$, awánaqɸi^{n} tcábe ɸa$^{n'}$cti ɸana$^{n'}$te ctéctewa^{n} ja$^{n'}$ tai, á-biamá Ictínike 3
what, I in a hurry very much heretofore you dance notwithstanding you do it will said, they say Ictinike

aká. Hau! ké, ĭndaké, uɸéwi^{n} gíi-gă, á-biamá Ictínike aká. Uɸéwi^{n}
the (sub.). Ho! come, let us see, collecting come ye hither, said, they say Ictinike the (sub.). Collecting

agí-biamá Gañ'ki waii$^{n'}$ uɸíbɸa-biamá. Baɻúwi^{n}xe a^{n}wa$^{n'}$ɸica$^{n'}$i-gă,
they were coming, they say. And robe he pulled open they say. Bending around go ye around me,

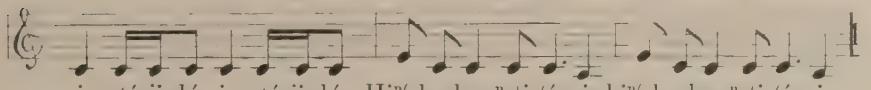
á-biamá. Lañgá-qti ɸáɸi^{n}cé, a^{n}ɸa$^{n'}$na'ú-qtci íhe a^{n}wa$^{n'}$ɸica^{n} na^{n}tái-gă, 6
said they say. he Big very ye who move passing me very close to passing by to go around me dance ye,

á-biamá Ictínike aká. Ictá-ɸip'i^{n}zái-gă. Ègiɸe ictá ɸábɸai ɻī ictá
said, they say Ictinike the (sub.). Eye shut ye Beware eye you open if eye

ɸijíde taí, á-biamá Ictínike aká. I$^{n'}$be ɸa^{n} ɸimañ'gɸa-ba ɸi'á'anígă,
you red lest, said, they say Ictinike the (sub.). Tail the (ob.) lift up and spread ye out repeatedly

á-biamá. Hau! ké, na^{n}tái-gă, á-biamá. 9
said, they say. Ho! come, dance ye, said they say. he

Hé! wa-da$^{n'}$-be ɸiñ-ké,
Ho! looker the one who



i - ctá-ji-dé, i - ctá-ji-dé Hi$^{n'}$-be-hna^{n} ɸi-'á-ni, hi$^{n'}$-be-hna^{n} ɸi-'á-ni.
eye red, eye red. Tail regularly flirt up, tail regularly flirt up.

Lañgá-qti-ma ɗá ɸa^{n} úɸa^{n}-bi ega$^{n'}$ ɗá ɸa^{n} waɸíqa^{n}qa$^{n'}$-bi ega$^{n'}$ újiha ují 12
Big very the ones head the (ob.) he held them, they say having head the (ob.) them he pulled off repeatedly, they say having bag filling

gɸi$^{n'}$-biamá Ictínike aká. Újiha gata$^{n'}$ha ují-biamá, uskĕ'-qti ují-biamá.
sat they say Ictinike the (sub.). Bag that high he filled, they say, full very he filled, they say.

Zizíka jiñ'ga snutá-bi éde íbaha^{n} tá amáma, ictáxa^{n}xa^{n} gáxe ma^{n}ɸi$^{n'}$-biamá.
Turkey small half-grown, they say but was about to know it as he moved, the eyes opened a little now and then he made he walked they say.

Lañgég añ'gaɸi$^{n'}$ cenáwaɸĕ aɸaí. Dáda^{n} baskíɸe. Ictínike aké akédega^{n}, 15
Big some-what we who destroying us he goes. What angry. Ictinike the (sub.) it was he standing, but

á-biamá. K'ŭ! A$^{n'}$he aɸá-biamá. Haha+! ga$^{n'}$bada^{n} wénandeáɻiɸĕ, á-bi-
said they say. he (Sound of wings.) Fleeing they went, they say. Ha! ha! how easy I fill myself to repletion, said, they

amá Ictínike aká. Íqa gaskí wakan'diɸá-biamá. Újiha kĕ baqtá-biamá.
say Ictinike the (sub.). Laughing panted excessively they say. Bag the he bound up, they say.

Gañ'ki ja$^{n'}$jiñga náqpe gasá-biamá. ɗéde tĕ égaxé'-qti wábasna^{n}-biamá 18
And stick roasting-stick he cut they say. Fire the all around he put them to roast they say.

Nin′dewaɸĕ′-qti ɻĭ ja$^{n'}$ wi^{n} gakiáha^{n} éga^{n}, ‘I^{n}! á-biamá. Wabɸáte tĕ′ɬa
Almost done when tree one raised by the wind a little, ‘I^{n}, said, they say. I eat on account of

wájeáji miñké. Eáta^{n} aja$^{n'}$ a$^{n'}$ɸastáge ă, á-biamá Ictínike aká. ɸe-hna$^{n'}$
I am roasting the collection. Why you do that you cluck at me ! said, they say Ictinike the (sub.). This only

3 ćgija^{n} ɻĭ cubɸé tá miñke, uwíti^{n} tá miñke, á-biamá. Ĕ′di ahí-bi ɻĭ
you do it if I go to you will I who, I hit you will I who, said he they say. There he arrived, they say when

ca$^{n'}$-qti ɸiji$^{n'}$ji^{n}dá-biamá. Gañ′ki na^{n}bé tĕ ánasandá-biamá. Kagéhă,
at once thrust in his arm repeatedly they say. And hand the (ob.) it closed on they say. Friend,

iɸáqa ka$^{n'}$bɸa ga^{n} cé-ma. Kagéhă, a$^{n'}$ɸictañ′-gă, á-biamá. Kĭ ɸicta$^{n'}$-bájĭ
I laugh I wanted so those. Friend, let me go, said he, they say. And let go not

6 ca^{n}ca$^{n'}$-biamá. Cé-ma hau+! waɖíagíji. Gúdihehái-gă hau+! á-biamá,
continued they say. Those halloo! I put my own pieces there for safety. Go ye further away ! said he, they say,

Ca$^{n'}$ɬañga é waká-bi ega$^{n'}$. Ictínike waɖíji é, á-biamá. Pahañ′ga hí
Big wolf that he meant, they say having. Ictinike he put pieces away for safety he says said they, they say. Before reached

amá ɬehúqɸabe iɸábeta^{n} ɸaté ‘íɸa-biamá. Iénaxíɸa aɸá-biamá. Ákibána^{n}
the ones who fat on stomach wrapped around it to eat spoke of it, they say. Dashing they went, they say. Running a race

9 ɸéɸa-biamá. Ĕ′di ahí-bi ega$^{n'}$ ɸaqtá-biamá. ɸasni$^{n'}$-biamá. ɸasni$^{n'}$-bi
they went suddenly, they say. There arrived, they say having they bit it they say. They swallowed it, they say. They swallowed it, they say

ega$^{n'}$ éaɸáɸa aɸá-biamá. Gañ′ki ánasan′de tĕ ɻigɸícibá-biamá.
having in different directions they went, they say. And closed on the it opened itself, they say.

Gañ′ki híde kí éga^{n} ca$^{n'}$-qti ja$^{n'}$jiñga kĕ′ gisníbe ihéɸĕ gɸi$^{n'}$
And bottom got home having at once stick the (ob.) licked his own putting was sitting

12 akáma Ictínike aká. ɸé amá niúɸica^{n} ní búbuɬa iɸa$^{n'}$ɸĕ kĕ ɻa$^{n'}$ha kĕ
they say Ictinike the (sub.). He went they say lake water several round ones put the (line of) border the (ob.)

uhá ma^{n}ɸi$^{n'}$ amá. Égiɸe ɻéɬañga ní ɻa$^{n'}$ha kĕ′di ĕdedí ɸiñké amá.
following he walked they say. It happened big turtle water border by the there was sitting, they say.

ɸizá-biamá sĭn′de uɸa$^{n'}$-bi ega$^{n'}$. Gacíbe aɸi$^{n'}$ ahí-biamá. Wénandeáɻiɸĕ
Took they say tail took hold of, they say having. Out from having it he arrived, they say. I make myself full

15 taté áha^{n} gañ′ɻĭjĭ, á-biamá. Ja^{n} ɸiqa$^{n'}$-biamá cĭ. Ja^{n} ákastá-qti u‘a$^{n'}$-
shall ! and then, said he, they say. Wood he broke they say again. Wood piled up high he put in

biamá ɖćde tĕ náhegajĭ gaxá-biamá. Gañ′ki ɻéɬañga maqúde tĕ
they say Fire the (ob.) burning much he made, they say. And big turtle ashes the (ob.)

ma$^{n'}$te iɸéɸa-biamá. Jégɸa^{n}-biamá Cĭ ɸaté tá akáma. Nin′deɸé kañ′ge
under he sent suddenly, they say. He put in the cv. ob. to roast. they say Again he was about to eat it. Cooked near

18 ɸé ɻĭ′jĭ Ictínike aká ja$^{n'}$tiɸiñ′ge amá. Aja$^{n'}$ta^{n}ɸa$^{n'}$ɸiñge. Nin′de ɻĭ
went when Ictinike the (sub.) sleepy they say. I am sleepy. Cooked when

a$^{n'}$hniqi te, ija$^{n'}$xehă, á-biama. Ja^{n}t′é amá. Ja^{n}t′é amá ɻĭ níkaci^{n}ga
you awaken me will, *O ane*, said they say. He was sound asleep they say. He was sound asleep they say when person

wi$^{n'}$ ĕ′di ahí-biamá. ɻéɬañga ɸizá-bi ega$^{n'}$ ɸatá-biamá níkaci^{n}ga aká.
one there arrived, they say. Big turtle took, they say having ate it, they say person the (sub.).

ɸasni$^{n'}$-bi xĭ ca$^{n'}$-qti sihí kĕ xɕéha ubáda^{n}da$^{n'}$-biamá. Na^{n}bé tĕ
Swallowed, they say when at once feet the (ob.) turtle shell he thrust them against it, one after another, they say. Hand the (ob.)

ɔni$^{n'}$ɔnindĕ$'$-qti giáxa-biamá, í tĕ$'$ ctĭ ɔni$^{n'}$ɔnindĕ$'$-qti giáxa-biamá.
greasy (smeared) very he made for him, they say, mouth the (ob.) too greasy very he made for him, they say.

Níkaci^{n}ga aɕá-biamá. Ictínike íxiɕá-biamá. Gidáha^{n} tiɕé amá. 3
Person went they say. Ictinike awoke they say. He arose suddenly they say.

Wajéaxĭji i$^{n'}$naɻubĕ$'$-qti-a^{n} té-ana, á-biamá. Sihí kĕ ɕiɔnúda-bi ega$^{n'}$
I roasted the collection for myself it has been cooked entirely too much for me ! said they say. he Feet the he pulled out, they say having

agí-biamá. Wánadugĕ$'$-qti ké, á-biamá. Nă! agɕáte atĕ$'$, é amá. Nă!
he was coming, they say. (See note.) said he they say. Why! I must have eaten mine, said he they say. Why!

agɕásni^{n} xĭ aja$^{n'}$ atĕ$'$, é amá. Na^{n}bé tĕ giɻa$^{n'}$be ega$^{n'}$, A$^{n'}$ha^{n}, agɕásni^{n} 6
I swallowed mine when I must have slept said he they say. Hand the (ob.) saw his own having, Yes, I have swallowed

miñké, á-biamá. Níxa ɕa^{n} gɕít‘a^{n} ihéɕa-biamá. A$^{n'}$ha^{n}, iɕánandĕ$'$-qti-
my own, said he they say. Stomach the (ob.) he felt his own lengthwise, they say. Yes, I am very

ma$^{n'}$ miñké, á-biamá. Aɕá-biamá xĭ égiɕe A$^{n'}$pa^{n} hégactĕwa$^{n'}$jĭ ĕdí-
full indeed, said he they say. He went, they say when it came to pass Elk not a few by any means were there

máma. Ugás‘i^{n}-bi ega$^{n'}$ wéɕa-biamá Ictínike aká. Hĭndá! ɕé-ma 9
they say. Peeped, they say having found them, they say Ictinike the (sub.). Stop! these

awáctañka té-ana, eɕéga^{n}-biamá. A$^{n'}$pa^{n} áma íɕa-bi ega$^{n'}$, ɸéaká
I tempt them will ! (in thought) he thought they say. Elk the (sub.) found him, they say having, This one

Ictínike aké aká, á-biamá. Kágе-sañ‘ga, wíebɕi^{n} áɕi^{n}hé áɕa, á-biamá.
Ictinike is the one said they, they say. Friend younger brother, I am he I who move indeed said he they say.

Kágе-sañ‘ga, ‘a$^{n'}$ ma^{n}hni$^{n'}$ tĕ éga^{n}-qti júwigígɕe ma^{n}bɕi$^{n'}$ ka$^{n'}$bɕa, 12
Friend younger brother, how you walk the just so I with you my own I walk I wish,

kágе-sañ‘ga, á-biamá Ictínike aká. Hau! i^{n}c‘áge, uɕáde ɕingĕ$'$ɋtɕi
friend younger brother, said, they say Ictinike the (sub.). Ho! venerable man, cause for complaint none at all

áha^{n}, á-biamá. Qáde ɗéji p‘ă gĕ xĭ$'$jĭ áɕuta^{n} bɕáte ma^{n}bɕi$^{n'}$. Áqta^{n}
! said he they say. Grass weeds bitter the (ob.) when straight along I eat I walk. How possible

ɕaté nan‘de íɕisa tabáda^{n}, á-biamá. Añ‘kajĭ hă, kágе-sañ‘ga, ma^{n}hni$^{n'}$ 15
to eat heart thee good shall said he they say. Not so . friend younger brother, you walk

tĕ éga^{n}-qti júwigígɕe ma^{n}bɕi$^{n'}$ ka$^{n'}$bɕa áɕa, á-biamá. Uɕíhe taté ɕa$^{n'}$ja
the just so I with you my own I walk I wish indeed said they say. he You shall have your way though

níkaci^{n}ga ukéɕi^{n} cka$^{n'}$ wécpaha^{n} ja$^{n'}$ ga^{n} ciñ‘gajiñga uhé úwaɕagihmixíde
person common ways you understand so children path you seek for them at our request

taté, á-biamá. A$^{n'}$ha^{n}, écai tĕ égima^{n} taté, á-biamá Ictínike aká. 18
shall said, they say. he Yes, you say the I do that shall said, they say Ictinike the (sub.).

Hau! He-gázaza, ɕíe-gă, á-biamá. Ahaú! á-biamá. Hau! gúdugáqɕe
Ho! Split-horns, you try it, said he they say. Oho! said he they say. Ho! facing the other way

najiñ‘-gă, á-biamá. ɸié kĕ íti^{n} ga^{n} aɕá-bi xĭ ɕi‘á-biamá, Ictínike
stand, said he they say. Side the (ob.) to hit on so went, they say when failed they say, Ictinike

aⁿ′ha-bi egaⁿ′. Wuhú+! ugáxe ɸiñgé ínahiⁿ, iⁿc‘áge, á-biamá. Añ′kajĭ
fied, they say having. Wuhu+! to be done nothing truly, old man, said they say. Not so
he

hă, kágе-saū′ga, añ′ginañ′ge iɸáɣuhé gaⁿ aaⁿ′he hă, á-biamá. Cĭ égaⁿ
. friend younger brother, running over me I feared so I fled . said they say. Again so
he

3 dubaⁿ′ gaxá-biamá. Wédubaⁿ′ tědíhi, Hau! ɸé ɣĭ′jĭ, caⁿ′-ɗáxe tá miñke,
four times he did it, they say. The fourth time when it arrived, Ho! this when, I stop will I who,

á-biamá. Aⁿ′haⁿ, kágе-sañ′ga, aaⁿ′ha-májĭ tá míñke, á-biamá Ictínike
said they say. he Yes, friend younger brother. I flee I not will I who, said, they say Ictinike

aká. ɸié íti-bi egaⁿ′ ékigaⁿ′-qti júgɸe aɸá-biamá, Ictínike aⁿ′p iɸaⁿ′
the (sub.). Side hit on, they say having just like him with him he went, they say, Ictinike elk became suddenly

6 amá. Íɣijú-bi egaⁿ′ naⁿstástapi maⁿɸiⁿ′-biamá, níkaciⁿga wéɸě gáxe
they say. Proud, they say being stepped lightly, making very little noise walked they say, men discovering made (pretended)

maⁿɸiⁿ′-biamá ‘Iⁿ′! é-hnaⁿ-biamá.
walked they say. Iⁿ! said regularly, they say. he

Wáspegaū-gă, iⁿc‘áge, égiɸe égijaⁿ-hnaⁿ′ te, á-biamá Aⁿ′paⁿ amá.
Do behave, old man, beware you do that regularly lest said, they say Elk the (sub.).

9 Añ′kajĭ hă, kágе-sañ′ga, iɸáɣijú égaⁿ caⁿ′ áɸa, kágе-saū′ga, á-biamá
Not so . friend younger brother, I am proud as all right indeed friend younger brother, said, they say

Ictínike aká. Kaⁿ′bɸa tě kágе-saū′ga, égaⁿ-qti maⁿbɸiⁿ′ ckaⁿ′ tě,
Ictinike the (sub.). I wish the friend younger brother just so I walk deed the,

á-biamá. Caⁿ′-qti waɸáte maⁿɸiⁿ′-bi p‘ă gě ɸa‘í‘i gaⁿ tcútcu-hnaⁿ′-
said they say. he All at once eating walked they say bitter the (ob.) he spit out large pieces as he spit rapidly regularly

12 biamá. Wă! waɸáte píäjĭäjĭ′-qtci ɸaté amédegaⁿ ěduéhe, á-biamá. Wă!
they say. Wă! food bad not very those who did eat I follow, he said they say. Wă!

iⁿc‘áge, edécegaⁿ-hnaⁿ′ ă, á-biamá. Edéha-májĭ. Waɸáteúdaⁿɸaté amé-
venerable man, what were you saying ! said they say. he I said what I not. Food good those who

degaⁿ ěduéhe áɸa, ehé aɸiⁿhé áɸa, á-biamá. Égiɸe baxú-qti áhe áɸá-bi
did eat I follow indeed I was saying (as I moved) indeed said they say. he It came to pass flat-top hill very over went, they say

15 ɣĭ′jĭ níkaciⁿga wéɸa-biamá Aⁿ′paⁿ amá. ‘Iⁿ! á-biamá. Hau! Ictínike,
when person they discovered them, they say Elk the (sub.). Iⁿ! said, they say. Ho! Ictinike,

gídaⁿbá-gă, á-biamá. Ě′di aɸá-bi ɣĭ égiɸe níkaciⁿga akáma. Ě′di ahí-
look at for him, said they, they say, There went they say when it came to pass men they were, they say. There arrived

biamá. Wáɸiⁿagíitěecéɸakíte hă, á-biamá jíji uíɸa-biamá
they say. Having them he is coming the you say you reach home will . said they say he whisper-ing told him they say

18 Ictínike aká níaciⁿga ɸañká Wă! iⁿc‘áge edécegaⁿ ă, á-biamá. ‘Aⁿ
Ictinike the (sub.) person the (pl. ob.). Wă! venerable man, what are you saying ! said they, they say. What is the matter

edéhe tá. Skéwaⁿ-qti mahiⁿ′ baɣé gɸiⁿ ɸaⁿ úcikiɸaí ehé áɸiⁿhé aɸa,
what I say shall? A very long time weeds clump sitting the (ob.) gave needles trouble I was saying as I went indeed

á-biamá. Égiɸe baxú wiⁿ áhe aɸá-bi ɣĭ égiɸe Aⁿ′paⁿ wiⁿ aⁿ′he agí-
said they say. he At length flat-top hill one passing over went, they say when it happened Elk one fleeing was coming

biamá cĭ. Hau! Ictínike, águdi ¢iʇúcpa gída^{n}bá-gă, á-biamá. Ĕ′di
they say again. Ho! Ictínike, where your grandchild look at for him said they, they say. There

ahí-bi ega$^{n'}$ égi¢e níkaci^{n}ga akáma. Níkaci^{n}ga wé¢ĕ tĕ wiñ′kĕ-qti-a$^{n'}$ te,
arrived, they say having it came to pass men they were, it is said. Men found them the he told the truth indeed,

á-biamá. Cĭ wédajĭ wi^{n} wé¢a-biamá. Hau! ¢iʇúcpa cĭ gída^{n}bá-gă, 3
said they say. he And elsewhere one found them they say Ho! your grandchild again look at for him,

á-biamá. Ĕ′di a¢á-biamá. Cĭ níkaci^{n}ga akáma, wag¢áde-hna$^{n'}$ amá
said they, they say. There went they say. Again men they were, it is said crawling up on them they say

A$^{n'}$pa^{n}-ma. Cĭ wiñ′kĕ-qti-a$^{n'}$, á-biamá. Hau! Ictínike, ciñ′gajiñga uhé
Elk the ones who. Again he told the truth indeed said they say. he Ho! Ictínike, children path

úwagi¢ixída-gă, á-biamá. Ahaú! á-biamá. Pahañ′ga b¢i$^{n'}$ ¢a$^{n'}$ja égi¢e 6
look out for them, said they, they say. Oho! said they say. he Before I am though beware

u′é¢a hni$^{n'}$ tai. ‘A$^{n'}$ ma^{n}b¢i$^{n'}$ tĕ a^{n}¢a$^{n'}$wa^{n}¢ahé ma^{n}hni$^{n'}$ tai, á-biamá. Á¢i^{n}
scattering you will. How I walk the you follow me you walk shall said they say. he Ridge

kĕ· áᗡa¢age ga$^{n'}$ uhá-biamá. Níkaci^{n}ga ákicúga ga$^{n'}$ wéna‘áxe ga$^{n'}$ íhe
the headland so he went along they say. Men standing thick so passing close to so passed along

a¢á-biamá Wíeb¢i^{n}, wíeb¢i^{n}, é ma^{n}¢i$^{n'}$-biamá Ictínike aká. B¢úga-qti 9
went, they say. It is I, it is I, said walked they say Ictinike the (sub.). All

t‘éwa¢á-biamá. A$^{n'}$pa^{n} ¢ábi^{n} umúcta-bi ɤĭ Ictínike íni¢a-hna$^{n'}$-biamá.
they killed them they say. Elk three remained from shooting, they say when Ictinike took refuge with him only they say.

Ca$^{n'}$-qti hé ¢a^{n} ¢iɔnúde ¢é¢a-bi ega$^{n'}$ wéti^{n} ¢é¢a-biamá. A$^{n'}$pa^{n} e¢íge
All at once horn the pulled off suddenly they say having hit them with them sending them off, they say. Elk they call you

taí. Gúdiha ma^{n}¢i^{n}í-gă, á-biamá 12
will. Further off walk ye, said they say. he

NOTES.

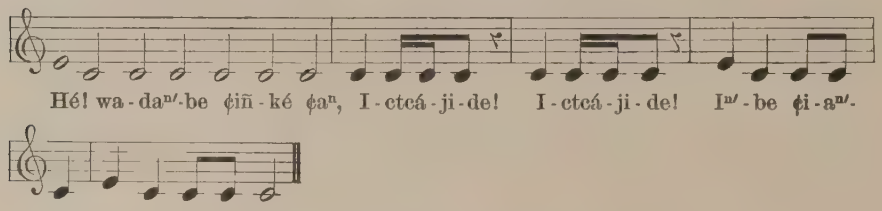
Some say that it was the Orphan or Si¢emaka^{n} who caught the turkeys with the assistance of his grandmother, and that Ictinike killed a bear and roasted it, not the turkeys. The ɋehuqcabe shows this, as turkeys have none.—(L. Sanssouci.) The following version of Si¢emaka^{n} and the Turkeys is probably of Oto origin. The Dakota version of this myth makes Ŭñktomi, the mythical Spider, play the part of Ictinike (see Iapi Oaye for December, 1880).

SI¢EMAKA^{N} AND THE TURKEYS.

[Told by Susanne LaFlèche.]

Once there was a young man, named Si¢emaka^{n}, who lived with his grandmother. And she told him to get something to eat. “Well, I will get some food, grandmother,” said he, “if you will have the fire ready.” So he took his bow and arrows, and also a bag filled with grass. By and by he saw some Turkeys. “Ho! Si¢emaka^{n}, what have you in your bag?” said they. “I have songs.” “Sing us some,” said the Turkeys. “Come and dance for me, and I will sing for you,” said he. “But, while dancing, it

will be necessary for you to keep your eyes closed; for if any of you open your eyes, all of you shall have red eyes." And he commenced to sing:



"Beware! he who has seen,
Eyes red! Eyes red!
Spread your tails! Spread your tails!"

The Turkeys danced while he sang this over and over; and as they danced, he grabbed first one and then another, putting them into his game-bag. But one Turkey, suspecting something wrong, opened one eye and cried out, "He is killing us all." Then the surviving Turkeys flew away. The youth took the sack home, and said: "Grandmother, now I have something. Keep the bag while I go out and get some water." But the old woman's curiosity proving too great, she opened the bag, and all the Turkeys but one got away. The old woman, who was blind, held the Turkey by both legs. When the young man returned, she called out, "Come quickly and help me. I have two of them." The young man was angry, and reproved her, not allowing her to eat any of the Turkey. And from that time Turkeys have had red eyes.

60, 3. bɸat etedaⁿ, contracted from bɸate etedaⁿ.

60, 9. aⁿnaⁿt egaⁿ, contracted from aⁿnaⁿte egaⁿ.

61, 13. gataⁿha uji-biama. About four feet deep.

61, 14. zizika jiñga snuta. According to L. Sanssouci, it was not the young Turkey that opened its eyes and gave the alarm, but one of the Taⁿiⁿ′-si-snéde, the Long-legged taⁿiⁿ, a species of snipe. These birds danced with the Turkeys, and they, *not the Turkeys*, had their eyes changed to red ones.

61, 16. k'ŭ is *whispered*.

62, 1. gakiahaⁿ. Two branches rubbed against each other, being moved or raised by the wind.

62, 4. kageha, iɸaqa. . . . . cema: My friend, as I wished to laugh (I said) those (words).

62, 6. ce-ma hau+. The voice is raised and prolonged, it being a call to the wolves in the distance.

62, 6. waɖíagíji—F. LaFlèche; but wáɖiagíji—ɖaɸiⁿnaⁿpajĭ.

62, 6. gúdihehái-gă, contracted from gúdiha íhai-gă.

62, 7. pahañga hi ama, etc. The Wolves agreed among themselves that whoever was the first to reach the place, could eat the "ɻehuqɸabe iɸabetaⁿ."

62, 13. egiɸe ɻeɻañga, etc. White Eagle's (Ponka) version of this myth tells how Ictinike caught the Big Turtle. "When Ictinike saw the Big Turtle, he drew back very quietly, and went to a little distance. Then he raised his voice, and called to the Big Turtle. 'Ho, you over there!' 'What is the matter, venerable man?' said the

Turtle. 'You are in great danger,' said Ictinike. 'The Wakanda have determined to make a great flood, and the ground will be covered, and you will be drowned.' 'But I can live in the water,' said the Turtle. 'But I tell you that there will be great danger this time for you,' said Ictinike. 'This time you cannot live in the water.' At length, after much talking, Ictinike persuaded the Turtle to leave the place where he was near the water, and to go to the hills. Ictinike went ahead and hid himself in a ravine. And when the Turtle came crawling along after a while, Ictinike hit him on the head with a stick as he came up the hill, and killed him."

62, 19. nikaci^{a}ga wi^{n}. The person who stole the turtle meat was Miꞑasi, the Coyote, according to the Omaha and Ponka versions; but the Dakota version makes him Dokci^{a}tca, the Mink. White Eagle says that Ictinike found out who was the thief, and when he met him, he punished him—*cum eo coiit.*

63, 4. té-ana. Te is the classifier tĕ, which is lengthened in such expressions.

63, 5. wanadugeqti ke is the Omaha pronunciation of the Oto waꞑáꞑoꞑĕ'qtci ke, the equivalent of the Omaha nindeqtia^{n}' hă. This points to a ⊥əiwere original.

64, 19. skéwa^{n}qti, etc. "I was saying, 'A bunch of weeds was always there, and deceived them.'"—(Sanssouci.)

65, 1. agudi ɸiꞑucpa gida^{n}ba-gă. See for your grandchild where it (the danger) is.—(Sanssouci.)

65, 7. aɸi^{n} kĕ áđaɸage ga^{n} uhá-biama. The ridge was of a curvilinear form. The men were in ambush all around, and Ictinike led the Elk all around inside the line of ambush.

TRANSLATION.

There were some Turkeys, a great many. They were feeding on the very high edge of the ground among the arrow-weeds. Ictinike went thither. Having discovered them, he bent his head at once, and was coming back again (to the place whence he had started). "How shall I do in order to eat them?" he thought. And he made a decision. Immediately he rolled up a raccoon-skin robe several times, making it a pack for carrying something. He carried it on his back, and ran at once. As he ran, he passed very close by the Turkeys who were feeding. "Wuhu+! Something is the matter with the old man. See him," said the Turkeys. "Why! venerable man, what is the matter?" said they. "Yes, it is just so," said Ictinike. "Some villagers having said that I was to sing dance-songs for them, and having come after me, I have been carrying my songs (on my back)," said he. "Oho! venerable man, we too will dance a little," said the Turkeys. "No, I go in a very great hurry," said Ictinike. "We too, venerable man, will dance a little, and then you can go," said the Turkeys. "Wuhu+! what a bother! I was in very much of a hurry, but if you wish to dance, you shall do it," said Ictinike. "Well! Come, let us see! Come hither in a body," said Ictinike. And they came in a body. And he pulled open the robe. "Turn in your course and go around me. Ye very large ones who are moving along, pass very close to me as ye go dancing around me. Shut your eyes. Beware lest you open your eyes, and your eyes become red," said Ictinike. "Lift your tails erect, and spread them out repeatedly (by opening and closing). Well! Come, dance ye," he said. Then he sang: "Alas for the gazer! His eyes shall be red! His eyes shall be red! Flirt up your tails! Flirt up your tails!" Having caught hold of the very large ones, and

having twisted off their heads in succession, Ictinike sat filling the bag. The bag he filled that high; he filled it very full. A small half-grown Turkey was about to comprehend (the situation as he moved along), he walked with his eyes open a little now and then. "He is destroying the largest ones among us. There is cause for anger! It is Ictinike who is standing (here), but (we did not recognize him)," he said. "K'ŭ!" They went fleeing. "Ha! ha! How easy it is to fill myself to repletion," said Ictinike. He laughed till he panted excessively. He bound up the bag. And he cut sticks (as) roasting-sticks. He put them (the birds) to roast all around the fire. When they were almost done, the branch of a tree raised by the wind, said, "'In!" "I am roasting them on account of my eating. Why do you cluck at me?" said Ictinike. "If you do this any more, I will go to you and hit you." When he arrived there (up the tree) he thrust in his arm several times. And it closed on his hands. "Friend, I wished to jest, so those things (I did and said). Friend, let me go," said he. And it continued so without letting him go. "Ho!! those yonder! I put my own pieces there for safety. Go ye further off!" said he, referring to the Big Wolves. "Ictinike says that he has put the pieces away for safety," said they (the Wolves). They promised that those who should be the first to arrive were to eat the fat wrapped around the stomach. They went dashing towards it. They went suddenly, running a race. Having arrived there, they bit it. They swallowed it. Having swallowed it, they departed in different directions. And what closed on (Ictinike) opened itself. And having reached home at the bottom again, Ictinike was soon sitting and putting down the sticks as he licked them. He departed and walked along the shores of a row of round lakes. It happened that a big turtle was sitting there, by the shore of the lake. He took it, catching hold of the tail. He took it off to one side. "I will make myself full in a while!" said he. He broke wood (branches?) again. He piled up the wood very high, and put it in (the fire). He made the fire burn very fast. And he put the big turtle very quickly into the ashes. He put it in to bake, and he was about to eat it. When it was nearly done, Ictinike was sleepy. "I am sleepy. When it is cooked, you shall awaken me, *O ane*," said he. He slept. While he slept a person arrived there. The person took the big turtle, and ate it. When he had swallowed it, immediately he took the feet and thrust them (in their places) against the turtle-shell. He made Ictinike's hands very greasy for him; he also made his mouth very much smeared with grease. The person departed. Ictinike awoke. He arose suddenly. "What I roasted for myself is cooked too much for me!" he said. He pulled out the feet and they were coming to him. "It is done," said he. "Why! I wonder if I have eaten mine," he said. "Why! I must have swallowed it and then slept." Having looked at his hands, he said, "Yes, I have swallowed my own." He felt his stomach lengthwise (that is, running the hand all along it). "Yes, I am very full indeed after eating," said he. When he departed, it came to pass that there were a great number of Elk. Having peeped, Ictinike discovered them. "Stop! I will tempt these!" he thought. The Elk having discovered him, said, "This one is Ictinike." "Friend younger brother, it is I. Friend younger brother," said Ictinike, "I wish to live just as you do." "Well, venerable man, there is no reason at all for this!" said one. "When the vegetation consists of bitter weeds, I eat straight along as I walk (rejecting none). How is it possible for your heart to feel good when you eat them?" "Not so, friend younger

brother, I wish to live with you just as you do," said Ictinike. "Though you will have your way, you shall seek a path for our children, as you understand the ways of the Indians," said they. "Yes, I will do as you say," said Ictinike. "Come, Pronged-horns, do you be the one," said they. "Well," said he, "come, stand with your face the other way (with your back to me)." When he went to hit him on the side, he failed, as Ictinike fled. "Wuhu+! truly nothing is there to be done, venerable man," said he. "O no, friend younger brother, I fled as I feared that he would run over me," said Ictinike. Again it was done so four times. The fourth time the Elk said, "When this (is over) I will stop." "Yes, friend younger brother, I will not flee," said Ictinike. When he hit him on the side, he went with him, just like him; Ictinike had become an Elk. As he was proud, he walked making light steps, he walked pretending to discover men. He kept on crying, "'I^{n}!" "Do behave, venerable man. Beware lest you do that regularly," said the Elk. "O no, friend younger brother, it is all right because I am proud," said Ictinike. "Friend younger brother, I am now living just as I desire." And eating as he went he spit out the bitter ones in large pieces; he was constantly spitting them out. "Wă! I have joined those who eat very bad food," said he. "Wă! venerable man, what were you saying?" said they. "I said nothing. I was saying 'I have joined those who eat good food,'" said he. At length when they went over a hill with a very flat top, the Elk discovered men. "I^{n}!" said they. "Come, Ictinike, look at it (the danger) for him (your grandchild)," said they. When he went thither, behold, they were men. He arrived there. "You shall go home and say that he is coming with them," said Ictinike, telling the men in a whisper. "Wă! venerable man, what are you saying?" said the Elk. "What is the matter? What should I say? I was saying as I walked, 'A clump of weeds which was there a very long time, gave them needless trouble (*or*, deceived them—Sanssouci),'" said he At length, when they went over a flat-top hill, an Elk was coming back again fleeing. "Well, Ictinike, see for your grandchild where it is," said they. When he arrived there, behold, they were men. Said he, "He told the truth, indeed, when he said he found men." Again, one discovered them in another direction (*or*, elsewhere). "Well, again see for your grandchild (where the danger is)," they said. He went thither. Again they were men, who were crawling up on the Elk. Again he said, "He told the exact truth." "Come, Ictinike, look out for your children a path (by which they may escape)," said they. "Well," said he, "though I am ahead, beware lest you scatter. You must walk following me in the manner that I walk." He followed the headlands of the ridge. He went passing close by the men who were standing thick. "It is I! it is I!" said Ictinike, as he walked. They killed all (of the Elk). Three Elk remained after the shooting, and they took refuge with Ictinike. And he soon pulled off the horns, throwing them away, and hitting the Elk with them. "You shall be called A^{n}pa^{n}, Elk. Walk away," said he.

ICTINIKE AND THE ELK.

HUPEɸA^{n}'S VERSION.

Kagéha, níkaci^{n}ga d'úba gátɇa ědedí amáma. Ĕ'ta bɸé ka$^{n'}$bɸa,
Friend, person some at that place there they are, it is said. Thither I go I wish,

á-biamá Ictínike aká. Ahaú, aɸá-biamá. Aɸá-biamá ɧĭ égiɸe A$^{n'}$pa^{n}
said, they say Ictinike the (sub.). Well, he went, they say. He went, they say when it happened Elk

3 núga ědí ɸiñké amá ha. Hau, ukía-biamá. Kagéha, wawéwimáxe
male there the (st. ob.) they say . Well, he talked with him they say. Friend, to question you

atí, á-biamá Ictínike aká. Kĭ edáda^{n} a^{n}ɸa$^{n'}$hnaxe té ă, á-biamá A$^{n'}$pa^{n}
I have come said, they say Ictinike the (sub.). And what you question me will ? said, they say Elk

núga aká. Kagéha, hí a^{n}wa$^{n'}$jeɸa agɸi$^{n'}$ hă, áda^{n} a^{n}wa$^{n'}$waɬáctě uágaca^{n}-
male the (sub.). Friend, legs me tired I sit . there whithersoever I travel

6 májĭ hă, á-biamá A$^{n'}$pa^{n} núga aká. Kagéha, níkaci^{n}ga-ma újawá-
I not . said, they say Elk male the (sub.). Friend, person the ones who have much

qti-a^{n}-biamá. Eáta^{n} áda^{n} ma^{n}ɔni$^{n'}$-äjĭ ă. A$^{n'}$ha^{n}, kagéha, wa'ú pahañ'ga
enjoyment, they say. Why therefore you walk not ? Yes, friend, woman before

agɸă$^{n'}$ ɸiñké i$^{n'}$nacaí éga^{n}, nan'de ísaa^{n} ɸiñ'gega^{n} ɸéɸu agɸi$^{n'}$, á-biamá
I took to wife the (ob.) snatched from me as, heart as it has nothing to satisfy it here I sit, said, they say

9 A$^{n'}$pa^{n} núga aká. Kagéha, ĕ'di añgáɸe té, á-biamá Ictínike aká Kagéha,
Elk male the (sub.). Friend, there we go will, said, they say Ictinike the (sub.). Friend,

ɸí-hna^{n} ĕ'di ma^{n}ɸiñ'-ga, á-biamá A$^{n'}$pa^{n} núga aká. Kagéha, áwatědíi
you alone there go thou said, they say Elk male the (sub.). Friend, in what place are they

ă, á-biamá. Kagéha, ɸétɇái hă. Ĕ'di ma^{n}ɸiñ'-gă, á-biamá. Hau, aɸá-
? said they say. he Friend, they are at this place . There walk, said they say. he Well, went

12 biamá Ictínike amá. Égiɸe A$^{n'}$pa^{n} ědedí amáma, áhigí-biamá. Ĕ'di
they say Ictinike the (sub.). It happened Elk there they were, it is said many they say. There

ahí-biamá. I^{n}c'áge, eáta^{n} ma^{n}hni$^{n'}$ éi^{n}te, á-biamá A$^{n'}$pa^{n} amá. A$^{n'}$ha^{n},
he arrived, they say. Venerable man, why you walk may said, they say Elk the (sub.). Yes,

ɬucpáha, a$^{n'}$ba wi^{n} waɸáte ɔnátai bɸáte ka$^{n'}$bɸa ma^{n}bɸi$^{n'}$ ga$^{n'}$ ada^{n}, ɬucpáha,
grandchild, day one food you eat I eat I wish I walk as therefore, grandchild,

15 atí hă, á-biamá. Qa-í! i^{n}c'ágehă, téqi hă, waɸáte añgúɬai. Dáda^{n} p'ă'
I have come . said they say. he Why! O venerable man! difficult . food our. What bitter

gĕ bɸúga a^{n}ɸáte a^{n}ma$^{n'}$ɸi^{n} usní ɧí'ctě kíma^{n}ha^{n}-úgaqɸĕ'-qti añgɸi$^{n'}$i hă,
the (ob.) all we eat we walk cold even when against the wind facing we sit .

á-biamá. Hau, i^{n}c'ágehă, uɸáde ɸiɸin'ge. Céna, ɸactañ'-gă hă. Añ'kajĭ,
said they, they say. Ho! O venerable man! to talk of you have nothing. Enough. stop talking . Not so.

18 ɬucpáhă, ɸiéda^{n} céna ɸacta$^{n'}$í-gă hă. Ga$^{n'}$ ma^{n}hni$^{n'}$-macĕ'di ma^{n}bɸi$^{n'}$
grandchild, do you enough stop (yo) talking . Anyhow you walk by you who I walk

ka^{n}′bɕa hă, á-biamá Ictínike aká. Hau, wiñ′ke éi^{n}te. Ʇáckahi jiñ′ga
I wish . said, they say Ictínike the (sub.). Ho! he speaks truly may be. Oak tree small

hé giáxa-biamá. Sīn′de kĕ ja^{n}-ʞa^{n}′ giáxa-biamá. Hau, Ʇucpáha, usní
horn made for him they say. Tail the (ob.) tree root made for him they say. Well, grandchild, cold

ʞĭ, éga^{n} snia^{n}′t'e té hă. Hi^{n}′ ɕíꞱai éga^{n} iñ′gaxái-gă, á-biamá. Hau, waháb 3
when so me cold (freeze) may . Hair your like for me make ye, said they say. he Well, cat's-

igaska^{n}′ɕĕ hi^{n}′ giáxa-biamá. Hau! kĕ, jápahi ɕégĕ ɕatá-gă, á-biamá. ɕatá-
tails hair made for him they say. Ho! come, rosin-weed these (ob.) eat said they, they say. He ate

biamá Ictínike aká. ɕatá-bi ʞĭ iúp'ă-biamá, teú-biamá. Wŭ! dáda^{n}ctĕ
they say Ictínike the (sub.). He ate they say when bitter in mouth they say he spit they say. Wŭ! whatever

pĭäjĭäjĭ′-qtci ɕataí ĕdućhe áha^{n} á-biamá. Hau! i^{n}c'áge, edécega^{n}-hna^{n}′ ă, 6
good-not-not very they eat I go with ! said he, they say. Ho! venerable man, what were you saying !

á-biamá. Ĭndáda^{n}-qti edéhe ta? Waɕáte pĕjĭ′-qti ɕataí ĕdućhe áha^{n}, ehé,
said they, they say. What indeed I say what shall? Food bad very they eat I go with ! I said,

Ʇucpáha, á-biamá Ictínike aká. Ahaú Hau! i^{n}c'áge, úcka^{n} wi^{n} añguíɕiɕa
grandchild, said, they say Ictínike the (sub.). Well. Ho! venerable man, deed one we tell to thee

tañ′gata^{n}. Ciñ′gajiñ′ga naxídewaɕáɕĕ te áda^{n} úcka^{n} wi^{n} añguíɕiɕa tañ′gata^{n}, 9
we will. Children you make them have ears will therefore deed one we tell thee we will,

á-biamá. Hau! i^{n}c'áge, ɕéamá níaci^{n}ga wéɕai tĕ′di éga^{n}-qti tĕ′di bi^{n}zé-
said they, they say. Ho! venerable man, these (sub.) persons they find them when just so when they cry

hna^{n}i, á-biamá. Ahaú! á-biamá, éga^{n} taté áɕa, á-biamá. Usní amá, Ʇadĕ-
out, said they, they say. Oho! said they say, he so shall be indeed said they say. he Cold they say, hard

sage usní-qti amá. A^{n}′pa^{n}-ma bɕúga-qti kíma^{n}ha^{n}-úgaqɕe ma^{n}ɕi^{n}′-biamá. 12
wind cold very they say. Elk the ones who all facing the wind walked they say.

Ictínike amá kíma^{n}ha^{n} gaqĕ′-qti waɕáte ma^{n}ɕi^{n}′-biamá. Ágaqɕe ʞigɕísa^{n}ɕá-
Ictínike (sub.) the against the wind apart very eating walked they say. With the wind turned himself around

biamá. Wŭ! pĭäjĭäjĭ′-qtci, á-biamá.
they say. Wŭ! good-not-not very, said he, they say.

Hau, é ga^{n}′-amá níkaci^{n}ga wéɕa-biamá Ictínike aká. I-ú! á-biamá. 15
Well, that after awhile person he found them they say Ictínike the (sub.). I-u! said he they say.

Gída^{n}báí-gă, gída^{n}báí-gă, á-biamá A^{n}′pa^{n}-ma bɕúga Ʇágaha^{n} ɕéɕa-biamá.
Look for him, look for him, said he they say. Elk the ones who all raised their heads suddenly, they say.

E'a^{n}′ ă, á-biamá ɕéaká níkaci^{n}ga wi^{n}, á-biamá Ictínike aká. Da^{n}bá-
What is the matter ! said they, they say. This one person one, said they say he Ictínike the (sub.). They looked at it

biamá ʞĭ égiɕe qad iɕa^{n}′ amá. É wáɕake, á-biamá. A^{n}′ha^{n}, á-biamá. 18
they say when behold grass was suddenly they say. That you mean, said they, they say. Yes, said they say. he

Hau! i^{n}c'áge, égiɕéga^{n} ckáxe-hna^{n} te, á-biamá A^{n}′pa^{n}-ma. Éga^{n}-qti ʞĭ
Ho! venerable man beware lest you do thus continually, said, they say Elk the ones who. So just when

éga^{n}-hma^{n}′i, á-biamá. Cí wabáhi ma^{n}ɕi^{n}′-biamá. Égiɕe cĭ níaci^{n}ga wéɕa-
so regularly, said they say. he Again feeding together walked they say. It happened again person he found them

biamá Ictínike aká. Gídaⁿbái-gă, á-biamá. Aⁿ′paⁿ amá daⁿbá-bi ɤĭ
they say Ictinike the (sub.). Look for him, said they say. he Elk the (sub.). looked, they say when

égaⁿ-qti amá níaciⁿga akáma, ugás'iⁿ akáma. Hau! égaⁿ-qti te, á-biamá
just so they say they were men, it is said, they were peeping, it is said Ho! just so it was, said, they say

3 Aⁿ′paⁿ amá. Ciñ′gajiñ′ga uaⁿ′he úwaginá-gă, á-biamá. Kĭ, Wíebȼiⁿ te hă,
Elk the (sub.). Children fight hunt for them, said they, they say. And, I am he will .

á-biamá Ictĭnike aká. Wiñ′kĕ-qti áhaⁿ, á-biamá Aⁿ′paⁿ-ma. Hau! kégañ-
said, they say Ictinike the (sub.). He speaks truly indeed ! said, they say Elk the ones who. Ho! come, do

gă, á-biamá. Ȼiéⁿgă, á-biamá. Ciñ′gajiñ′ga uhé úwaginá-gă, á-biamá.
it, said they, they say. You be first, said they, they say. Children path hunt for them, said they, they say.

6 Ahaú! iȼágaskaⁿbȼe tá miñke, á-biamá Ictínike aká. Ictínike aká aȼá-
Oho! I attempt it will I who, said, they say Ictinike the (sub.). Ictinike the (sub.) went

biamá. Aⁿ′paⁿ bȼúga-qti uȼúha-biamá. Gañ′ki Ictínike amégaⁿ níaciⁿga
they say. Elk all followed they say. And Ictinike as he moved men

wéȼa-biamá. Ĕ′ɬa aȼá-biamá. Níaciⁿga wéna'ú-qtci íha-biamá. Níaciⁿga
discovered, they say. Thither went they say. Men right alongside of he passed, they say. men

9 wéȼai ɤĭ é úwakiá-biamá: Wí añkída-bajíi-gă. Wíebȼiⁿ′ hă, á-biamá
discovered them when that talked with them they say: Me shoot not at me. It is I . said, they say

Ictínike aká. Aⁿ′paⁿ-ma wákidá-biamá. Aⁿ′paⁿ-ma t'éwaȼá-biamá. Aⁿ′paⁿ-
Ictinike the (sub.). Elk the ones who they shot at them, they say. Elk the ones who they killed them, they say. Elk

ma múwaȼiñgĕ′-qti-aⁿ′-biamá, cénawaȼá-biamá. Aⁿ′paⁿ núga jiñ′ga wiⁿ
the ones who they shot down all they say, they extermin ated them they say. Elk male small one

12 Aⁿ′paⁿ miñ′ga jiñ′ga ctĭ wiⁿ, Ictínike aká é wéȼabȼiⁿ níɬa-biamá. Wéahidĕ′-
Elk female small too one, Ictinike the (sub.) that the third alive they say. Far away

qti aⁿ′he júwagȼe ahí-biamá Ahí-biamá ɤĭ hé kĕ ȼizá-bi Ictínike aká,
very fled he with them arrived, they say. Arrived, they say when horn the (ob.) took, they say Ictinike the (sub.),

aⁿ′ȼa ȼéȼa-biamá. Aⁿ′paⁿ jiñ′ga ȼé wagájĭ egaⁿ′, Eátaⁿ aⁿȼaⁿ′waⁿȼahái ă.
threw away suddenly, they say. Elk small to go told them having, Why me you follow ?

15 Ɬanúɬa hébe aɤíɗadégaⁿ te hă. Gúdiha maⁿȼiⁿ′i-ga. Aⁿ′paⁿ eȼíge taí,
Fresh meat piece I cut up for myself will . Further off walk ye. Elk they will call you,

á-biamá. Cetaⁿ′.
said he, they say. So far.

NOTES.

70, 17. uȼáde ȼiȼiñge, "You have nothing to talk about"—Joseph La Flèche; "You have no cause for complaint"—Sanssouci; syn., égicájĭ eté ɤĭ, "You ought not to say it to (any one)"—Mary La Flèche; "It were good for you to say nothing to any one."

70, 18. ȼiédaⁿ, etc. Ictinike thought that they would not allow him to join them. So he implored them, using ȼiedaⁿ in his entreaty: "If you are unwilling, do not say it. Do you stop speaking. Refuse me no longer."

71, 6. pĭájĭăjĭ-qtci, etc. The *literal* meaning is the opposite of the *real* one. So waȼate pějĭ-qtci, is "very *good* food;" and wáȼaha pějĭ-qtci, "very *good* clothing."

71, 8. ahau and hau are often used as catch-words or continuatives.

71, 9. naxídewaɕaɕě (given by Hupeɕa^{n}), "You make them have inner ears," "You teach them to use their ears so as to detect the presence or approach of danger;" but Joseph La Flèche gave náxiɕawaɕaɕě, "You annoy or alarm them": "We tell you one thing lest you alarm the children."

71, 10. bi^{n}zé, syn., xaxage, to cry out as a child, or as the young of the elk or coyote. This cry, according to Hupeɕa^{n}, is i-ú; Joseph La Flèche gave u^{n}, said through the nose, with the rising inflection; and ʟaɕi^{n}-na^{n}pajĭ gave in the preceding myth, 'i^{n}.

72, 4. kégañ-gă (kě, égañ-gă) "Come, do it."

72, 5. ɕié-gă, "Be thou he," imperative of ɕie, thou; syn., ɕi pahañ'ga-gă, "Be thou the foremost, the leader"—Joseph La Flèche.

72, 8. wena'ûqtci, ʟɔiwere, winaq'axe, to go near in one's course, to pass alongside of them.

TRANSLATION.

"My friend, there are some persons in that place. I wish to go thither," said Ictinike. Well, he went. When he went, it happened that a Male-elk was (sitting) there. Well, he talked with him. "My friend, I have come to question you," said Ictinike. And the Male-elk said, "What will you ask me? My friend, I sit tired in my legs, therefore I do not go anywhere at all." "My friend, persons are accustomed to enjoyment. Why do you not walk?" said Ictinike. "Yes, my friend, the woman whom I married formerly having been taken from me, my heart has no enjoyment, and I sit here," said the Elk. "My friend, let us two go thither," said Ictinike. "My friend, do you go thither by yourself," said the Male-elk. "My friend, where are they?" said Ictinike. "My friend, they are at this place (near by). Go thither," said the Male-elk. Well, Ictinike departed. And there were a great many Elk (in motion) there. He arrived there. "Venerable man, what may be your business?" said the Elk. "Yes, my grandchildren, I have been desiring to eat the food which you eat for one day; therefore, my grandchildren, I have come," said he. "Why! O venerable man, our food is difficult. We eat all bitter things as we go; besides, when it is cold we sit facing the wind," said they. "Ho! O venerable man, you have nothing to talk about. Enough. Stop talking." "No, my grandchildren, you (have said) enough. Do you stop talking. (Notwithstanding what you have said) I wish to live as you live," said Ictinike. "Ho! he may be telling the truth" (said the Elk). They made horns for him of a small oak. They made him a tail of the root. "Well, my grandchildren, when it is cold, I may freeze (if I am) so. Make for me hair like yours," said he. Well, they made hair for him out of cat's-tails (*Typha latifolia*). "Ho! come, eat these rosin-weeds," they said. Ictinike ate them. When he ate them they were bitter in the mouth, and he spit them out. "Psha! I have joined the eaters of very bad things," he said. "Ho! venerable man, what have you been saying?" they said. "What indeed could I say? I said, 'I have joined the eaters of very good food,' my grandchildren," said Ictinike. "Ho! venerable man, one custom we will tell you. You shall cause the children to use their ears (aright), therefore we will tell you one custom," said they. "Ho! venerable man, when these discover men, and it is just so, they cry out." "Oho!" said he, "it shall be so indeed." It became cold. The wind blew, and it was very cold. All the Elk walked facing the wind. Ictinike

walked apart from them, facing the wind. He turned himself with the wind (with his back to it). "Psha! it is very bad!" he said. Well, after going awhile, Ictinike discovered men. "I-u! look ye for him! Look ye for him!" said he. All the Elk raised their heads suddenly. "What is the matter?" said they. "This one is a man," said Ictinike. When they looked at it, behold, it had suddenly become grass. "You mean that?" said they. "Yes," he said. "Ho! venerable man, beware lest you continue doing thus," said the Elk. "When it is just so, only so is it," he said. Again they were grazing as they walked together. And it happened that Ictinike discovered men again. "Look ye for him," said he. When the Elk looked at it, it was just so; they were men, and they were peeping. "Well, it was just so," said the Elk. "Seek a way of flight for the children," said they. "Let me be the one," said Ictinike. "Indeed, he speaks truly!" said the Elk. "Ho! come, do it. You shall be the one (to go ahead). Seek a path for the children," said they. "Oho! I will attempt it," said Ictinike. Ictinike went. All the Elk followed him. And as Ictinike went he discovered men. He went thither. He passed right alongside of the men. When he discovered the men he talked with them. "Do not shoot at me; it is I," said Ictinike. They shot at the Elk. They killed the Elk. They shot down all the Elk; they exterminated them. One small Male-elk, and one small Female-elk, Ictinike being the third, were alive. Fleeing with them, he reached a place at a very great distance (from the place of slaughter). When he arrived, he took the horns and threw them away. Having commanded the young Elk to depart, he said, "Why do you follow me? I will cut up for myself a piece of fresh meat. Walk further off. You shall be called Aⁿpaⁿ" (Elk). The End.

ICTINIKE AND THE BUZZARD.

Told by Maⁿtcu-naⁿba.

Égiɸe Ictínike amá ɸé amáma. Kĭ Héga wiⁿ gáwiⁿxe maⁿɸiⁿ′-biamá.
It came to pass · Ictinike · the (sub.) · was going. · And · Buzzard · one · going around · walked · they say.

Kĭ Ictínike aká ni-ɬañ′ga masániaɬa ɸé gaⁿɸá-biamá. Héga ɸiñké ɸahaⁿ′-
And · Ictinike · the (sub.) · big water · to the other side of · to go · wished · they say. · Buzzard · the (ob.) · he prayed to him

3 biamá. Ɫigaⁿ′ha, iⁿ′ʻiñ-gă hă Ní masániaɬa iⁿ′ʻiñ-gă hă, á-biamá Ictínike
they say. · O grandfather, · carry me · . · Water · to the other side of · carry me · . · said, they say · Ictinike

aká. Aⁿ′haⁿ, á-biamá Héga aká, wíʻiⁿ téiñke, á-biamá. Gañ′ki gíʻiⁿ-
the (sub.). · Yes, · said, they say · Buzzard · the (sub.) · I carry you · will · he said · they say. · And · he carried him

biamá. Gíʻiⁿ-bi ɤĭ jaⁿqɸúʻa unć gíʻiⁿ-biamá. Égiɸe jaⁿqɸúʻa tĕ íɸa-biamá
they say. · He carried him, they say · when · hollow tree · seeking · he carried him, they say. · At length · hollow tree · the (ob.) · he found, they say

6 hă. Ĕ′di gíʻiⁿ aɸá-biamá ɤĭ jaⁿqɸúʻa tĕ ɤaⁿ′ha-qtci íhe aɸć-hnaⁿ-biamá
There · carrying him · went · they say · when · hollow tree · the (ob.) · border very · passing · went regularly, they say

Hégа amá, á¢ikaⁿ a¢é hnaⁿ-biamá. Á¢ikaⁿ a¢aí ꓘĭ: L̥igaⁿ′ha, aⁿwaⁿ′-
Buzzard the (sub.). leaning he went regularly, they say. Leaning he went when: O grandfather me

hmiqpá¢ etégaⁿ, á-biamá Ictínike aká. Maⁿ′¢iⁿ tégaⁿ caⁿ′caⁿ b¢iⁿ′ hă,
you make fall apt said, they say Ictinike the (sub.). To walk the, so always I am .

á-biamá Hégа aká. Égi¢e ꓘig¢íub¢iⁿ′-biamá ꓘĭ Ictínike maⁿcaⁿ′de égih 3
said, they say Buzzard the (sub.). At length twisted himself around they say when Ictinike den head-long

i¢é¢a-biamá Hégа aká. Kĭ Ictínike jaⁿq¢ú‘a égihe ¢é¢ĕ maⁿ′taɻa waqpáni,
sent him suddenly, they say Buzzard the (sub.). And Ictinike hollow tree headlong sent suddenly inside poor

q¢áqti maⁿ¢iⁿ′-biamá. Égi¢e ɻí hégactĕwaⁿ′jĭ gaq¢aⁿ′ atí-biamá. Égi¢e
lean very walked they say. At length lodge by no means a few on the hunt have come, they say. At length

uq¢ú‘a wé¢ĕ ꓘĭ wa‘ú amá q¢abé tĕ gaɻáqi amá. Égi¢e Ictínike aká 6
hollow (tree) sought (wood) when woman the (sub.) tree the (ob.) hit and made sound they say. At length Ictinike the (sub.)

jaⁿq¢ú‘a maⁿtáɻa g¢iⁿ′-bi cĭ, Níaciⁿga wé¢ĕ tí-biamá e¢égaⁿ-biamá. Égi¢e
hollow tree inside sat, they say again, Person seeking (wood) have come (see note), thought they say. It happened

mi꓄á-ha wa-iⁿ′-biamá Ictínike aká. Sĭn′de kĕ jaⁿq¢ú‘a usné gĕ ubásnaⁿ
raccoon skin wore they say Ictinike the (sub.). Tail the (ob.) hollow tree split the (pl.) pushing into

é¢aⁿbe-hí¢a-biamá. Gañ′ki wa‘ú ¢ábiⁿ atí-biamá, cĭ q¢abé gaɻáqi- 9
he caused to come in sight, they say. And woman three have come, they say again tree hit and sounded

biamá. Cĭ sĭn′de daⁿbá-biamá. Égi¢e gá-biamá: Hĭndá! ci꓄aⁿ′, mi꓄á
they say. And tail they saw they say. It happened she said as follows, they say: Stop! husband's sister raccoon

d‘úba ¢éaká, á-biamá. Mi꓄á d‘úba weáꓘi¢ĕ, á-biamá. Hiⁿ+! ci꓄aⁿ′, wiⁿ′
some this she said, they say. Raccoon some I have found for myself said they say. Oh! brother's wife one

aⁿ¢á‘i tedaⁿ′+, á-biamá. Jaⁿ′ tĕ añgúga‘úde taí hĕ, á-biamá. Égi¢e jaⁿ′ 12
you give me will! said (one), they say. Tree the (ob.) we cut a whole in will . said she they say. At length tree

tĕ gasá-biamá, ugá‘udá-biamá. Égi¢e Ictínike gá-biamá: Mi꓄á ɻañ′ga
the (ob.) they cut they say in it they cut a hole they say. It happened Ictinike said as follows, they say: Raccoon big

b¢iⁿ′ hă. L̥añgá¢ĕha gaxái-gă hă, á-biamá. Hiⁿ+! ci꓄aⁿ′, Mi꓄á aká ɻañgá-bi
I am . Large around make it . said he they say. Oh! brother's wife Raccoon the (sub.) big (see note)

ai hĕ, á-biamá. Gañ′ki jaⁿq¢ú‘a tĕ ɻañgá¢ĕha u‘úde tĕ gaxá-biamá. 15
he says . said (one) they say. And hollow tree the (ob.) large around hole the (ob.) they made they say.

Gañ′ki é¢aⁿbe akí-biamá Ictínike aká. Mi꓄á ɻañ′ga a¢iⁿ′ é¢aⁿbe cakí,
And coming out reached home, they say Ictinike the (sub.). Raccoon big having coming out I come home to you

á-biamá. Hiⁿ+! ci꓄aⁿ′, Ictínike amé amédaⁿ, á-biamá. Gañ′ki Ictínike
said (one) they say. Oh! brother's wife Ictinike it is he who is moving, said (one) they say. And Ictinike

é¢aⁿbe akí-biamá. Mi꓄á ɻañ′ga á¢iⁿhé cag¢é te. Gúdiha naji′ⁿi-gă, 18
coming out reached home, they say. Raccoon big I who move I go home to you will. Further off stand ye

á-biamá. É¢aⁿbe akí tĕ′di wé¢ig¢aⁿ gáxe g¢iⁿ′-biamá. Áɻaⁿ áma ꓘĭ
said he, they say. Coming out reached home he when decision making he sat they say. How I do to him if

é¢aⁿé‘aⁿ etédaⁿ, e¢égaⁿ g¢iⁿ′-biamá. At‘é ꓷáxe ꓘi-hmaⁿ′ úmakaá¢ etégaⁿ
so I do to him apt! thinking he sat they say. I die I make if only I make it easy apt

áha^{n}, eɸéga^{n}-biamá. Cĭ égiɸe ꓘáxe wi$^{n'}$ da^{n}bá-biamá. ꓘáxe da^{n}bá-bi ega$^{n'}$
! he thought they say. Again it happened Crow one he saw they say. Crow he saw, they say havin

cĭ Wajíbe-snéde wi$^{n'}$ da^{n}bá-biamá Égiɸe ɸaha$^{n'}$-biamá. Kagéha, ɸá'eañ'-
again Magpie one he saw they say. It happened he prayed to, they say. Friend, pity ye

3 giɸái-gă, i^{n}wiñ'ka^{n}i-gă, á-biamá. At'é ɖáxe tá miñke; i^{n}wiñ'ka^{n}-ba a$^{n'}$ɸa-
me, help ye me, said he, they say. I die I make will I who; help me and eat

tái-gă, á-biamá. Wajiñ'ga bɸúga-qti wéba^{n}-bi ega$^{n'}$ ĕ'di ahí-biamá. Gañ'ki
ye me, he said, they say. Bird all very called them, they say having there arrived, they say. And

Qiɸá amá ctĭ ĕ'di ahí-biamá. ꓘáxe aká égiɸa^{n}-biamá, Qiɸá ɸiñké é wa-
Eagle the (sub.) too there arrived, they say. Crow the (sub.) said to him, they say, Eagle the (ob.) that he

6 ká-bi ega$^{n'}$: Kagéha, máhi^{n} pái aoni$^{n'}$. Wémabɸázai-gă, á-biamá. Gañ'ki
meant, they say having: Friend, knife sharp you have. Rend it for us, he said they say. And

nin'de ɸa^{n}ta Qiɸá aká há ɸa^{n} uϕá'udá-biamá. Sĭn'de-qɸú'a ma^{n}táta waci$^{n'}$
rump at the Eagle the (sub.) skin the (ob.) bit a hole in they say. Tail hollow within fat

ɸa^{n} waɸíona gɸi$^{n'}$-biamá. A$^{n'}$pa^{n}, ci^{n} hégajĭ amá, á-biamá. Gañ'ki Héga
the (ob.) visible sat they say. Elk, fat not a little, it was, said he, they say. And Buzzard

9 amá-ona ceta$^{n'}$-hna^{n} ahí-bají-biamá. Égiɸe Héga amá ĕ'di ahí-biamá.
the (sub.) only so far only arrived not they say. At length Buzzard the (sub.) there arrived, they say.

Cí cte! Ictínike, á-biamá Héga amá. Añ'kajĭ, kagéha, ɸikúɸa-gă, mábɸaza-
Fie on you! Ictinike, said, they say Buzzard the (sub.). Not so, friend, hurry, rend

gă. Máhi^{n} pái aoni$^{n'}$ hă, á-biamá ꓘáxe aká. Añ'kaji, Ictínike éé hă,
it. Knife sharp you have . said, they say Crow the (sub.). Not so, Ictinike it is .

12 á-biamá Héga amá Héga ɸatájĭ tĕ'di Wajíbe-snéde ma^{n}táta-qtci upé ahí-bi
said, they say, Buzzard the (sub). Buzzard he ate not when Magpie within very entered reached, they say

ega$^{n'}$ waci$^{n'}$ ɸatá-biamá. Héga amá ɖáta aɸá-bi ega$^{n'}$ ígaska^{n}ɸá-biamá.
having fat ate they say. Buzzard the (sub.) to the head went, they say having tried him they say.

Ígaska^{n}ɸá-bi ega$^{n'}$ paqɸúge ɸaqtá-biamá, céɸectĕwa$^{n'}$jĭ ja$^{n'}$-biamá Ictínike
Tried him, they say having nostrils bit they say, not heeding at all lay they say Ictinike

15 aká Égiɸe ictá-ha kĕ ɸaqtá-biamá, cĭ céɸectĕwa$^{n'}$jĭ ja$^{n'}$-biamá Ictínike
the (sub.). At length eye-skin the (ob.) he bit they say again not heeding at all lay they say Ictinike

aká. Nin'daɲáɸica^{n} aɸá-bi ꓘĭ waci$^{n'}$ hebé ĕdí ɸa^{n} ké ɸatá-biamá Héga
he (sub.). Towards the rump went, they say when fat piece there that which was he ate they say Buzzard

aká. Égiɸe u'úde ꓘa$^{n'}$ha kĕ'di waci$^{n'}$ hébe ĕdí ɸa^{n} ɸacpá-biamá Héga aká.
the (sub.). At length hole border by the fat piece there the (ob.) bit off a piece they say Buzzard the (sub)

18 Égiɸe, Wiñ'ka-bi té, A$^{n'}$pa^{n} kéde, á-biamá. Égiɸe ma$^{n'}$taɲá-qtci upé ahí-bi
It happened, They told the truth, Elk it is, but, said he they say. At length within very entered reached, they say

ega$^{n'}$ waci$^{n'}$ hébe ɸacpá-biamá. Íɸa^{n}ba$^{n'}$ upé ɸé ꓘĭ áɸisandá-bi ega$^{n'}$
having fat piece bit off a piece they say. The second time entering went when squeezed with his hands, they say having

mañ'gɸe naji$^{n'}$-biamá Ictínike aká A$^{n'}$onijuájĭ ega$^{n'}$ égan^{n}wí'a^{n} tá miñke,
erect stood they say Ictinike the (sub.). You treated me ill having so I do to you will I who,

á-biamá Ictínike aká. Kagécha, a$^{n\prime}$ɕictañ′-gă, á-biamá Hégа aká. A$^{n\prime}$ha^{n},
said, they say Ictinike the (sub.). Friend, let me go, said, they say Buzzard the (sub.). Yes,

ʞáci wíbɕicta^{n}-máji tá miñke, á-biamá Ictínike aká. Gañ′ki ɕicta$^{n\prime}$ ɕéɕa-
a long while I let you go I not will I who, said, they say Ictinike the (sub.). And let him go sent suddenly

biamá ʞí nackí ɕa^{n} hi$^{n\prime}$ ɕiñgĕ′-qti-a^{n} Hégа, uənúda-bi ega$^{n\prime}$. Áda^{n} hégа 3
they say when head the (ob.) feathers it had none very Buzzard, the pulling out having. Therefore buzzard

nackí ɕa^{n} hi$^{n\prime}$ ɕiñgaí, jidĕ′-qti-a$^{n\prime}$. Ceta$^{n\prime}$.
head the (ob.) feathers has none, red very. So far.

NOTES.

The Oto version of this myth, given by J. La Flèche, will appear hereafter in "The Iɔiwere Language, Part I."

75, 2. ma^{n}ɕi^{n} tega^{n} ca^{n}ca^{n} bɕi^{n} hă. If tega^{n} be inseparable, the meaning of it is "in order that, in order to;" and the whole phrase can be rendered: "I am always so, in order to go." But if tega^{n} be a contraction of tĕ and éga^{n}, it must be translated by "I always go so." In this case, éga^{n}-ca$^{n\prime}$ca^{n} means "so forever, so always."

75, 4. qɕaqti and hegactĕwa^{n}jĭ, pronounced qɕa+qti, and he+gactĕwa^{n}jĭ.

75, 6. gaɳaqi. This word shows that the wood was *hard*, and that it must have been *winter*. Had it been *warm weather*, gaɳaci would have been used.

75, 7. weɕĕ ti-biama. "Biama" refers to the *thought* of Ictinike, and must not be rendered "it is said."

75, 14. miʞa aka ɳañga-bi ai hĕ. She had perceived by the sense of hearing (taking *direct cognizance*) that he had said this, so she says "ai" instead of "a-biama." But she did not learn by direct cognizance that he was large, she learned it *indirectly*, so she says "ɳañga-bi," not "ɳañga."

76, 6. mahi^{n} pai aɔni^{n}, "You have a sharp knife;" that is, his beak. Cf. the Winnebago name, Mahi^{n}-no^{n}pa-ka, Two Knives, of the Bird Family (Foster), and the ɕegiha, Máhi^{n} ɕiñ′ge, No Knife.

76, 18. a^{n}pa^{n} kéde, an example of contraction and ellipsis. It is contracted from a$^{n\prime}$pa^{n} kĕ, éde, referring to the past doubts of the speaker. The full form would be, a^{n}pa^{n} kéde-hna^{n} ewéja ɕa$^{n\prime}$ctĭ: "It was an Elk lying there, but I doubted it heretofore."

TRANSLATION.

It came to pass that Ictinike was going (somewhere). And a Buzzard kept flying around. And Ictinike wished to go to the other side of the great water. He prayed to the Buzzard: "Grandfather, carry me on your back. Carry me on your back to the other side of the water." "Yes," said the Buzzard. "I will carry you on my back." And then he carried him on his back. When he carried him on his back, he searched for a hollow tree. At length he found a hollow tree. When he carried him thither on his back, the Buzzard kept on passing close to the hollow tree and tipping his wing. As he went tipping his wing, Ictinike said, "O grandfather! you will be apt to make me fall." "This is the way in which I always go," said the Buzzard. At length, when he had twisted himself around, the Buzzard sent Ictinike down, down, into a hole (in the tree). And Ictinike, having been sent down headlong into the hollow tree, continued poor and very thin. And a great many lodges of a hunting party came thither. And

it happened that when the women found a hollow tree, they hit the tree, making it give forth the sound "ɋaqi." And it happened that Ictinike sat inside the hollow tree, and he thought that people had come to get wood. And, as it happened, Ictinike had on some raccoon-skins. He made the tails appear in sight by thrusting them through the cracks of the hollow tree. And three women approached, and they struck the tree, making it give forth the sound "ɋaqi." And they saw the tails. And (one) said as follows: "Stop! O husband's sister! this is a lot of raccoons. I have found some raccoons for myself." "Oh! brother's wife! Will you please give me one?" said (another). Said she, "Let us cut a hole in the tree." At length they cut the tree, cutting a hole in it. It came to pass that Ictinike said as follows (in a hollow voice): "I am a big Raccoon. Make ye it large around." "Oh! brother's wife! the Raccoon says he is big," she said. And they made the hole in the hollow tree large around. And Ictinike came home again, in sight (*i. e.*, into the open air, his native element). "Having a big raccoon, I come out to you, to my home (in the air)," said he. "Oh! brother's wife! it is Ictinike (in motion)," said (one). And Ictinike got out again into the air. "I who have been a big raccoon will go home to you. Stand further off!" said he. (And the women fled.) When he had come out again, he sat forming a plan. He sat thinking, "What ought I to do to get even with him?" He sat planning. Thought he, "If I pretend to be dead, only thus shall I be apt to accomplish it easily!" And after this he saw a Crow. And having seen the Crow, he saw a Magpie. And then he prayed to them. "O friends, pity me and help me," said he. "I will pretend to be dead. Help me and eat ye me." All the birds went thither, having been called. And the Eagle, too, went thither. The Crow said to him (meaning the Eagle), "Friend, you have a sharp knife. Cut him up for us." And the Eagle bit a hole in the skin on the rump. The fat was visible inside the ham. Said they, "It is the Elk; and he is very fat." And the Buzzard alone had not yet reached there. At length the Buzzard arrived. "Fie on you! It is Ictinike," said he. "No, my friend, hurry. Cut it with your knife. You have a sharp knife," said the Crow. "No, it is Ictinike," said the Buzzard. Before the Buzzard ate any, the Magpie entered, and went very far inside and ate the fat. The Buzzard went towards the head, and tried it. Having tried it, he bit the nostrils. Ictinike did not stir in the least. And when he bit the eye-lids, Ictinike lay without stirring at all. The Buzzard went towards the rump, and ate a piece of fat which was there. And at length the Buzzard bit off a piece of fat that was there by the edge of the hole. It came to pass that he said, "The truth was told. It is the Elk lying here, but (I doubted it at first)." At length, having entered, he went very far inside, and bit off a piece of fat. When he entered the second time, Ictinike squeezed him and stood upright. "As you have injured me, so will I do to you," said Ictinike. "O friend, let me go," said the Buzzard. "Yes, I will not let you go for a long time," said Ictinike. And when he let him go suddenly, the Buzzard had no feathers at all on his head on account of their having been stripped off. Therefore, the buzzard has no feathers on his head; it is very red. The End.

ICTINIKE, THE BROTHERS, AND SISTER.

Related by Frank La Flèche.

Ukíkiji dubá-biamá, iɬañ'ge aká wésata$^{n'}$-biamá. Wakíde-pí-qti-
Brethren four they say, sister the (sub.) the fifth they say. Very good marksmen

biamá ukíkiji dúba amá. Kĭ iɬañ'ge aká ɬétiwáxe-hna$^{n'}$-biamá. Kĭ
they say brethren four the (sub.). And sister the (sub.) used to make the animals come by calling they say. And

téqiwágiɕá-biamá wa'ú aká. Kĕ, ɬinuhá, iñ'galiaí-ă hĕ. Ga$^{n'}$ giáha- 3
she prized them they say woman the (sub.). Come, elder brother, comb for me . And he combed for her

biamá, giáɔnapá-qtci-biamá. Sadégɕe giáxa-biamá, kĭ gahá iɕa$^{n'}$ɕa-
they say, combed very smooth for her they say. Scaffold they made for her, they say, and on it they placed her

biamá. Kĭ wañ'giɕĕ-qti háhaʞíɕĕ naji$^{n'}$-biamá, man'dĕ ékina aɕi$^{n'}$-
they say. And every one making himself ready stood they say, bows sufficient they had

biamá. Kĭ wa'ú aká ba$^{n'}$-biamá, kĭ cĭ ba$^{n'}$-biamá Wéɕabɕi$^{n'}$a^{n} tĕdíhi 6
they say. And woman the (sub.) called they say, and again called they say. The third time occurred

ʞĭ ma^{n}-na$^{n'}$cude waɕíɔna-biamá. ɻinuhá, wacka$^{n'}$ ega$^{n'}$-ă, ca-íi hĕ,
when dust from treading the ground visible they say. Elder brother, make an effort do they are coming to you

á-biamá. Wéduba$^{n'}$ tĕdíhi ʞĭ éɕa^{n}be atí-biamá. Kĭ Ictínike aká ĕdi
she said, they say. The fourth time occurred when in sight they had come, they say. And Ictinike the (sub.) there

naji$^{n'}$-biamá. Égiɕe atí-biamá waníɬa amá ca^{n} bɕúga-qti, ɻé améga^{n}, 9
stood they say. At length had come, they say animal the (sub.) indeed all Buffalo the (sub.)

A$^{n'}$pa^{n} amé, ɻáqti amé, ca$^{n'}$ bɕúga-biamá. Ca$^{n'}$-qti-ga$^{n'}$ t'éwaɕĕ naji$^{n'}$-
Elk the (sub.) Deer the (sub.) indeed all they say. All at once killing them they stood

biamá. Kĭ cañ'gaxá-biama. Ga$^{n'}$ wacĕ'-qti gɕi$^{n'}$-biamá. Égiɕe uma$^{n'}$e
they say. And they made an end they say. And rich very they sat they say. At length provisions

tĕ ɕasni$^{n'}$ aɕá-biamá. Kĭ iɬínu aká 'ábae aɕé 'iɕá-biamá wañ'giɕe. Kĭ 12
the (ob.) swallowed went they say. And her elder brother the (sub.) hunting to go spoke of, they say all. And

iɬínu na$^{n'}$ aká: Níkaci^{n}ga wi^{n} tí taté ɕa$^{n'}$ja dáda^{n}-qti edé ctéctewa^{n}
her elder brother grown the one who: Person one come hither shall though what indeed he says that notwithstanding

égiɕéga^{n} ɕéckaxe te hă, á-biamá. ɻinuhá, añ'ka-májĭ tá miñke,
beware you do it for him lest . he said, they say. O elder brother, I not so will I who,

á-biamá. Iɬañ'ge ɕiñké uma$^{n'}$e giʞáxa-bi ega$^{n'}$ gia$^{n'}$ɕa aɕá-biamá. 15
she said, they say. His sister the (ob.) provisions made for his own, they say having leaving her (their own) they went, they say. they went, they say.

Aɕá-biamá ʞĭ Ictínike aká atí-biamá, ɕíxesági man'dĕ kéde aɕi$^{n'}$-bi,
They went, they say when Ictinike the (sub.) came they say, hard willow bow the (ob.) he had, they say,

ɕíqɕe-ma ma$^{n'}$jiha kĕ ugípi-qti aɕi$^{n'}$-bi. Wihé, ĭndáda^{n}-qti edéhe
reeds the (ob.) quiver the (ob.) full very he had, they say. Second daughter, what indeed I say that

ctéctewa^{n} éga^{n} i^{n}ɕéckaxe te hă. ɕa'eañ'giɕá-gă, ɬucpáha. Añ'kajĭ, 18
notwithstanding so you do for me will . Pity me, your relation, my grandchild. Not so

ɻiga^{n}há, ubϕí'age hĕ, á-biamá wa'ú aká Añ'kaji, ɻucpá, ϕa'eañ'giϕá-gă.
grandfather, I am unwilling . said, they say woman the (sub.). Not so, grandchild, pity me, your relation.

Ma$^{n'}$ ϕétĕ ɻéga-qti aɤígϕicta$^{n'}$ éde iϕágigϕaska$^{n'}$bϕe ka$^{n'}$bϕa. Léti-
Arrow this (col.) new very I finished for myself but I try my own I wish. Animals to come

3 wackáxe-hma^{n} amá. Éga^{n} gáxa-gă. Wa'ú ϕiñké uϕí'age ϕa$^{n'}$ja ca$^{n'}$
you are used to making them they say. So do. Woman the (ob.) unwilling though yet

ϕacta$^{n'}$-bají-biamá. Égiϕe ca$^{n'}$-aká uhékiϕa-biamá wa'ú aká. În'daké,
he stopped talking not they say. At length after standing awhile she let him have his way they say woman the (sub.). Let us see,

iñgáhe-ă hĕ' á-biamá wa'ú aká. Ictínike aká giáha-biamá. ɤi'añ'kiϕĕ
comb for me . said, they say woman the (sub.). Ictinike the (sub.) combed for her, they say. He made her paint herself

6 ctĕa$^{n'}$-bi ega$^{n'}$ gíϕicta$^{n'}$-biamá. Sadégɸe giáxai tĕ gahá gɸiñ'kiϕá-biamá.
even, they say having he finished for her they say. Scaffold that had been made for her on it he made her sit they say.

Kĭ, Duba$^{n'}$ aba$^{n'}$ tĕ'di atí-hna^{n}i hĕ, á-biamá wa'ú aká. În'daké, bañ-gă,
And, Four times I call when they usually come . said, they say woman the (sub.). Let us see, call,

á-biamá Ictínike aká. Kĭ wa'ú aká ba$^{n'}$-biamá. ɸabɸi$^{n'}$a^{n} ba$^{n'}$-bi ɤĭ'jĭ
said, they say Ictinike the (sub.). And woman the (sub.) called they say. Three times called, they say when

9 ma^{n}na$^{n'}$-cude tĕ waɸíɔna-biamá. Hi^{n}+! ca-íi hĕ, ɻiga^{n}há, wacka$^{n'}$ ega$^{n'}$-ă
dust from treading the ground the (ob.) visible they say. Oh! they are coming . grandfather, make an effort do

hĕ'. Wéduba$^{n'}$ tĕdíhi ɤĭ égiϕe éϕa^{n}be atí-biamá. Égiϕe atí-biamá.
. The fourth time occurred when it happened in sight they came, they say. At length they came, they say.

Wakída-biamá Ictínike aká. ɸíqϕe ma$^{n'}$ kĕ wékidá-biamá, uϕíhuni
He shot at them, they say Ictinike the (sub.). Reed arrow the (ob.) he shot at them with, they say, wabbling

12 éga^{n} iϕéϕa-biamá. He-í! á-biamá Ictínike aká. Ca^{n} éga^{n}-hna^{n} wakídai
like sent suddenly, they say. Why! said, they say Ictinike the (sub.). And so only he shot at them

tĕ múwaɔna^{n} naji$^{n'}$-biamá. Égiϕe ma$^{n'}$jiha múqϕu'á-biamá. Égiϕe
when missing them he stood they say. At length quiver shot empty they say. It happened

háci-qti A$^{n'}$pa^{n} núga wi$^{n'}$ jiñ'gajĭ'-qti édega^{n} atí-biamá. Sadégɸe baqíaϕá-
at the very last Elk male one not small very like, was came, they say. Scaffold pushed down

15 biamá. Kĭ wa'ú ϕiñké hé ujáɻa ugϕa$^{n'}$ aϕi$^{n'}$ ákiágɸa-biamá. Kĭ égiϕe
they say. And woman the (ob.) horn fork in between having her he had gone homeward, they say. And at length

iɻínu amá akí-biamá. Iɻañ'ge ϕiñké ϕiñgé tĕ akí-biamá. Ugíne ɤúwi^{n}xá-
her brother the (sub.) reached home, they say. His sister the (ob.) was none when reached home, they say. To seek his own went about

bi ϕa$^{n'}$ja ígiϕa-bají-biamá. Égiϕe jiñgá-qtci ϕiñké ɻan'de áϕitá-qti
they say though he found not his own they say. It happened small very the one who ground crossing by a very near way

18 ugíne aϕá-biamá. Jáhe jiñ'gajĭ'-qti édega^{n} ĕ'di ahí-biamá. Kĭ ĕ'di
seeking his own went they say. Hill small not very like, was there arrived, they say. And there

gϕi$^{n'}$-biamá. Ca$^{n'}$-qti-aká cĭ ĕ'di ja$^{n'}$-biamá. Égiϕe wa'ú wi^{n} xagé
he sat they say. After he sat a great while again there he lay they say. It happened woman one crying

na'a$^{n'}$-biamá. Úϕixidá-bi ɤĭ'jĭ níkaci^{n}ga ctĕ wa'ú waɸíɔna-bají-biamá.
he heard they say. Looking around for them, they say when person even woman visible not they say.

Ca$^{n'}$ wi$^{n'}$a^{n}wa téda^{n} eɸéga^{n}-bi ega$^{n'}$ úɸixide-hna$^{n'}$-biamá. Cĭ ja$^{n'}$-bi ɤĭ
Yet which is it? thought, they say having he looked around repeatedly they say. Again he lay down, when they say

cĭ xagé na'a$^{n'}$-biamá. Égiɸe iɬañ'ge ɸiñké hú tĕ ígiɗaha$^{n'}$-biamá. É'di
again crying he heard they say. It happened his sister the (ob.) voice the (ob.) he recognized his own they say. There

éga^{n}-qti ɬa$^{n'}$ɸi^{n} agɸá-biamá uqɸĕ'qtci. Akí-bi ɤĭ iji$^{n'}$ɸe ɸañká úwagiɸá- 3
just so running he went homeward, they say very soon. He reached home, they say when his elder brother the (ob.) he told them

biamá. Ji^{n}ɸéha, wiɬañ'ge xagé agína'a$^{n'}$ hă, iɸágiɸĕ agɸí hă. Hau!
they say. Elder brother, my sister crying I heard my own . I found my own I have returned . Ho!

kĕ, áwaɸan'di éi^{n}te añgáɸe taí, á-biamá. Ga$^{n'}$ ĕ'di aɸá-biamá. Ga$^{n'}$
come, to the place where she may be let us go, he said, they say. And there went they say. And

maja$^{n'}$ ɸan'di ahí-biamá. ɸéɸu hă, á-biamá isañ'ga aká. Kĕ, 6
land at the arrived, they say. Here . . said, they say his younger brother the (sub.). Come,

ána'a$^{n'}$i-gă, á-biamá. Ga$^{n'}$ ána'a$^{n'}$-biamá wañ'giɸe. A$^{n'}$ha^{n}, ɸiɬañ'ge
listen ye to it, . he said, they say. And listened to it, they say all. Yes, your sister

ɬan'de ma^{n}táɬa aɸi$^{n'}$ akí etédega^{n} e'a$^{n'}$ añgáxai ada$^{n'}$ añgɸíze taí eda$^{n'}$,
ground into having her he reached home should have, but how we do therefore we take our own may !

a-biamá. Hau! ji^{n}ɸéha, kĕ, ája^{n} éga^{n} i^{n}te kégañ-gă, á-biamá jiñgá-qtci 9
he said, they say. Ho! elder brother. come, you do so may come, do so, said, they say small very

aká. Ahaú! á-biamá na$^{n'}$-qtci aká, wiɬíga^{n} ɸéga^{n} téqi áakipá ɤĭ'jĭ
the (sub.). Oho! said, they say. grown very the (sub.), my grand-father thus trouble I meet if

ɸégima^{n} té é hă, á-bi ega$^{n'}$ ja^{n}wéti^{n} aɸi$^{n'}$ akáma édega^{n} íti^{n}-biamá
I do thus may he said . he said, they say having striking-stick that he had had, they say he hit with it, they say

ɬan'de kĕ. Kĭ na$^{n'}$ji^{n}ckĕ'-qtci ugákiba jiñgá-biamá. Hau! kégañ-gă, 12
ground the (ob.). And barely he made a crack by hitting small they say. Ho! come, do so,

á-biamá. Cĭ éduáta^{n} ta^{n} é waká-biamá. Ahaú! á-biamá, wiɬíga^{n} ɸéga^{n}
he said, they say. Again next the (ob.) him he meant they say. Oho! he said, they say, my grand-father thus

téqi áakipá kĭ'jĭ ɸégima^{n} té é hă, á-bi ega$^{n'}$ ja^{n}wéti^{n} aɸi$^{n'}$ akáma
trouble I meet if I do thus may he said . he said, they say having striking-stick that he had

édega^{n} íti^{n}-biamá ɬan'de kĕ. Kĭ na$^{n'}$ji^{n}ckĕ'-qtci ugákibá-biamá. Cĭ 15
had, they say he hit with it, they say ground the (ob.). And barely made a crack by hitting, they say. Again

wéɸabɸi^{n} aká cĭ éga^{n}-biamá. Jiñgá-qtci aká: Wiɬíga^{n} ɸéga^{n} téqi áakipá
the third (sub.) again so did they say. Small very the (sub.): My grand-father thus trouble I meet

ɤĭ'jĭ ɸégima^{n} té é hă, á-bi ega$^{n'}$ ja^{n}wéti^{n} aɸi$^{n'}$ akáma édega^{n} íti^{n}-biamá
if I do thus may he said . he said, they say having striking-stick that he had had, they say he hit with it, they say

ɬan'de kĕ. Kĭ ɗahé ɸa^{n} ugásnĕ-qti iɸéɸa-biamá. Égiɸe waniɬa dáda^{n} 18
ground the (ob.). And hill the (ob.) he split altogether by hitting suddenly they say. It happened animal what

bɸúga-qti waéɸa^{n}bá-biamá Égiɸe iɬañ'ge ɸiñké ɬijébegɸa$^{n'}$ gaxá-bi-ta$^{n'}$-
all made them appear, they say. It happened his sister the (ob.) door she had been made

amá, á kĕ agcañ'ka^{n}ha^{n} ka$^{n'}$ta^{n}-bi ega$^{n'}$ ubátihéɸa-bi-ta$^{n'}$-amá. ɸiji$^{n'}$ɸe
they say, arm the (ob.) on each side tied, they say having she had been hung up as she stood they say. Your elder brother

mć́ga^{n} mi$^{n'}$ga núga edábe-ɸa^{n}-ɸa^{n} úgactái-gă. Ga$^{n'}$ wakíde naji$^{n'}$-biamá.
likewise female male also of each kind leave a remainder after hitting. And shooting at them stood they say.

Ga$^{n'}$ úmuctaí-ma ga$^{n'}$ ijáje wa'í naji$^{n'}$-biamá. Égiɸe ca$^{n'}$-qti ga$^{n'}$
And those who remained from shooting so name giving to them they stood, they say. At length at will

3 cć́nakiɸá-biamá. Iąañ'ge ɸiñké ga^{n} gɸíza-biamá. Ceta$^{n'}$.
they exterminated them, they say. His sister the (ob.) so he took his own, they say. So far.

NOTES.

82, 2. 3. ca^{n}qti ga^{n} cenakiɸa-biama. Of course, this is not to be understood literally, as a male and a female of each kind had been spared.

TRANSLATION.

There were four brothers. Their sister was the fifth (child). The four brothers were very good marksmen. And their sister used to make the animals come by calling. And the woman prized her brothers. "Come, elder brother, comb my hair for me." And he combed it for her; he combed it very smooth for her. He made a scaffold for her, and he put her on it. And all of them stood in readiness, having bows sufficient for (every one). And the woman called, and called again. When the third time came, a dust from trampling the ground was visible. "Elder brother, exert yourself. They are coming," said she. At the fourth time they had come in sight. And Ictinike stood there. And the animals came—all of them, the Buffalo, the Elk, the Deer—in short, they were all there. And just so they stood killing them. And they made an end of it. And they dwelt with plenty to eat. At length the provisions were decreasing. And all her brothers spoke of going hunting. And her eldest brother said, "Though a person shall come hither, no matter what he says, beware lest you do it for him." "Elder brother, I will not be so," said she. Having prepared some provisions for their sister, they departed and left her. When they had gone, Ictinike came, having a bow of hard willow, and a quiver full of reeds. "Second-daughter, you will please do for me whatsoever I say. Pity me, your relation, my grandchild." "No, grandfather, I am unwilling," said the woman. "No, my grandchild, pity me. I have finished these new arrows for myself, and I wish to try them. You are used to calling the animals, they say. So do." The woman was unwilling, but still he did not stop talking. At length the woman let him have his way. "Let us see! Comb my hair for me," said the woman. Ictinike combed it for her. Having even painted her (face and head) he finished it for her. He made her sit on the scaffold which had been made for her. And the woman said, "They generally come when I have called the fourth time." "Let us see! Call," said Ictinike. And the woman called. When she had called the third time, a dust from trampling the ground was visible. "Oh! they are coming, grandfather. Make an effort." At the fourth time they came in sight. At length they came. Ictinike shot at them. He shot at them with arrows made of rushes that went wabbling. "Why!" said Ictinike. And so he shot at them, missing them continually. At length he shot all out of the quiver. It happened at the very last that a very large Male-elk came. He pushed over the scaffold. He went homeward carrying the woman in the space between his horns. And at length her brothers reached home. They reached home when their sister was

not there. Though they went all around seeking her, they did not find her. It came to pass that the youngest one went to seek her, making a very short cut across the country. He reached a very large hill. And he sat there. After he sat there a great while, he lay down there. It happened that he heard a woman crying. When he looked around, neither man nor woman was visible. Yet he was looking around, thinking "Which can it be?" And when he lay down again, he heard the crying again. At length he recognized the voice of his sister. Forthwith he ran home very speedily. When he reached home, he told his elder brothers. "Elder brothers, I have heard my sister crying. I have found her and have come home." "Ho! come, let us go to the place where she may be," said they. And they went thither. And they reached the land. "It is here," said their younger brother. "Come, listen to it." And all listened to it. "Yes, he has taken your sister home into the ground, but how shall we do to get her back?" said they. "Well, elder brother, do what may be in your mind," said the youngest one. The eldest one having said, "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club that he had been carrying. And he barely made a small crack. "Ho! come, do so," he said, meaning the next brother. Having said "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club that he had been carrying. And he barely made a crack. And the third did so. The youngest having said, "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club which he had been carrying. And the hill split suddenly in two from top to bottom. And it happened that by their blows they made all the animals appear. And behold, their sister had been made into a door: having been tied by her arms on both sides, she had been hung up. "You and your elder brothers spare a male and female of each kind," said the eldest brother to the rest. And they stood shooting them. And they gave names to those which remained after the shooting. At length they exterminated them. They took their sister back to. The End.

ICTINIKE AND THE DESERTED CHILDREN.

NUDAⁿ-AXA'S VERSION.

Maⁿtcú wiⁿ taⁿ′wañgɸaⁿ e wégiɸigɸaⁿ akáma taⁿ′wañgɸaⁿ hégabajĭ.
Grizzly bear one tribe that he was governing them, it is said tribe not a few.

Uɸúciaɻáqti ɻí akáma. Iⁿc'áge wiⁿ Maⁿtcú aɸiⁿ′ akí-biamá gaⁿ′ égiɸe
In the very center pitched his tent, they say. Old man one Grizzly bear having him reached home, they say and at length

gá-biamá: Ciñ′gajiñ′ga bɸúgaqti ɻígaxe ɸéwakiɸe taí, úwagiɸá-gă, 3
said as follows, they say: Children all to play they will send them tell them

á-biamá Maⁿtcú aká. Gaⁿ′ iɸéwakiɸá-biamá. Ciñ′gajiñga-mácĕ ɻígaxe
said, they say Grizzly bear the (sub.). And he sent them they say. Children ye who to play

ɸéwaɸákiɸe te aí áɸa u+! á-biamá. Ga$^{n'}$ bɸúgaqti ɻígaxe aɸá-biamá.
you send them will he says indeed halloo! he said, they say. And all to play went they say.

ɻígaxe aɸá-bi ega$^{n'}$ Ma^{n}teú aká i^{n}c'áge ɸiñké gíba^{n}-biamá. Ciñ'gajiñ'ga
To play went, they say having Grizzly bear the (sub.) old man the (ob.) called him, they say. Children

3 wíutcije-hna$^{n'}$i hă; waa$^{n'}$ɸa tai éga^{n} ɸéa^{n}wañ'kiɸai. Waha$^{n'}$ tai, á-biamá.
are troublesome to us . to abandon them in order that we sent them away. Let them remove he said, they say.

Waha$^{n'}$ wágají-biamá. Waɸáha^{n} te aí áɸa u+! á-biamá i^{n}c'áge aká. Ca$^{n'}$
To remove he commanded them, they say. You are to remove says he indeed halloo! said, they say old man the (sub.). And

ɻí kĕ bɸúga a$^{n'}$ɸa gɸihéɸa-biamá, ga$^{n'}$ cañ'ge wa'i$^{n'}$wakiɸá-biamá. Bɸúga
lodge the (ob.) all they threw down their own suddenly, they say and horse they caused them to carry the tents, &c. they say. All

6 cañ'ge ágɸi^{n}-biamá. Sigɸé ɸiñgé gaxá-biamá. U'éɸaqti a$^{n'}$ha-biamá,
horse sat on they say. Trail none they made, they say. Scattering very much they fled they say

ciñ'gajiñga wéa^{n}há-biamá. Égiɸe sigɸé kĕ waɸíona tĕdíhi uɸúhe binihé
children they fled from them, they say. At length trail the (ob.) visible when to follow feared, they say

eɸéga^{n} éga^{n} u'éɸaqti wéa^{n}há-biamá. Wéahide eɻáhi ɻĭ uɸéwiñɻiɸá-biamá,
they thought as scattering very much they fled from them, they say. Far away arrived there when they assembled themselves, they say

9 áda^{n} ujañ'ge ɨ'a^{n} waɸíona aɸaí tĕdíhi ɻĭ ga$^{n'}$ ɻí-biamá. ɺázĕqtci hí ɻĭ
therefore road there is visible it went (occurred) when so they pitched tents, they say. Very late in the evening they arrived when

ɻígaxe amá cañ'gaxá-bi ega$^{n'}$ éɸa^{n}be ahí-bi ɻĭ égiɸe úkizá-biamá.
players the (sub.) they ceased, they say having in sight they arrived, they say when behold no one there, they say.

Ciñ'gajiñga xagé za'ĕ'qtia$^{n'}$-biamá. ɻiúɸiqɸíge kĕ akí-biamá bɸúga. Kĭ
Children crying made a great noise, they say. Old tent-sites the (ob.) reached home, they say all. And

12 mi$^{n'}$jiñga na$^{n'}$-éga^{n} amá waɻú ɸiona$^{n'}$i kĕ íkiɸe-hna$^{n'}$-biamá, ɻaɻa$^{n'}$ ctĭ
girl grown somewhat the (sub.) awl dropped the (ob.) were finding accidentally they say deer-sinew too

íkiɸe-hna$^{n'}$-biamá. Kĭ núјiñga amá ćkiɸe amá cúɻa ɸa^{n}ɸa$^{n'}$ júkigɸá-
were finding accidentally they say. And boy the (sub.) related to one another the (sub.) by companies went with one another

biamá, ja^{n}ɸa$^{n'}$ha gĕ égaxe iɸa$^{n'}$ɸa-bi ega$^{n'}$, qáde áji-biamá, ɻí aká sáta^{n}hai
they say bark the (scattered) around they placed, they say having grass they put on much, they say, lodge the in five places

15 tĕ jiñ'gají-hna^{n} gaxá-biamá, uskĕ'qti-hna$^{n'}$-biamá. Égiɸe máɸe amá.
the not small, as a rule they made they say, very full as a rule they say. At length winter they say.

Núјiñga na$^{n'}$ba na$^{n'}$-biamá. Kagéha, añgúɸide te, ma$^{n'}$ añɻɻaxe te,
Boy two grown they say. My friend, let us two be together, arrow let us two make for ourselves,

á-biamá. Man'dĕ pahañ'ga gaxá-biamá. Man'dĕ kĕ akíwa ɻigɸícta^{n}-
said (one) they say. Bow before they made, they say. Bow the both they finished for themselves

18 biamá. Máhi^{n}-sí tĕ gaxá-biamá, gɸébahiwi$^{n'}$-hna^{n} gaxá-biamá, aɸi$^{n'}$ taité
they say. Arrow-head the they made, they say a hundred in a lot they made, they say what (one) shall have

ékina ɻiɻáxa-biamá. Ma$^{n'}$sa tĕ gaxá-biamá. Égiɸe bíze amá. Áɸa-biamá
a sufficient quantity they made for themselves, they say. Arrow-shaft the they made they say. At length dry they say. They glued them on, they say

(ma$^{n'}$ca^{n} tĕ á¢askabe á¢a-biamá). Kĭ áma ta^{n} eduáta^{n} pa-í tĕ ug¢aí tĕ
(feather the to stick they glued them on, they say). And the other the (std. sub.) next sharp the he put in the

máhi^{n}si tĕ; g¢ébahiwi^{n} ¢icta$^{n'}$i tĕ. Gañ'ki cĭ áma ¢é á¢ai tĕ, gañ'ki cĭ
arrow-head the; a hundred he finished. And again the one this he glued them on and again

máhi^{n}si áma ta^{n} úg¢e g¢i$^{n'}$ tĕ. ¢icta$^{n'}$-biamá. Kĭ ma$^{n'}$ ují taité há wi^{n} 3
arrow-head the other the putting them in he sat the. They finished they say. And arrow they put them in shall skin one

sú-biamá. Akíwaha ɟiɟáxe ¢icta$^{n'}$-bi ega$^{n'}$ ma$^{n'}$ tĕ ugíji-biamá. Kĭ
they slit, they say. Both making for himself he finished, they say having arrow the he put in his own, they say. And

gá-biamá: Kagéha, ugáca^{n} añgá¢e te, á-biamá. Ga$^{n'}$ a¢á-biamá. Égi¢e
he said as follows they say: My friend traveling let us go he said, they say. So they went they say. At length

ɟi hégajĭ ĕdedí amá. Ĕ'di ahí-biamá ugáhanaɗáze tĕ'di. Ga$^{n'}$ cañ'ge 6
lodge not a few there were, they say. There they arrived, they say darkness when. So horse

wama$^{n'}$¢a^{n}-biamá. ¢e níkaci^{n}ga uké¢i^{n}-ma íkit'a¢ai éga^{n} ɟaháwag¢e gaxá-
they stole them they say. This Indians the hate each other so shield made

biamá; é ctĭ ma^{n}¢a$^{n'}$i tĕ. É ɟaháwag¢e itízĕ é i¢á¢isande a¢i$^{n'}$-hna^{n}i. Ga$^{n'}$
they say; that too they stole. That shield with it that by which it is held tight they had as a rule. So

ag¢á-biamá. Cañ'ge-ma edábe wá¢i^{n}-bi ega$^{n'}$, wá¢i^{n} ag¢á-biamá, áhigi 9
they went homeward, they say. The horses also they had them, they say having, having them they went homeward, they say many

wénacai tĕ. Akí-biamá. Kĭ nújiñga na$^{n'}$-hna^{n} gata$^{n'}$-ma cañ'ge ékináqti
they took away from them. They reached home, they say. And boy grown only the ones that tall horse just a sufficient number

wa'í-biamá. Cĭ mi$^{n'}$jiñga-ma cañ'ge mi^{n}gá wa'í-biamá Gañ'ki nújiñga
they gave them, they say. Again girls the horse female they gave them, they say. And boy

gatca$^{n'}$-ma cañ'geɟajiñ'ga wa'í-biamá. Kagéha, ca$^{n'}$, á-biamá. Ga$^{n'}$ 12
the ones that high colt they gave them, them say. My friend enough they said, they say. And

wi^{n}a$^{n'}$waɟa a¢á-bajĭ ca$^{n'}$ ɟígaxe a$^{n'}$¢ai ahíi-¢an'di ĕdí-hna^{n} ca^{n}ca$^{n'}$-biamá.
to what place they went not still playing abandoned reached, at the there only always they say.

Égi¢e máɸe amá. Égi¢e ɟé atí-biamá Kĭ ¢e nújiñga na$^{n'}$ba na$^{n'}$ ahí
At length winter they say. At length buffalo has come, they say. And this boy two grown arrived

aká akíwa wahúta^{n}¢i^{n} a¢i$^{n'}$i tĕ, ma$^{n'}$jiha ctĭ a¢i$^{n'}$i tĕ. Ga$^{n'}$ ɟé-ma wénaxi¢á- 15
the (sub.) both bow they had quiver too they had. And the buffaloes they attacked them

biamá Akíwa dúba-hna^{n} t'éwa¢á-biamá. Ga$^{n'}$ akí-biamá, wa'i$^{n'}$ki¢ĕ
they say. Both four only he killed them, they say. And they reached home, they say they who cause to carry

nújiñga wá¢i^{n} ahí-biamá. Ga$^{n'}$ qáde ɟi ɗé¢a^{n}ba gáxai kĕ ékina ug¢i$^{n'}$i tĕ
boy having them they arrived there, they say. And grass lodge seven made the in equal numbers they sat when in

ɟamúɟa tĕ uhá u¢íqpa¢ĕ agí-bi ca$^{n'}$ áhigi ɟañgá t'éwa¢ĕ ega$^{n'}$ ɟamúɟa 18
fresh meat the following (the camp circle) they let fall were returning, they say in fact many great killed them having fresh meat

ɟañgá wa'í-biamá ɟí kĕ wañ'gi¢e. Kĭ há ¢i^{n} cĭ umi$^{n'}$je wa'í-biamá ékina,
great (quantity) they gave them, they say lodge the (col. ob.) every one. And skin the again bed they gave them, they say equally

kĭ cĭ ɟaɟa$^{n'}$ cĭ ékina wa'í-biamá ɟí kĕ.
and again deersinew again equally they gave them, they say lodge the (col. ob.).

Ga$^{n'}$ cĭ wanáse ahí-biamá. Akíwa cáde-hna^{n} t'éwaɸá-biamá. Ĕdíhi
And again to surround they arrived they say. Both six only killed them they say. Hence

újawá-biamá. Ga$^{n'}$ ɬanúɣa kĕ ícĕ-qtia$^{n'}$-biamá. Ga$^{n'}$ ɬahánuɣa uɸúɸiñgé-
in good spirits, they say. And fresh meat the rich in very they say. And green hide those who were left

3 ma wa'íi tĕ hă' cĭ. Égiɸe nugé te amá ɣĭ núǰiñga amá cĭ na$^{n'}$ba
without they gave to them . again. At length it was summer they say when boy the (sub.) again two

ɸábɸi^{n} gɸéba céta^{n} na$^{n'}$-biamá, kĭ wa'ú aká ctĭ ékina cĭ na$^{n'}$i tĕ. Kĭ
three ten so far were grown, they say, and woman the (sub.) too in equal numbers again were grown. And

núǰiñga na^{n}bá aká ukíkiá-biamá: Kagéha, nă! uwágɸa a^{n}ɸi$^{n'}$. Añkígɸă^{n}
boy two the (sub.) they talked with each other they say: Friend alas! sufferers we are. We take wives from each other

6 taí, á-biamá. Ga$^{n'}$ ɸé núǰiñga na$^{n'}$ba pahañ'ga aká wa'ú na$^{n'}$ba iɬañ'gewaɸá-
will, they said, they say. And this boy two before the (sub.) woman two had them for sisters

biamá. Kĭ é akíwaha ki'í-bi ega$^{n'}$ wagɸă$^{n'}$-biamá. Cĭ ɸé ucté amá
they say. And that both (on either side) gave to the other they say having they married them they say. Again this the remaining ones

kigɸă$^{n'}$wakiɸá-biamá. Ga$^{n'}$ é nugé tĕ wañ'giɸe na$^{n'}$i éga^{n} miñ'gɸă^{n}-biamá,
caused them to marry one another they say. And that summer the every one grown somewhat they took wives they say,

9 gɸéba na$^{n'}$ba áta-biamá. Kĭ énaqtci ɬí kĕ ɸicta$^{n'}$-bi e ɬé-ma há gĕ ɬíha
twenty beyond they say. And (they) only lodge the finished they say that the buffa- loes hide the (pl. ob.) skin- lodge

gaxá-biamá, ucté amá é ɬí tĕ uskĕ'qti ugɸi$^{n'}$-biamá, na$^{n'}$ híbajĭ-má.
they made, they say, the rest they lodge the very full they sat in, they say grown they who reached not.

Égiɸe cĭ nuda$^{n'}$ aɸá-biamá. Kĭ ɸé núǰiñga na^{n}bá aká pahañ'ga nuda$^{n'}$
At length again on the war-path they went, they say. And this boy two the before on the war-path

12 ahí aká cĭ aɸá-biamá akíwa. Cĭ cañ'ge gɸéba-híwi^{n} na$^{n'}$ba wénacá-biamá,
went the ones who again went, they say both. Again horse hundred two they snatched from them they say,

ga$^{n'}$ cĭ wáɸi^{n} akí-biamá. Cĭ núǰiñga-ma na$^{n'}$-ma ékináqti cañ'ge wa'í-
and again having reached them home they say. Again the boys those who were grown equally horse they gave them

biamá. Gañ'ki cĭ núǰiñga-ma cĭ éga^{n} cañ'ge wa'í-biamá. Égiɸe cĭ
they say. And again boys the again so horse they gave them, they say. At length again

15 máɸe amá. Máɸe ɣĭ cĭ ɬé wakída-biamá. Níaci^{n}ga miñ'gɸă^{n} amá
winter they say. Winter when again buffalo they shot at them, they say. Person took wives the (sub.)

wañ'giɸe ɬé wakída-biamá. Kĭ ĕdíhi wañ'giɸe uɸúhi éga^{n}-biamá,
every one buffalo they shot at them, they say. And hence every one had a sufficient quantity some- what they say,

umi$^{n'}$je gĕ wa'íi gĕ, ɬaɬa$^{n'}$ha gĕ, ca$^{n'}$ bɸúgaqti ca^{n} uɸúhiwagiɸá-biamá.
bed the (pl. ob.) they gave them the (pl. ob.), deer-sinew the (pl. ob.), in fact all in fact caused them (their own) to have a suf cient quantity they say.

18 Gañ'ki cĭ é máɸe tĕ wañ'giɸe kigɸă$^{n'}$wakiɸá-biamá cĭ. Kĭ ĕdíhi
And again that winter the every one they caused them to marry one another they say again. And then

e'a$^{n'}$ ɸiñgé. Ca$^{n'}$ nugé tĕ. Gañ'ki cĭ ɬé wakídai tĕ. Bɸúgaqti ɬígca-
what the matter there was none. And it was summer. And again buffalo they shot at them. All dwelt in lodges

biamá, ɬí itéɸa-biamá, ɬí gɸébahíwi^{n} kĭ ĕ'di gɸéba-dɸa^{n}ba. Ga$^{n'}$ gɸi$^{n'}$-
they say, lodge they put them up, they say. lodge a hundred and by it seventy. Thus they say

biamá. Égiɕe, Weánaxiɕai hau, á-biamá. ɕéaka naⁿbá aká ɮigɕítaⁿ-
it is said. At length, We are attacked ! they said, they say. This two the (sub.) prepared for battle

biamá akíwa. ɮí tĕ uɕúciaɮáqti wégaxá-biamá. (Núǰiñga-hnaⁿ égiɕaⁿ′-
they say both. Lodge the in the very center they made for them, they say. (Boy only said it to

biamá, Húɕuga gáxai-daⁿ uɕúciaɮa ɮí wégaxái-gă, á-biamá) Égiɕe e 3
they say, Circle made when in the center lodge make ye for us, they said, they say.) At length that

wénaxíɕai teé. Égiɕe cañ′ge í kaⁿtaⁿ′í-biamá. Akíwa ĕ′di aɕaí tĕ.
they were attacked (as aforesaid). At length horse mouths were tied, they say. Both there they went.

Wénaxiɕai tĕ. Áma aká wiⁿ′ uɕaⁿ′-biamá, gañki cĭ áma aká cĭ wiⁿ′ uɕaⁿ′-
They attacked them. The one (sub.) the one he held they say, and again the other (sub.) the again one he held

biamá; akíwa níɮa úɕaⁿ-biamá. Gañ′ki wabáaze wáɕiⁿ aɕaí tĕ hă′ cĭ. 6
they say; both alive they held them, they say. And scaring them having them they went . again.

Cĭ áma aká cĭ wiⁿ′ t′éɕa-biamá, cĭ áma aká cĭ wiⁿ′ t′éɕa-biamá. Cañ′ge-
Again the one the again one (sub.) he killed, they say, again the other the again one (sub.) he killed, they say. Horses

ma wénace-hnaⁿ′-biamá. Caⁿ′qti gaⁿ′ naⁿhaⁿ′ wáɕiⁿ-biamá. Gaⁿ′, Ké,
the they snatched from them regularly they say. Walking even till night they had them, they say. And, Come,

caⁿ′añgáxe taí, á-biamá akiwá. Gaⁿ′ akí-biamá. Níaciⁿga-ma t′éwaɕaí-ma 9
let us stop, said, they say both. And they reached home, they say. Persons the those who were killed

najíha máwaqaⁿ′-bi egaⁿ′ újawaqtiaⁿ′-biamá. Wa‘ú amá uɕícaⁿ watcígaxá-
hair cut off of them they say having in very good spirits they say. Woman the around in a circle they danced

biamá. Gaⁿ′ aⁿ′ba gɕéba watcígaxe-hmaⁿ caⁿcaⁿ′i tĕ. Égiɕe ɗáze hí amá.
they say. And day ten they danced continually. At length evening it they say. arrived,

Íkimaⁿ′ɕiⁿ atí hau, á-biamá Égiɕe Ictínike amé amá. ɕé aⁿ′qtiégaⁿ 12
Visitor has come ! said (one), they say. It happened Ictinike was the (mv. sub.). This head-man

úju ɮí áwaté ă, á-biamá. ɕétĕ, á-biamá. Ĕ′di ahí-biamá Atí hă,
chief lodge where-the ? he said, they say. This is it, they said, they say. There he arrived, they say. I have come .

kagéha, á-biamá. Hau! uɕíɕai égaⁿ winá‘aⁿ pí hă, á-biamá. Caⁿ nú
friend, he said, they say. Ho! you have been told of (reported of) as I hear you I have been coming . he said, they say. And man

hniⁿ, wackaⁿ′i-gă, kagéha, á-biamá. Gaⁿ′, Jiⁿɕéha, cañ′ge wiⁿ wi‘í, á-biamá. 15
you are, be ye strong, friend, he said, they say. And, Elder brother, horse one I give thee, said (one), they say.

Añ′kaji hă, kagéha, á-biamá. Uɕí‘agá-biamá. Maⁿ′jiha kĕ-hnaⁿ′ maⁿ′ kĕ
Not so, younger brother he said, they say. He was unwilling, they say. Quiver the only arrow the

qtáacĕ, á-biamá. Wabɕáte tégaⁿ aⁿɕá‘i ɕaⁿ téqi hă, á-biamá. Aⁿ, á-biamá.
I love, he said, they say. I eat in order to you gave me the difficult . he said, they say. Yes, they said, they say.

Ki maⁿ ɗáxe tá miñke, á-biamá (Ictínike aká). Maⁿ′ gɕébahíwiⁿ naⁿ′ba 18
And arrow I make will I who, said, they say (Ictinike the sub.). Arrow hundred two

gaxá-biamá, ɕicaⁿ′-biamá. Akíwaha wa‘íi tĕ. Jiⁿɕéha, caⁿ′ hă, á-biamá.
he made, they say, he finished they say. Both he gave them. Elder brother, enough . they said, they say.

Gaⁿ′ wanáce wágɕa-kiɕá-biamá Ictínike.
And police to go for them they caused him, they say Ictinike.

Ga$^{n'}$ wénaxiɸá-biamá. Cĭ Ictínike aká wi$^{n'}$ t'éɸa-biamá, uɸa$^{n'}$-
And they were attacked, they say. Again Ictinike the (sub.) one killed they say, he held him

biamá. Najíha hébe máqa^{n} ɸizá-biamá Ictínike aká. Wa'ú amá
they say. Hair part he cut off he took, they say Ictinike the (sub.). Woman the

wéquɬa-hna$^{n'}$-biamá. Ictínike amá sábĕqti ɬiɬáxeqtia$^{n'}$-biamá, ɗéde
he sang for them regularly they say. Ictinike the (sub.) very black he made himself they say, fire

3 naqɸé nájiɸá-biamá biɬúba-bi ega$^{n'}$ ísabĕɬiɸá-biamá. Kĭ é gáxe aí,
charcoal he caused to go out, they say he rubbed to powder, they say having he blackened himself with, they say. And that (one) made it they say

Ictínike ɸi$^{n'}$. Níkaci^{n}ga ukéɸi^{n} íkit'aɸaí éga^{n} t'ékiɸai tĕ'di u'a$^{n'}$t'a^{n}
Ictinike the (mv. one). Indians they hate one another as they kill one another when cause (blame)

ágɸai tĕ Ictínike aká é naqɸé ísabĕɬiɸaí, naqɸé íɬi'a$^{n'}$i tĕ, é ga^{n}zé
they ascribe to when Ictinike the (sub.) that (one) charcoal he blackened himself with, charcoal he painted himself with, that (one) taught

6 aké-biamá, aí. Ga$^{n'}$-biamá áji-ɸa$^{n'}$ɸa^{n} jút'a^{n}i tĕ, kĭ ɬí áji-ɸa$^{n'}$ɸa^{n} ɸi-
the one who, it is said, they say. In the course of time, they say different ones matured, and lodge different ones were

mañ'gɸai tĕ, hégactĕwa$^{n'}$jĭ, gɸébahíwi^{n}ɬañ'ga na^{n}bá-biamá ciñ'gajiñ'ga
set up a great many, thousand two they say children

waa$^{n'}$ɸaii amá. Égiɸe gá-biamá Ictínike: Kagé, á-biamá, íkima$^{n'}$ɸi^{n}
they were abandoned the (sub.). At length said as follows, they say Ictinike: O younger brother, he said, they say, as a visitor

9 bɸé tá miñke, á-biamá. Kĭ, Ji^{n}ɸéha, áwakĕɬa hné te, á-biamá. A^{n}ha^{n},
I go will I who, he said, they say. And, Elder brother, whither you go will, they said, they say. Yes,

ca$^{n'}$ ga$^{n'}$ bɸé tá miñke, á-biamá. Ga$^{n'}$ níaci^{n}ga uɸéwi^{n}waɸá-biamá.
just because I wish it I go will I who, he said, they say. And person they assembled them they say.

ɸéɸiñke nújiñga na^{n}bá aká a$^{n'}$qtiéga^{n} aká é wémaxaí tĕ Ké, nújiñga
This one boy two the (sub.) head man the (sub.) that (they) they were questioned. Come, boy

12 na$^{n'}$-hna^{n} ɸéma ĕ'be iɸádiɸe-hna$^{n'}$i eté ɬĭ, i^{n}wi$^{n'}$ɸai-gă, á-biamá Ictínike
grown only these who each has for a father ought, tell ye to me, said, they say Ictinike

aká. Kĭ gá-biamá, na$^{n'}$ na^{n}bá aká: Wí ctĭ i^{n}dádi ga$^{n'}$ɸiñké, ijáje
the (sub.). And said as follows, they say, grown two the (sub.): I too my father is such a one, name

gɸáda-bi ega$^{n'}$. Kĭ ucté amá gá-biamá: Wia$^{n'}$baha^{n}-bají-ctĕa$^{n'}$i, á-biamá.
called his, they say having. And remainder the (sub.) said as follows, they say: We do not know at all, they said, they say.

15 Ictínike amá aɸá-biamá. Ga$^{n'}$ uta$^{n'}$nadi-hna^{n} ja$^{n'}$i tĕ. Ca$^{n'}$ a$^{n'}$baɸéga^{n}
Ictinike the (sub.) went they say. And in a place between regularly he slept. And as it was day

uɸúagɸe dúba ja$^{n'}$ ca$^{n'}$qti ga$^{n'}$ na^{n}ha$^{n'}$-biamá. A$^{n'}$ba wésată^{n} ja$^{n'}$ tĕ
throughout four (day) sleep he walked even till night they say. Day the fifth sleep the

ĕ'di ahí-biamá ɬíi ɸan'di. A$^{n'}$qtiéga^{n} ɬí tĕ áwatĕ, á-biamá. Céhitĕ,
there arrived, they say lodges the (circle) at. Head-man lodge the where-the, he said, they say. Yonder it is

18 á-biamá. Ĕ'di ahí-biamá. Íkima$^{n'}$ɸi^{n} atí hau á-biamá nú wi^{n}. Ga$^{n'}$,
they said, they say. There he arrived, they say. A visitor he has come! said, they say man one. And,

Ké, íuɸa égañ-gă, á-biamá. ɻí ákicugáqtia$^{n'}$-biamá égaxe iɸa$^{n'}$ɸai tĕ.
Come, do tell the news, they said, they say. Lodge very thick they say around in a circle they were put.

A$^{n'}$ha^{n}, á-biamá, níaci^{n}ga d'úba ĕdí amá hă, á-biamá. Níaci^{n}ga d'úba
Yes, he said, they say, people some there were, it is said . he said, they say. People some

eskaⁿ′ waɕáaⁿhnaí, á-biamá. Aⁿ′haⁿ, á-biamá, níaciⁿga d'úba ciñ′gajiñga
it may be you abandoned them, he said, they say. Yes, they said, they say, person some children

d'úba aⁿwañ′giaⁿɕai. Kĭ Maⁿtcú aká wegáxai, naⁿ′aⁿwaⁿpaí égaⁿ égaⁿ-
some we abandoned our own. And Grizzly bear the (sub.) he did it for us, we feared them (the Bear) as so

ĭⁿwiñ′gaxai, á-biamá. Níaciⁿga naⁿ′ba aⁿ′qtiégaⁿ aká áma ɕáta aká 3
we did it to them (the children) they said, they say. Person two head-man the (sub.) the one left-handed the (sub.)

hă, á-biamá. Kĭ aⁿ′qtiégaⁿ aká eɬá-bi á-biamá. Ce wiwíɬa, á-biamá.
he said, they say. And head-man the (sub.) his he said, they say. That my own, he said, they say.

Ihaⁿ′ aká xagá-biamá uɕíɕai xĭ. Kĭ cĭ áma aⁿ′qtiégaⁿ aká cĭ eɬá
His mother the (sub.) cried they say her own they told of when. And again the other head-man the (sub.) again his

akáma. Gaⁿ′ é ctĭ cĭ, Gaⁿ′ɕiñké wiwíɬa, á-biamá. Ictínike gaí tĕ: 6
was, they say. And he too again, Such a one my own, he said, they say. Ictinike said as follows:

Wa'ú wiⁿ′ gaⁿ′ɕiñké, á-biamá Gaⁿ′ xagé za'ĕ′qtiaⁿ′-biamá wagína'aⁿ′i tĕ.
Woman one such a one, he said, they say. And crying they made a very great noise, they say when they heard of their own.

Gaⁿ′, Dúba jaⁿ′ xĭ agɕé tá miñke, á-biamá Ictínike aká. Éna jaⁿ′
And, Four sleep when I go homeward will I who, said, they say Ictinike the (sub.). That many sleep

tĕ′di agɕaí tĕ. Agɕaí tĕ′di gá-biamá: Gaqɕaⁿ′ ɕíkui, á-biamá. Aⁿ′ba 9
when he went homeward. He went homeward when he said as follows, they say: To move camp they have invited you said he, they say. Day

ɖéɕaⁿba jaⁿ′ tĕ ĕ′di cí tá-bi éskaⁿ eɕégaⁿi, á-biamá Ictínike aká. Gaⁿ′
seven sleep the there you come will it may be they thought, said, they say Ictinike the (sub.). And

wahaⁿ′-hnaⁿi tĕ. Aⁿ′ba ɖéɕaⁿba jaⁿ′ tĕ éna jaⁿ′ tĕ kañge-qtci ahí tĕ.
they removed. Day seven sleep the that many sleep the (when) near very they arrived.

Ictínike amá akí-biamá Gá-biamá: Kagé, á-biamá, iⁿ′ɕa-máji, kagé, 12
Ictinike the (sub.) reached home, they said. He said as follows, they said: Younger brother said he, they said, I am sorrowful, younger brother,

á-biamá. Aⁿ′, jiⁿɕéha, ĭndádaⁿ éiⁿte iⁿwiⁿ′ɕahna eté xĭ, á-biamá. Aⁿ′haⁿ,
said he, they say. Yes, elder brother, whatever it may be you tell me ought, he said, they say. Yes,

ɕíadi aⁿ′qtiégaⁿ te xĭ caⁿ′ níkaciⁿga wiⁿ′ bégiɕĕqti ɕiñké, á-biamá, íe tĕ
your father was head-man when yet person one a great stranger the one who said he, they say, word the

éna'aⁿ égaⁿ ɕiaⁿ′ɕai tĕ píäjĭ gáxai. ɕa'éwiɕai akíwa, á-biamá. Akíwa 15
listened to for him as he abandoned you when bad he did. I pity you both, said he, they say. Both

naⁿ′de-uɕáti égaⁿ ɖamañ′gɕe gɕiⁿ′-biamá. Wiñ′ke ínahiⁿ áhaⁿ, eɕégaⁿ
heart he made pain by talking as with bowed head they sat they say. He tells the truth indeed ! thinking

gɕiⁿ′-biamá akíwa. Haⁿ′ amá. Ictínike gíbaⁿ iɕá-biamá ɕáta aká.
sat they say both. Night was, they say. Ictinike to call him had gone, they say left-handed the (sub.).

Jiⁿɕéha, í-gă hă, á-biamá. Kĭ ĕ′di ahí-biamá. Aⁿ′haⁿ, á-biamá. ɕisañ′ga 18
Elder brother, come hither, he said, they say. And there he arrived, they say. Yes, said he, they say. Your younger brother

agímañgɕiñ′-gà, á-biamá. ɕiɬáhaⁿ ĕ′di hné te, á-biamá. Aⁿ′haⁿ, á-biamá.
begone for him, he said, they say. Your wife's brother there you go please, said he, they say. Yes, said he, they say.

Ki ĕ′di aɕaí tĕ. Ĕ′di ahí-biamá. Gaⁿ′, Wijiⁿ′ɕe, ɬahaⁿ′ha, íe teɕaⁿ′ naⁿ′de-
And there he went. There he arrived, they say. And, My elder brother, O sister's husband, what he has spoken heart

iⁿ′pi-májĭ, á biamá. Uɸúdaⁿbá-gă, á-biamá. Aⁿ′haⁿ, égaⁿ, á-biamá. Gaⁿ′
for me sad, said he, they say. Consider it, said he, they say. Yes, so, said he, they say. And

tí tědíhi ꞎĭ añgáxe té, á-biamá. Gaⁿ′ aⁿ′ba amá. Ictínike aká ɖaháꞇa
they ar- it occurs when let us do it, said he, they say. And day was, they say. Ictinike the (sub.) to the bluff
rive here

3 aɸá-biamá. Égiɸe akí-biamá Kagé, gaqɸaⁿ′ amá a-í amá hă, á-biamá.
went, they say. At length he reached home, they say. Younger brother, those who are moving their camp are coming hither . he said, they say.

Atí ꞇí-biamá, watcícka agɸañ′kaⁿhaⁿ ꞇí-biamá, húɸuga ꞇañgáɸeha. Caⁿ′
They came and pitched tents, they say, creek on both sides they pitched tents, they say. tribal circle extended over a large piece of land. And

níaciⁿga amá ciñ′gajiñga ígiɖahaⁿ amá atí ꞇí-bi egaⁿ′ caⁿ′ ciñ′gajiñga ugíne
person the (sub.) child they who knew their own came pitched tents, they say having and child seeking (their) own

6 maⁿɸiⁿ′ egaⁿ′ kiúqpagɸe maⁿɸiⁿ′-biamá. Égiɸe nújiñga naⁿbá aká gíku
walked having moving back and forth among themselves they walked, they say. At length boy two the one who to invite them

ahí-biamá. Maⁿtcú ɸíkui hă, á-biamá. Aɸá-bají-biamá. Égiɸe waʻú wiⁿ
arrived, they say. Grizzly bear invites you . said, they say. They did not go, they say. At length woman one

ahí-biamá. Wíciʻe+, ɸíkui hĕ, á-biamá. ꞎíaꞇa í-gă hă, á-biamá. Gaⁿ′
arrived, they say. My sister's husband, you are invited . she said, they say. To the lodge come . he said, they say. And

9 ꞇíadi gɸiñ′kiɸá-biamá waʻú ɸiñké. Égiɸe cĭ waʻú wiⁿ atí-biamá. Cĭ
in the lodge he caused her to sit, they say woman the (st. ob.). At length again woman one came, they say. Again

égiɸaⁿ′-biamá: Wíciʻe+, ɸíkui hĕ, á-biamá. ꞎíaꞇa í-gă hă, á-biamá. Gaⁿ′
said to him, they say: My sister's husband you are invited . said, they say. To the lodge come . he said, they say. And

ꞇíadi gɸiñ′kiɸá-biamá waʻú ɸiñke. Gaⁿ′ gɸékiɸabájĭ tĕ hă cĭ. Égiɸe cĭ
in the lodge he caused her to sit, they say woman the (st. ob.). And he did not cause her to go homeward . again. At length again

12 haⁿ′egaⁿtce gaⁿ-égaⁿ tĕ ꞎĭ cĭ wiⁿ′ atí-biamá. Cĭ égiɸaⁿ′-biamá: Wíciʻe+,
morning a little while was when again one came, they say. Again said to him, they say: My sister's husband,

ɸíkui hĕ, á-biamá. ꞎíaꞇa í-gă hă, á-biamá. Gaⁿ′ ꞇíadi gɸiñ′kiɸá-biamá
you are invited . she said, they say. To the lodge come . he said, they say. And in the lodge he caused her to sit, they say

waʻú ɸiñké, é ɸáta aké-biamá, gíkui aká; kĭ aɸá-bájĭ-hnaⁿ′-biamá. Égiɸe
woman the (st. ob.), that left-handed it was he they say, he who was invited; and he went not as a rule they say. At length

15 wéduba ɸiñké atí-biamá. Wíciʻe+, ɸíkui hĕ, á-biamá. ꞎíaꞇa í-gă hă,
the fourth the one who came, they say. My sister's husband, you are invited . she said, they say. To the lodge come .

á-biamá. Gaⁿ′ ꞇíadi gɸiñ′kiɸá-biamá waʻú ɸiñké. Kĭ égiɸe újuqti amé
he said, they say. And in the lodge he caused her to sit, they say woman the (st. ob.). And at length real principal the one who was

atí-biamá Maⁿtcú amá. Wahnáte tégaⁿ ɸihañ′ga amá aɸígiti ɸaⁿ′ctĭ,
came, they say Grizzly bear the (sub.). You eat in order that your wife's sister the (sub.) came for you heretofore,

18 á-biamá. Ictínike aká daⁿ′bĕqti gɸiⁿ′-biamá, qtáɸa-bají-biamá. Gaⁿ′ agɸá-
he said, they say. Ictinike the (sub.) seeing him plainly sat they say, he loved him not, they say. And went homeward

biamá. Égiɸe cĭ atí-biamá. Kagé, ɸihañ′ga gíwakiɸégañ-gă, á-biamá
they say. At length again he came, they say. Younger brother, your wife's sister do cause them to come, said, they say

Ictínike aká. Wéʻe pa-í aɸiⁿ′ éde éɸaⁿbe ahí-biamá gaⁿ′, Mañgɸiñ′-gă,
Ictinike the (sub.). Hoe sharp had but in sight arrived, they say and, Begone

á-biamá. Nă! eátaⁿ ádaⁿ, á-biamá (Maⁿtcú aká). Aⁿ′haⁿ, caⁿ′ mañgɕiñ′-gă,
said, they say. Why! wherefore? said, they say Grizzly bear the (sub.). Yes, still begone,

á-biamá Égiɕe isañ′ga éɕaⁿbe atí-biamá, ɕáta aká wahútaⁿɕiⁿ agɕáɕiⁿ-bi
he said, they say. At length his younger brother in sight came, they say, left-handed the (sub.) gun (bow!) had his own, they say

egaⁿ′. Áma aká cĭ éɕaⁿbe atí-biamá wahútaⁿɕiⁿ agɕáɕiⁿ-bi egaⁿ′. ɕihañ′ga 3
having. The other one again in sight came, they say gun (bow) had his own, they say having. Your wife's sister

wi‘í hă, á-biamá Maⁿtcú aká (ɕáta ɕiñké é waká-bi egaⁿ′). Cĭ áma aká
I give to you . said, they say Grizzly bear the (sub.) (left-handed the (ob.) that he meant, they say having). Again the other one

ɻu‘ĕ′ a-í-biamá. Maⁿtcú amá aⁿ′he aɕá-biamá. Kĭ Ictínike aká ĕ′di ɻu‘ĕ′
with a rush was coming, they say Grizzly bear the (sub.) fleeing went they say. And Ictinike the (sub.) there with a rush

aɕá-biamá. Nackí ɕaⁿ gaqíx iɕéɕa-biamá. Yú! yú! á-biamá. (Wawéqta ɻĭ 6
went they say. Head the (ob.) he crushed in sudden they say. Yu! yu! said, they say. (They abuse when

gaⁿ′-hnaⁿi, á-biamá) Gaⁿ′ cañ′ge wagíkaⁿtaⁿ′-biamá. Wéna caⁿ atí ɻi-
thus it is, it is said, they say.) And horse they tied their they say. To ask for them in fact came pitched tents

má é ciñ′gajiñga wagɻaⁿbe ti-má é cénawacĕ′qtiaⁿ′-biamá.
the ones who that child to see their own who came those that they fully exterminated them they say.

NOTES.

Nudaⁿ-axa said this myth was "first told by Indians living west of Nebraska."

83, 1. hegabajĭ, pronounced he+gabajĭ by Nudaⁿaxa.

84, 1. bɕugaqti, pronounced bɕu+gaqti by Nudaⁿaxa.

84, 9. ujañge taⁿ waɕiɔna aɕai tĕdihi ɻĭ gaⁿ ɻi-biama. Though the people scattered and went in all directions to avoid pursuit, all had some idea of the location of the place of meeting. So the members of each party changed their course by and by, making a considerable detour. And whenever any party came across the trail of others, leading in the right direction, they kept in it for the rest of the way, pitching their tents in it.

84, 9. đazĕqtci, pronounced đa+zĕqtci by Nudaⁿaxa.

84, 19. egiɕe bize ama. The arrow-shafts were *wet* when made.

85, 3. áma taⁿ ugɕe gɕiⁿ tĕ. The text is given just as dictated by the narrator; but "taⁿ," which denotes a *standing* animate object, can hardly agree with the following verb. Hence the collector thinks that "ɕiñké" ("the *sitting* animate object," or "the one *sitting*,") should have been used.

85, 6. hegajĭ, pronounced he+gajĭ by Nudaⁿaxa.

85, 8. ɻahawagɕe itizi e iɕaɕisande aɕiⁿ-hnaⁿi. That is, the quivers of the foe; iɕaɕisande refers to the quiver-straps.

85, 15. wahutaⁿɕiⁿ, "the roaring weapon," generally means a gun; but here it is a synonym of "mande," a bow. See myth of the Orphan and the Water-monster with seven heads.

85, 16. wa‘iñkiɕé nujiñga, etc. Those boys who remained at home took out ponies when they went to meet the hunters. And they aided them by putting the packs of meat on the ponies, and leading the latter back to the camp.

86, 9. gɕeba-naⁿba ata-biama . . ɻiha gaxa-biama.—Each of these married men had a skin-tent of his own; but the unmarried ones dwelt in the communal lodges of their respective gentes.

87, 14. nu hni^{n}, wacka^{n} i-gă. Ictinike is asking a favor of the two young chiefs.

87, 17. wabɸate tega^{n} a^{n}ɸa'i ɸa^{n} teqi hă. This is a puzzling sentence to F. La Flèche, as well as to the collector. Ictinike asked a favor. They offered him a horse, which he refused, saying that he cared for nothing but a quiver and arrows. Perhaps he then reconsidered his decision, saying, "What you have offered me (a horse), in order that I might get my food, is precious," or "difficult to obtain." They assented to this. Then he made each of them a present of a hundred arrows in return for the horse. (?)

88, 3–6. Kĭ e gaxe ai . . e ga^{n}ze ake-biama ai. A parenthetical explanation of the origin of the war-custom of blackening the face.

88, 7. hegactĕwa^{n}jĭ, pronounced he+gactĕwa^{n}jĭ by Nuda^{n}axa.

89, 7. wa'u wi^{n} ga^{n}ɸinke. Ictinike described the difference of features, hair, etc., as he did not know the names of the children.

89, 9. gaqɸa^{n} ɸikui. Ictinike pretended that the deserted children had sent an invitation to their parents.

89, 14. nikaci^{n}ga wi^{n} begiɸeqti ɸiñke, á-biama. The "a-biama" should be omitted in translating, as "nikaci^{n}ga" is the object of the following verb, éna'a^{n}.

90, 6. kiuqpagɸe ma^{n}ɸi^{n}, equivalent to ubásnesne, refers to members of two parties meeting and intermingling, when *distant* from the spectator or speaker.

TRANSLATION.

A Grizzly-bear was the ruler of a tribe that was very populous. He pitched his tent in the very center of the tribal circle. The Grizzly-bear took an old man home, and said as follows: "Tell them to send all the children to play." And he sent them. "He says that you are to send the children to play!" said the crier. And all went to play. Having gone to play, the Grizzly-bear called the old man. "The children are troublesome to us. We sent them away in order to abandon them. Let them remove the camp," said he. He commanded them to remove. "He says that you are to remove!" said the old man. And they struck all their tents suddenly, and they made the horses carry them. All rode horses. They made no trail. Scattering, they fled; they fled from the children. As they were apprehensive that the children would follow in case the trail was plain, they scattered very much when they fled from them. They were caused to assemble when they reached a place far away. Therefore when they arrived where there was a road that went along plainly, (there) they pitched the tents. When it was very late in the afternoon (*or*, quite dusk), the players, having stopped, came in sight of the former camping-place. Behold, no one was there. The children made a great noise crying. All arrived at the old tent-sites. And the girls who were somewhat grown, went about finding awls that had been dropped, and deer-sinew also. And the boys that were related to each went together in their respective companies. Having placed the scattered bark around in a circle, they put grass on it, forming a lodge. They made the lodges large, and in five places. They were very full. At length it was winter. Two boys were grown. "Friend, let us two be together, and let us make arrows for ourselves," said one. They made bows first; each one finished a bow for himself. They made arrow-heads, a hundred in a lot. They made for themselves a sufficient quantity for each one to have. They made arrow-shafts. At length they were dry. They glued them on (they glued feathers on so as to stick). And

the one next put the sharp pieces, the arrow-heads, in the ends of the arrow-shafts; he finished a hundred. And then the one glued on the feathers, and again the other sat putting the arrow-heads in the ends of the shafts. They finished. And they slit a skin from one end to the other, for quivers. When each had finished making a quiver for himself, he filled it with arrows. And one said as follows: "My friend, let us go traveling." And they went. At length there were a great many lodges. They arrived there when it was dark. And they stole horses. These Indians hated each other, so they made shields. Those, too, the two boys stole; and with them they took the quivers and quiver-straps. And they went home. They also took the horses home; they took many from the foe. They reached home. And they gave just a sufficient number of ponies to the grown boys who were that tall (*i. e.*, about four feet). And they gave the mares to the girls. And to the boys who were that high (*i. e.*, about three feet), they gave colts. "Friend, it is enough," said one. And they went to no place; they were always at the place where they arrived when they had been abandoned at play. At length it was winter. It happened that the buffaloes came. And these two boys who had reached manhood had bows and quivers. And they attacked the buffaloes. Each one killed four of them. And they reached home, the boys who caused the ponies to carry the meat having gone thither to meet them. And as the people sat in equal numbers in the seven grass lodges which they made, the hunters followed the camp circle, distributing the fresh meat, and were coming back to the other end of the circle. And as they had killed a great many buffaloes, they gave a great quantity of fresh meat to every lodge. And they gave the skins equally, for beds; and they gave to the lodges equal shares of deer-sinew. And they went again to surround the buffaloes. And each (chief) killed six. Hence they were in good spirits. And they were very rich in fresh meat. And they gave again to those who had been left without green hides. It came to pass when it was summer, that two, three, or ten of the boys were grown by that time, and an equal number of the women were grown. And the two boys talked to each other. "Friend, alas! we are sufferers. Let us marry." And these two leading boys had two sisters. And each boy having given his sister to the other boy, they married them. And they caused the rest to marry one another. And that summer, all who were somewhat grown took wives, twenty-odd. And they alone made lodges, they made skin-lodges of buffalo hides; the rest who were not grown, dwelt in the lodges that were very full. At length they went on the war-path again. And both of these two boys who went before on the war-path, went again. And they took two hundred ponies from the foe, and brought them home. And they gave equal shares of the ponies to the grown boys; and so they gave ponies to the smaller boys. At length it was winter again. When it was winter, they shot at the buffaloes. All of the persons who had taken wives shot at them. And hence every one had a sufficiency of the beds which were given and of the deer-sinew, in fact, they caused them to have a sufficiency of all. And that winter they caused all the rest to marry one another. And after that there was nothing worthy of note. And it was summer. And they shot again at the buffaloes. All dwelt in upright lodges; they set up lodges, a hundred and seventy. Thus they dwelt. At length it was said, "We are attacked!" These two prepared themselves for battle. The lodges had been made for them in the very center. (The boys had said it to the people: "When ye make the circle, make ye lodges for us in

the center.") At length they were attacked, as has been said. At length the horses' mouths were tied with lariats. Both went thither. They attacked the foe. The one took hold of one foe, and the other took hold of one; both took hold of them alive. And they scared them, driving them away. And the one killed one foe, and the other killed one. And they chased them even till night. "Come, let us stop," said both. And they reached home. Having cut off the hair of those whom they killed, they were in good spirits. The women danced around in a circle. And they danced continually for ten days. At length it was evening. "A visitor has come," was said. It happened to be Ictinike. "Where is the lodge of the principal head-man of this tribe?" said he. "This is it," said they. He arrived there. "I have come, my friends. Well, as you have been reported (=famous), I have been coming to hear you. And you are men. Be strong, my friends," said he. And one said, "O elder brother, I give you a horse." "No, younger brother," said Ictinike. He was unwilling. "I love only the quiver and arrows. It is difficult to get my food with what you have given me." "Yes," said they. And he said, "I will make arrows." He made two hundred arrows; he finished them. He gave them to both. "Elder brother, it is enough," said they. And they made Ictinike a police servant, one to go on errands, or to act as crier. And they were attacked. And Ictinike killed one; he took hold of him. Ictinike cut off part of his hair, and took it. He was accustomed to sing for the women-dancers. Ictinike made himself very black; he caused the fire-brands to go out, and rubbing them to powder, he blackened himself with it. And they now say that Ictinike was he who originated it. Of Indians hating one another, when one kills another, they ascribe the blame to Ictinike: as Ictinike blackened himself with charcoal, painting himself with charcoal when he killed a person, it is reported, they say, that he was the one who taught it. In the course of time different ones matured, and different lodges were set up, a great many; the children who had been abandoned were two thousand. At length Ictinike said as follows: "My younger brothers, I will go as a visitor." And they said, "Whither will you go?" "Yes," said he, "I will just go because I desire it." And they assembled the people. And these two grown boys who were head-men were questioned. Ictinike said, "Come, tell me who are the fathers of the boys who are grown." And each of the two grown ones said as follows: "My father is such a one" (describing his features, dress, etc.), having called his name. And the rest of them said as follows: "We do not know at all." Ictinike departed. And he slept each night in an uninhabited place. And when it was day, he walked throughout the day, he walked even till night, for four days. On the fifth day he arrived at the circle of tents. "Where is the lodge of the head-man?" said he. "Yonder it is," they said. He went thither. "A visitor has come!" said a man. And they said, "Come, do tell the news." The tents were standing very thick; they were put around in a circle. "Yes," said he, "some people were there; it may be that you abandoned some people." "Yes," said they, "we abandoned some people, some of our children. And the Grizzly-bear caused it for us; we feared him, so we did it to them." He said, "One of the two head-men is left-handed." And the chief said that he was his. "That is mine," said he. The mother cried when they told her about him. And the other one was the other chief's son. And he too said, "Such a one is mine." Ictinike said as follows: "One woman was such a one." (And so he described the others.) And when they heard of their own children, they made a great noise by crying. And Ictinike

said, "In four days I will go home." And in so many days he went home. When he went home, he said as follows: "They have invited you to move your camp, and come to them. They hope that you may come in seven days." And they removed. And in seven days they had arrived very near. Ictinike reached home. He said as follows: "My younger brothers, I am sorrowful." "Yes, elder brother, you ought to tell me, whatever it may be," said one of the two. "Yes, when your father was head-man, he listened to the words of a total stranger and abandoned you, doing wrong. I pity you both." As he made the hearts of both pain by his words, they sat with bowed heads. Both sat thinking, "He tells the very truth!" It was night. The left-handed one had gone to call Ictinike. "Elder brother, be coming hither," said he. And he arrived there. "Yes," he said. "Begone for your younger brother," said the head-man. He said, on reaching the lodge of the other, "You will please go to your wife's brother." "Yes," said he. And he went thither. He arrived there. And the left-handed one said, "O sister's husband, my heart is sad on account of what my elder brother has spoken. Consider it." "Yes, it is so," said the other. And he said, "When they shall have come, let us do it." And it was day. Ictinike went to the bluff. At length he reached home. "My younger brothers, they who have moved their camp are coming," said he. They came and pitched their tents; they pitched their tents on both sides of a creek, the tribal circle extending over a large tract of land. And the people who knew their own children came and pitched their tents. And as each one continued to seek his child, they were constantly moving back and forth among themselves in the distance. And they arrived to invite the two boys to a feast. "The Grizzly-bear invites you," said they. They did not go. At length a woman arrived. "My sister's husband, you are invited," said she. "Come to the lodge," said he. And he made the woman sit in the lodge. At length a woman came. And she said to him, "My sister's husband, you are invited." "Come to the lodge," he said. And he caused the woman to sit in the lodge. And again he did not send her home (*i. e.*, her, too, he did not send home). And at length, when some of the morning had passed, again came one, and said to him, "My sister's husband, you are invited." "Come to the lodge," said he. And he made the woman sit in the lodge. He who was invited was the left-handed one; and he made it a rule not to go. At length the fourth one came. "My sister's husband, you are invited," she said. "Come to the lodge," said he. And he made the woman sit in the lodge. And at length the Grizzly-bear came. "Your wife's sisters have come for you heretofore," said he. Ictinike sat, seeing him plainly; he did not love him. And the Grizzly-bear went home. At length the Grizzly bear came again. "My younger brother, cause your wife's sisters to be coming," said Ictinike. He had a sharp hoe, and he came in sight. And he said to the Grizzly-bear, "Begone." "Why! wherefore?" said the Grizzly-bear. "Yes, nevertheless begone," said Ictinike. At length his younger brothers came in sight. The left-handed one had a bow, and the other one came in sight, having a bow. "I give you your wife's sisters," said the Grizzly-bear, meaning the left-handed one. And the other one was coming with a rush. The Grizzly-bear went fleeing. And Ictinike rushed after him. He crushed his head in suddenly with a blow from the hoe. "Yu! yu!" said he. It is said that it is thus when they abuse a fallen foe. And they tied their horses. They exterminated those who came and pitched their tents, having come to see their children.

ICTINIKE, THE COYOTE, AND THE COLT.

FRANK LA FLÈCHE'S VERSION.

Égiɸe Cañ′ge jiñgáɸiqɸíge wi$^{n'}$ ja^{n}t′é ké amá kĕ Míɬasi aká da$^{n'}$be
It happened Horse small, two years old one was lying asleep, it is said when (?) Coyote the (sub.) looking at it

naji$^{n'}$ akáma. Ictínike aká kĕ′di ahí-biamá. Hau! kagéha, ɸékĕ Cañ′ge
was standing, they say. Ictinike the (sub.) to it came they say. Ho! friend, this (lg. ob.) Horse

3 wi^{n} t′éde-ga^{n} gaqé a^{n}ɸísnu añgáɸai-de a^{n}ɸáte añga$^{n'}$ɸai éde a^{n}ɸí′i^{n}-báji-hna$^{n'}$i.
one dead, but aside we drag it we go when we eat it we wished but we have not succeeded in moving it.

Uáwagika$^{n'}$i-gă, á-biamá Míɬasi aká. Kagéha, sĭn′de kĕ na^{n}bé tĕ
Help us said, they say Coyote the (sub.). Friend, tail the (ob.) hand the (ob.)

íwika^{n}ta$^{n'}$ te há, gañ′ki ɔnída^{n} ɬĭ síhi añgú′ɸa^{n}i éde a^{n}ɸísnu añgáɸe
I tie you with will . and you pull on when legs we take hold of but we drag it we go

6 taí, á-biamá Míɬasi aká. A$^{n'}$ha^{n}, á-biamá Ictínike aká. Gañ′ki, Kĕ′,
will, said, they say Coyote the (sub.). Yes, said, they say Ictinike the (sub.). And, Come,

i^{n}ɸiñ′ka^{n}ta$^{n'}$i-gă, á-biamá. Ga$^{n'}$ Míɬasi aká Ictínike ta^{n} na^{n}bé tĕ
tie mine for me, he said, they say. And Coyote the (sub.) Ictinike the (ob.) hand the (ob.)

íka^{n}ta^{n}-biamá Cañ′ge sĭn′de kĕ, sagí-qti gaxá-bi ega$^{n'}$. ɸicta$^{n'}$-bi ɬĭ,
tied with it they say Horse tail the (ob.) tight very made it, they say having. He finished, they say when,

9 Ké, kagéha, ɸidañ′-gă hă, á-biamá. Kĭ Ictínike aká ɸida$^{n'}$-biamá.
Come, friend, pull on it . he said, they say. And Ictinike the (sub.) pulled on it, they say.

Cañ′ge aká íɬiɸá-biamá, naji$^{n'}$ átiáɸa-biamá, ɸisnú aɸá-biamá. Ictínike
Horse the (sub.) awoke they say, he stood suddenly they say, dragging him he went they say. Ictinike

na^{n}tɛ́ctĕa$^{n'}$-biamá, na^{n}xáge aɸi$^{n'}$-biamá Ictínike aká. Míɬasi aká íqa
he even kicked him they say, making him cry from kicking he had him they say Ictinike the (one who.) Coyote the (sub.) laughing

12 gaskí wakaŋ′diɸe-hna$^{n'}$-biamá. Égiɸe Ictínike na^{n}stáki ɸɛɸa-biamá,
panted excessively they say. At length Ictinike he kicked, and sent flying through the air, they say,

na^{n}cpácpaqtcia$^{n'}$-biamá. Eáta^{n} ɬĭ égana^{n}é′a^{n} etéda^{n}, é-hna^{n}-biamá Ictínike
he kicked off very deep pieces of flesh, they say. Why if I do so to him apt ? said regularly they say Ictinike

aká. Égiɸe ɛ́gasáni ɬĭ Ictínike aká huhú wi^{n} ɸaté akáma. Kĭ Míɬasi
the (sub.). It happened the following day when Ictinike the (sub.) fish one was eating, it is said. And Coyote

15 aká ɛ̆′di ahí-biamá. Wuhú! kagéha, újawa ínahi^{n} ă, á-biamá Míɬasi
the (sub.) there arrived, they say. Wuhu+! friend, a pleasure truly ! said, they say Coyote

aká. A$^{n'}$ha^{n}, kagéha, éga^{n}, á-biamá Ictínike aká. Kagéha, eáta^{n} ája^{n}
the (sub.). Yes, friend, so, said, they say Ictinike the (sub.). Friend, how you did

ɬĭ ɔníze ă, huhú kĕ. Kagéha, núxe kĕ uágaʻúde ɬĭ sĭn′de kĕ uágɸe
when you took it ? fish the (ob.). Friend, ice the (ob.) I broke a hole in when tail the (ob.) I put in

18 agɸi$^{n'}$ ní kĕ. Sabájĭ-qti huhú wi^{n} a$^{n'}$ɸahai sĭn′de kĕ, kĭ bɸíze hă.
I sat water the (ob.). Very suddenly fish one bit me tail the (ob.) and I took it .

Kagéha, áwaɸandí ă, á-biamá Míɬasi aká. Kagéha, céɸandi édega^{n}
Friend, in what place ! said, they say Coyote the (sub.). Friend, in yonder place but

ɖáze usní tĕ′di ɸahé-hna^{n}i hă. ɖáze ɬĭ usní-qti amá. Ké, kagéha,
evening cold when they are used to biting . Evening when very cold they say. Come, friend,

añgáɸe taí, á-biamá Míɬasi aká. A$^{n'}$ha^{n}, áb ega$^{n'}$ aɸá-biamá. Núxe 3
let us go, said, they say Coyote the (sub.). Yes, he said, they say having they went, they say. Ice

kĕ′di ahí-bi ega$^{n'}$ ugá′udá-biamá. Ké, sĭn′de ugɸé gɸiñ′-gă, á-biamá
at the arrived, they say having he broke a hole in it, they say. Come, tail put in sit thou, said, they say

Ictínike aká. Sĭn′de kĕ ugɸé gɸi$^{n'}$-biamá Míɬasi aká ní kĕ. Ga^{n}téga^{n}
Ictinike the (sub.). Tail the (ob.) put in sat they say Coyote the (sub.) water the (ob.) Awhile

ɬĭ, Kagéha, a$^{n'}$ɸahai, á-biamá. Kagéha, jiñgá-hna^{n}i; ꞇañgá ɬĭ′jĭ 6
when, Friend, me-bites, he said, they say. Friend, small only; big when

waɔníze te. Cka$^{n'}$ají gɸiñ′-gă, á-biamá Ictínike aká. Ga^{n}téga^{n} ɬĭ núxe
you may take them. Motionless sit, said, they say Ictinike the (sub.). Awhile when ice

aká dá aɸi$^{n'}$ aɸá-biamá. Kagéha, cĭ gáama wi$^{n'}$ a$^{n'}$ɸahai, á-biamá
the (sub.) frozen having him it went, they say. Friend, again those one me-bites, said, they say

Míɬasi aká. Kagéha, cka$^{n'}$ají gɸiñ′-gă. Jiñgá-hna^{n}i, á-biamá Ictínike 9
Coyote the (sub.). Friend, motionless sit. Small only, said, they say Ictinike

aká. Ga^{n}téga^{n} ɬĭ ꞇañgá amá atí tá ama, á-biamá Ictínike aká. Égiɸe
the (sub.). Awhile when big the (sub.) come will, said, they say Ictinike the (sub.). At length

núxe aká dá-biamá. Ĭ$^{n'}$ta^{n}, kagéha, gáama ꞇañgá-qti wi$^{n'}$ a$^{n'}$ɸahai hă,
ice the (sub.) froze, they say. Now, friend, those very big one me-bites .

á-biamá Míɬasi aká. Ahaú! ahaú! ɸidañ′-gă! ɸidañ′-gă! á-biamá 12
said, they say Coyote the (sub.). Come! come! pull on it! pull on it! said, they say

Ictínike aká. Míɬasi aká ɸida$^{n'}$-biamá. Wacka$^{n'}$-qti ctĕwa$^{n'}$ núxe kĕ
Ictinike the (sub.). Coyote the (sub.) pulled on it, they say. He tried very hard notwithstanding ice the (ob.)

na^{n}ɔnáha-hna$^{n'}$ amá. Wackañ′-gă! jiñgá-bájĭ, á-biamá Ictínike aká.
he slipped in walking only they say. Be strong! small not, said, they say Ictinike the (sub.).

I^{n}wiñ′kañ-gă, á-biamá Míɬasi aká. Na^{n}bé tĕ a^{n}wa$^{n'}$ɸañ-gă, á-biamá 15
Help me, said, they say Coyote the (sub.). Hand the (ob.) take hold of me, said, they say

Ictínike aká. Na^{n}bé tĕ uɸa$^{n'}$-bi ega$^{n'}$ wacka$^{n'}$-qti ɸida$^{n'}$-biamá. Kagéha,
Ictinike the (sub.). Hand the (ob.) took hold of, it is said having making a great effort they pulled, they say. Friend,

wackañ′-gă hă, huhú aká jiñgá-bájĭ édega^{n} a^{n}wa$^{n'}$ɸi′a taté ebɸéga^{n}. Ahaú!
be strong . fish the (sub.) small not but we fail shall, I think. Oho!

áb ega$^{n'}$ wa$^{n'}$ibagi$^{n'}$qti ɸida$^{n'}$-biamá. Kĭ sĭn′de kĕ ɸisĕ′-qti ɸéɸa-biamá. 18
said, having they say with a very great effort they pulled, they say. And tail the (ob.) was pulled off altogether suddenly, they say.

Míɬasi aká sĭn′de kĕ giꞇa$^{n'}$ba-biamá. Kagéha, a$^{n'}$onijuájĭ íɸanahi$^{n'}$
Coyote the (sub.) tail the (ob.) looked at his own, they say. Friend, you have treated me ill you truly

aha$^{n'}$, á-biamá Míɬasi aká Kagéha, ɸí ctĭ égai^{n}ɸé′a^{n} ɸa$^{n'}$ctĭ, á-biamá
! said, they say Coyote the (sub.). Friend, thou too treated me so heretofore, said, they say

Ictínike aká. Akíɸaha aɸá-biamá. Kĭ Míɬasi aká qáde ɸibɸébɸi^{n} sĭn′de 21
Ictinike the (sub.). Apart they went, they say. And Coyote the (sub.) grass twisted tail

kĕ ígaxá-biamá.
the (ob.) of it made, they say.

NOTES.

96, 1. For ja^{n}t'e ke ama kĕ, L. Sanssouci read ja^{n}t'e ke ama ɻĭ, which agrees with the ɻoiwere, and makes sense. The additional "kĕ", if correct, is puzzling.

96, 2. kĕ'di ahí-biama. Ictinike reached the Colt that was *lying down* (kĕ refers to him, not to the Coyote, who was *standing*).

96, 7. Miɻasi aka (sub.: 1st third person); Ictinike ta^{n} (1st ob., 2d third person); na^{n}be tĕ (2d ob., 3d third person); íka^{n}ta$^{n'}$-biamá (predicate in the instrumental form); cañge sĭnde kĕ (the instrument: 4th third person).

TRANSLATION.

When a two-year-old Colt lay sleeping, the Coyote was standing looking at him. Ictinike came to him. "Well, friend, as this was a dead Horse, we wished to drag him along and eat him; but we have not been able to move him. Help us," said the Coyote. "My friend, I will tie your hands to his tail; and when you pull, we will catch hold of his legs, and we will go along dragging him," said the Coyote. "Yes," said Ictinike. And he said, "Come, tie my hands for me." And the Coyote tied Ictinike by the hands to the Colt's tail, having made it very tight. When he finished, he said, "Come, my friend, pull on it." And Ictinike pulled on it. And the Colt awoke. He arose suddenly. He went off dragging him. He kept kicking at Ictinike; he kept Ictinike crying as he kicked him. The Coyote laughed till he panted for breath. And the Colt kicked Ictinike, sending him flying through the air. He kicked off very deep pieces of flesh. "And how shall I do to get even with him?" said Ictinike, referring to the Coyote. And on the following day Ictinike was eating a fish. And the Coyote came thither. "Oho! my friend, it is truly a pleasure," said the Coyote. "Yes, my friend, it is so," said Ictinike. "My friend, what were you doing when you caught the fish?" "My friend, I knocked a hole in the ice; and I sat with my tail put through the hole into the water. A fish bit me suddenly on the tail, and I caught it." "My friend, where was it?" said the Coyote. "My friend, yonder it is; but they bite at evening, when it is cold." When it was evening, it was very cold. "Come, my friend, let us go," said the Coyote. Ictinike having said, "Yes," they went. When they reached the ice, Ictinike knocked a hole in it. "Come, put your tail in the hole and sit," said Ictinike. And the Coyote sat with his tail through the hole and in the water. After some time he said, "My friend, it bites me." "My friend, they are small; when they are large, you shall catch them. Sit still," said Ictinike. After some time the ice commenced freezing over again. "My friend, again one of those bites me," said the Coyote. "My friend, sit still; they are all small," said Ictinike. "After a while the large ones will come." At length the ice froze over. "Now, my friend, one of those very large ones bites me," said the Coyote. "Now! Now! Pull! Pull!" said Ictinike. The Coyote pulled. Though he tried ever so hard, he only slipped on the ice. "Exert yourself; it is large," said Ictinike. "Help me," said the Coyote. "Take hold of my hands," said Ictinike. Having taken hold of his hands, he pulled with a great effort. "My friend, exert yourself; the fish is very large, therefore I think we shall fail." Having said, "Now!" they pulled with a very great effort. And the tail was suddenly pulled off altogether. The Coyote looked at his tail. "My friend, truly you have done me a wrong," said the Coyote. "My friend, you, too, have done a similar thing to me," said Ictinike. They went different ways. And the Coyote made a tail for himself out of twisted grass.

THE PUMA AND THE COYOTE.

Told by Mawadaⁿ¢iⁿ, or Mandan, an Omaha.

Iñg¢aⁿ′-siⁿ-snéde cénaⁿbá-biamá Míɬasi e¢aⁿ′ba. Ákikipá-biamá.
Long-tailed cat only those two, they say Coyote he too. They met each other they say.

Kagéha, úckaⁿ wiⁿ′ ebɸégaⁿ éde uɸúwikie tá miñke, á-biamá Míɬasi
My friend, deed one I think but I speak to you about it will I who, said, they say Coyote

aká. Taⁿ′wañg¢aⁿ hégactewaⁿ′jĭ ĕdíɸaⁿ amá. Kagéha, úckaⁿ uɸúwikie tá 3
the (sub.). Tribe a great many (=populous) there was the, they say. My friend, deed I talk to you about it will

miñke égaⁿqti ckáxe te hă, á-biamá. Aⁿ′haⁿ, á-biamá. Níkagahi ijañ′ge
I who just so you do please . he said, they say. Yes, he said, they say. Chief his daughter

wiⁿ gaⁿ′¢a-hnaⁿ′i éde ¢i‘á-hnaⁿi, éde kaⁿ′bɸa tá miñke hă. Kagé, cañ′ge
one they desire invariably but they fail invariably, but I desire her will I who . Friend, horse

ckáxe te, á-biamá. Gañ′ki áwigɸiⁿ tá miñke. Gañ′ki Iñg¢aⁿ′-siⁿ-snéde 6
you make please, he said, they say. And I sit on you will I who. And Long-tailed cat

maⁿ′ze-¢áhe kĕ ¢ahékiɸá-biamá. Gañ′ki ágɸiⁿ tĕ hă Míɬasi aká. Kagéha,
bridle the (ob.) he made him put it in his mouth, they say. And sat on him . Coyote the (sub.). My friend,

náda ⁿ hnípi ckaⁿ′hna te. Cañ′ge ckaⁿ, sigɸáhaha, uaⁿ′si, pamákide,
to show what you are you do well you desire please. Horse action (ways) prancing, jumping, arching the neck,

iáɸixáxa, maⁿ¢iⁿ′, uaⁿ′siqti tĕ ctī á-iáɸe-hmaⁿi maⁿ¢iñ′-gă hă. Gañ′ki utaⁿ′ 9
champing the bit, walking, jumping high the (act) too they usually go walk thou . And leggings

ɬañ′ga uátaⁿ tá miñke hă. Gañ′ki biⁿbé nácabeɸĕ uáɬăⁿ tá miñke hă.
large I put on leggings will I who . And moccasins blackened I put on moccasins will I who .

Gañ′ki mé-ha áhiⁿ cíɸĕ miⁿ′ tá miñkĕ hă. Zaⁿzí-man′dĕ abɸiⁿ′ tá miñke
And spring robe with hair outside I wear a robe will I who . Osage-orange bow I have will I who

hă. Man′dĕ-ɗa tĕ mácaⁿ skáqti uágacke abɸiⁿ′ tá miñke, á-biamá. Gañ′ki 12
. Bow head the (ob.) feather very white I fasten on I have will I who, said he, they say. And

ɬí ¢aⁿ ɬaⁿ′haqtci uɸícaⁿ áwigɸiⁿ tá miñke hă. Ɖáɸiⁿjáhe aⁿ′ aká ĕdi
village the (ob.) at the very border around it I sit on you will I who . Playing Ɖaɸiⁿjáhe the (sub.) there

a-ínajiⁿ′ aká hă. Cañ′ge uaⁿ′si pamákide a-iáɸaɸa ágɸiⁿ maⁿɸiⁿ′-biamá.
approaching he stood the (sub.) . Horse jumping arching its neck had gone repeatedly sat on it it walked they say.

Hau! kagéha, cutí níaciⁿga wiⁿ′. Qa-í! niáciⁿga aⁿdaⁿ′ba-bají′qtiaⁿ′i, ájiqti 15
See! my friend, yonder has come person one. Whew! person we have not seen at all, very different

áhaⁿ, uɸúkaⁿpi ínahiⁿ ă, á-biamá. Cañge taⁿ′ ctī úda ⁿ ínahiⁿ agɸiⁿ′ tí
! well dressed truly ! said they, they say. Horse the (std. ob.) too good truly sitting on has come

áhaⁿ á-biamá. Hĭndá! íbahaⁿ′i-gă, á-biamá. Míɬasi aká ɬigɸíají′qtiaⁿ′-
! said they, they say. Stop! know ye him, said they say. Coyote the (sub.) made himself altogether different

biamá. Míɬasi é ɸiñké éskaⁿ eɸégaⁿ-bají-biamá. Egá-biamá hă, Hau! e‘aⁿ′ 18
they say. Coyote he the one who they did not think that they say. They said that to him they say , He! how

maⁿ-hniⁿ′ ă, á-biamá. Aⁿ′haⁿ, égaⁿqtiaⁿ′, á-biamá. Níkagahi ijañ′ge ɸiñké
you walk ! said they, they say. Yes, just so, said he, they say. Chief his daughter the (ob.)

kaⁿ′bɸa atí, á-biamá. Kĭ gañ′ki uíɸa ahí-biamá. ɸijañ′ge gaⁿ′ɸa
I desire I have come, said he, they say. And then to tell to him they arrived, they say. Your daughter desiring

3 atí-biamá. Níaciⁿga údaⁿ hégabajĭ ă, á-biamá. Cañ′ge taⁿ′ ctĭ údaⁿ hégajĭ
he has come, he says. Person good not a little ! said, they say. Horse the (std. ob.) too good not a little

ă, á-biamá. Ké, ijiñ′ge ɸañk é wawagiká-biamá, ɸiɻáhaⁿ aɸiⁿ′ gíi-gă
! said they, they say. Come, his son the (pl. ob.) that meaning them, his own they say, your sister's husband having him come back

hă, á-biamá níkagahi aká. Agíaɸá-biamá hă. Kĭ, Ké, ɻahaⁿ′ha, awíde
. said, they say chief the (sub.). They went for him, they say . And, Come, sister's husband I ask you to go with me

6 atí hă. Añgáɸigi-añgáti hă. Aⁿ′haⁿ, ɻahaⁿ′ha, á-biamá Míʞasi aká. Cañ′ge
I have come . We have come for you . Yes, wife's brothers, said, they say Coyote the (sub.). Horse

taⁿ ágigɸiⁿ′-daⁿ ɸiaⁿ′siqti uaⁿ′siqti maⁿɸiⁿ′-biamá. Níkaciⁿga ɸéɸutaⁿ
the (std. ob.) sat on his own when pulled hard on to make jump jumped high walked they say. People hence

daⁿ′be ɸéɸě amá. Níkaciⁿga ɸiⁿ uɸúkaⁿpi ínahiⁿ ă. Nikaciⁿga dádaⁿ éiⁿte
gazed at a distance they say. Person the (mv. ob.) well dressed truly ! Person what he may be

9 uɸúkaⁿpi ínahiⁿ ă, á-biamá. Hau, égiɸe aɸiⁿ′ akí-biamá, níkagahi úju
well dressed truly ! said they, they say. Well, at length having him they reached home, they say, chief princi pal

éɻii tĕ′di. Hau! ké, ɸiɻáhaⁿ aɸiⁿ′ gíi-gă, á-biamá. Cañ′ge taⁿ′ cégĕdi
his lodge at the. Ho! come, your sister's husband having him be ye coming said he, they say. Horse the (ob.) by those things

ugáck ígɸaⁿi-gă. Qáde 'íi-gă hă, á-biamá níkagahi aká. ʟahaⁿ′ha, wiɻígaⁿ
fasten ye it for him. Hay give to him . said, they say chief the (sub.). My wife's brothers, my wife's father

12 mégaⁿ, cañ′ge aká qáde ɸatá-bajĭ, á-biamá Míʞasi aká. ʟanúʞa-hnaⁿ
likewise, horse the (sub.) hay he eats not, said, they say Coyote the (sub.). Fresh meat only

ɸaté-hnaⁿi, á-biamá. Gañ′ki ubáhaⁿ aɸaí egaⁿ′ ɻíaɻa ahí-biamá. Kĭ
he eats as a rule, said he, they say. And at the door went having in the lodge arrived, they say. And

ɻí tĕ uɸízaⁿ tĕ′ɻa wa'ú áɸixekiɸaí ɸiñké júgɸe a-ígɸiⁿ-biamá. Gañ′ki
lodge the (ob.) middle at the woman was caused to marry him the one who with her approaching he sat, they say. And

15 haⁿ′ amá. Winaú, ɸiégɸañ′ge ɸiñké umiⁿ′je giáxa-gă, á-biamá níkagahi
night they say. First daughter, your husband the (st. ob.) couch make for him, said they say chief

aká. Tcí ɸictaⁿ′-bi ʞĭ Míʞasi aká egá-biamá, Anéje bɸé. Gañ′ki áci
the (sub.). *Coire* he finished, they say when Coyote the (sub.) said to her, they say *Meio* I go. And out of doors

aɸaí Míʞasi amá. Ingɸaⁿ′-siⁿ-snéde ahí-biamá. Kagéha, bɸícta. Ckaⁿ′hna
went Coyote the (mv. sub.). Long-tailed cat he reached, they say. My friend, I have finished. You wish

18 ʞĭ tcí-gă hă. Égaⁿ íkiɸítaⁿtañ′ga gaxá-biamá Caⁿ′qti baaⁿ′ba-biamá.
if *coi* . So *alternatim* *faciebant* they say. *Valde et usque a vespera ad mane cum ea coibant* they say.

Aⁿ′ba saⁿ′ tihé ʞĭ níkagahi ćɸě ctĭ bɸúgaqti uɸéwiñʞiɸá-biamá. Edádaⁿ
Day whitish comes suddenly when chief his relation too all assembled themselves they say. What

wat'aⁿ′ gĕ ctĕwaⁿ′ bɸúga uɸéwiⁿɸá-biamá, wáɸiⁿ aɸá-biamá ɻí tĕ′ɻa.
goods the (ob.) soever all they collected they say, having they went, they say lodge to the.

Wahúta^{n}ɕi^{n} ɻucí-hna^{n}i, Ku+! ku+! Míɬasi na'a$^{n'}$i ɬĭ ɬúha-biama. Ku+!
Gun they were firing, Ku+! ku+! Coyote heard it when feared it, they say. Ku+!

ku+! Áci ua$^{n'}$siqti á-iáɕa-biamá. Hau! Míɬasi aké. Utiñ'-gă! utiñ'-gă!
ku+! Out leaped far had gone, they say. Ho! it is the Coyote. Hit him! hit him!

t'éɕai-ga! Míɬasi aká jéqti iɕéɕĕ-hna$^{n'}$-biamá. Iñgɕa$^{n'}$-si^{n}-snéde ɬimúgɕa^{n} 3
kill him! Coyote the (sub.) *valde cacavit* sent flying suddenly regularly they say. Long-tailed cat stealing himself off

agɕá-biamá. Míɬasi t'éɕa-biamá Úsa-biamá. Wáɕijuájĭ áha^{n}.
went homeward, they say. Coyote they killed him, they say. They burnt him, they say. He did wrong !

NOTES.

99, 13. đaɕi^{n}jahe a^{n} aka ĕdi a-inaji^{n}-biama. The men of the village were playing there when the Coyote came in sight.

99, 14. a-iaɕaɕa, from iɕaɕa, frequentative of iɕé. The Puma pranced a short distance, then walked, then pranced, and so on.

99, 16. inahi^{n} ă. Here and elsewhere "ă" is a contraction of "aha^{n}."

100, 4. ɕañk, contraction from ɕañka.

100, 18. ikiɕita^{n}tañga, etc. The Puma entered the lodge after the Coyote, whose place he took, deceiving the woman; then the Coyote returned; next, the Puma; and so on till daylight.

TRANSLATION.

There was a Puma and also a Coyote, only these two. They met each other. "My friend," said the Coyote, "I will speak to you about one thing of which I have been thinking." There was a very populous tribe. "My friend, please do just what I speak to you about." "Yes," said the Puma. "They have been wishing to get the chief's daughter, but they have always failed; but I desire her. My friend, you will act the horse, and I will ride on you," said the Coyote. And he put the bridle on the Puma. And the Coyote sat on him. "My friend, please desire to act well, and to show your skill. Practice the actions of a horse such as prancing, jumping, arching the neck, champing the bit, walking, and also jumping high. And I will draw on large leggings; I will put on blackened moccasins; I will wear a winter robe with the hair outside; I will have an Osage-orange bow; and I will fasten very white feathers on one end of the bow. And I will ride you around the village when we come near it," said the Coyote. He approached and stood at the place where they were playing the game called "đaɕi^{n}jahe." He continued sitting on the horse as it pranced, jumped, arched its neck, and went a little way at a time. "See, my friends, a person has come suddenly. Whew! a man has come, one whom we have never seen at all heretofore, a very different sort of a man from those we are accustomed to see! He is very well-dressed! He has come on an excellent horse! Stop! recognize him if you can," said they. The Coyote had thoroughly disguised himself. They did not think that he was the Coyote. They said as follows to him, "Well, why do you go?" "Yes," said he, "it is just so. I have come because I desire the chief's daughter." And they went to tell him. "He says that he has come desiring your daughter. He is a very handsome man! The horse too is a very fine one!" said they. "Come," said the chief, addressing his sons, "go for your sister's husband." They went for him. And they said "Come, sister's husband, I have come to invite you to go with us. We have come for you." "Yes, my wife's brothers," said the Coyote. Having mounted his

horse, he pulled on the bridle very hard to make him jump, and the horse jumped as he went along. All the people stood at a distance, looking at him. "The man in motion is indeed well-dressed! Whatever sort of man he may be, he is truly well-dressed!" said they. Well, at length they reached home with him, at the house of the head-chief. "Ho! come, bring your sister's husband to me. Fasten his horse by those things. Give him hay," said the chief. "My wife's brothers, and also my wife's father, the horse does not eat hay," said the Coyote. "He eats nothing but fresh meat." And they went into the lodge. And he approached the woman whom they caused to marry him, and sat by her. And it was night. Said the chief, "O first-born daughter of the household, make a couch for your husband." *Coitu completo*, the Coyote said to her, "*Mictum eo.*" And the Coyote went out of doors. He reached the Puma: "*Amice, complevi; si cupias, coi,*" *ait. Et alternatim faciebant, aiunt. Valde et usque a vespera ad mane coibant, aiunt.* The chief assembled all his relations at daybreak. They collected all kinds whatsoever of goods, and took them to the lodge. They were firing guns, "Ku+! ku+!" The Coyote heard it and was afraid. "Ku+! ku+!" He leaped out of the door and had gone. "Why! It is the Coyote. Hit him! hit him! Kill him!" The Coyote *valde et frequenter cacavit.* The Puma stole off and went home. They killed the Coyote. They burnt him. He did wrong!

THE COYOTE AND THE BUFFALOES.

Told by Frank La Flèche.

Égiɸe Míɬasi amá ɸé amáma. Kĭ ¸Le-núga dúba wabáhi ma^{n}ɸi$^{n'}$
At length Coyote the (mv. sub.) was going, they say. And Buffalo-bull four grazing were walk

amáma. Kĭ ĕ'di ahí-biamá. Kĭ wáɸaha$^{n'}$-biamá. ¸Liga$^{n'}$hă wiɲíga^{n} méga^{n},
ing, they say. And there he arrived, they say. And he prayed to them they say. O grandfather my grand-fathers likewise,

3 cá'eañ'giɸágă. Ma^{n}ɔni$^{n'}$-macĕ'di égа^{n}qti ma^{n}bɸi$^{n'}$ ka^{n}bɸéga^{n}. Aɸúhaqti
pity me. You walk by you who just so I walk I desire. For the very last time

ía-gă, á-biamá ¸Le-núga aká Añ'kajĭ, ɬiga$^{n'}$hă, ca$^{n'}$ cá'eañ'giɸá-gă. Waɸáte
speak said, they say Buffalo-bull the (sub.). Not so, grandfather, still pity me. Food

kĕ íkiaĕ'qti ɔnáte ma^{n}ɔni$^{n'}$ i^{n}te égа^{n}qti ma^{n}bɸi$^{n'}$ ka^{n}bɸéga^{n} hă Wi$^{n'}$ɸàk
the spreading very thick and far you eat you walk it may be just so I walk I desire . You tell the truth

6 áqt ija$^{n'}$ tada$^{n'}$, á-biamá háci ¸Le-núga i^{n}c'áge aká. Ca^{n}-'hna^{n} ɸacta$^{n'}$-
how possible you do it with shall? said, they say behind Buffalo-bull old man the (sub.). Yet he did not

bají-biamá Míɬasi aká. Ahaú! Hé-batcáge-hă, ɸíe-gă, á-biamá. Ahaú!
stop talking, they say Coyote the (sub.). Oho! Blunt-horns O! you try it, said he, they say. Oho!

á-biamá Hé-batcáge aká. Ké, gúdugaqɸe najiñ'-gă, egá-biamá. Égiɸe
said, they say Blunt-horns the (sub.). Come, facing the other way stand he said that to him, they say. Beware

9 na$^{n'}$ji^{n} ɸaa$^{n'}$he ɸi^{n}he aú, á-biamá. Há ɬiga^{n}, há ɬiga^{n}, ɬiga$^{n'}$ ha, áqta^{n}
a little you flee (sign of strong prohibition) said he, they say. Oh! grandfather, Oh! grandfather, grandfather Oh! how possible

aaⁿ′he táđaⁿ. Nístustu aɸá-biamá ⌊e-núga Hé-batcáge aká. Maⁿnaⁿ′′u
I flee shall? Backing repeatedly he went, they say Buffalo-bull Blunt-horns the (sub.). Pawing the ground

maⁿɸiⁿ′-biamá, qɸajé ctī maⁿɸiⁿ′-biamá. ⌊an′de kĕ′ ctī jáha-bi-dé
he walked they say, bellowing too he walked they say. Ground the (ob.) too he poked at, they say, when

ɸicpĕ′qti-hnaⁿ ɸéɸa-biamá. Kī Míɬasi aká ɸédeɸĕ daⁿ′be najiⁿ′-biamá. 3
broke off pieces invariably sent off flying, they say. And Coyote the (sub.) out of the corner of his eye looking he stood they say.

Qe-í, aⁿ′ɸihega úɸicíqti áhaⁿ, eɸégaⁿ najiⁿ′-biamá Míɬasi aká. Gíɸikaⁿqti
Whew! to hurt me a little altogether impossible ! thinking stood they say Coyote the (sub.). Getting altogether out of the way

ahí-biamá. Kī éditaⁿ iénaxiɸa agí-biamá agɸá-b egaⁿ′ úsañga ɸíc ítiⁿ
he arrived, they say. And thence to dash on him was coming back, they say went homeward, they say having without side hit him on

ákiágɸa-biamá. Wáhu′á! á-biamá Hé-batcáge aká Wiⁿ′ɸakégaⁿ éskaⁿbcégaⁿ 6
he had gone along, they say. Really! said, they say Blunt-horns the (sub.). You told a little of the truth I thought it might be

ɸaⁿ′ctī. Añ′kajī, ɬigaⁿ′hă, naⁿ′wigipégaⁿ caⁿ′ hă. Caⁿ′ ɬigaⁿ′hă,
heretofore. Not so, grandfather, as I feared you, my relation so (it was) . Yet grandfather,

cá′eañ′giɸá-gă. Maⁿɔniⁿ′ macĕ′di égaⁿqti maⁿbɸiⁿ′ kaⁿbɸégaⁿ. (Two others
pity me. You walk by you who just so I walk I wish.

made attempts, but the Coyote jumped aside each time. At last they 9

addressed the fourth, who was a young Buffalo bull.) Hau! ⌊e-núga
Ho! Buffalo-bull

jiñ′ga, ɸíe-gă. Hau! á-biamá ⌊e-núga jiñ′ga aká. Gúdugaqɸe najiñ′-gă.
young do you try it. Ho! said, they say Buffalo-bull young the (sub.). Facing the other way stand

ɸe ɸaaⁿ′he ɤī t′éwiɸĕ tá miñke hă, á-biamá. Hau! ɬigaⁿ′, aaⁿ′ha-máji tá 12
This (time) you flee if I kill you will I who . he said, they say. Ho! grandfather I flee I not well

miñke hă, á-biamá Míɬasi aká. Caⁿ′ ⌊e-núga nístustu aɸá-biamá, maⁿnaⁿ′′u
I who . said, they say Coyote the (sub.). And Buffalo bull backing repeatedly he went, they say pawing the ground

maⁿɸiⁿ′-biamá, qɸajé ctī maⁿɸiⁿ′-biamá. ⌊an′de kĕ′ ctī jáha-bi-dé ɸicpĕ′qti-
he walked they say bellowing too he walked they say. Ground the (ob.) too poked at, they say, when he broke off pieces

hnaⁿ ɸéɸa-biamá. Cī éditaⁿ iénaxiɸa agí-biamá. Ĕdíhi ɤī aⁿ′ha-bají- 15
invariably sending them flying, they say. Again thence to dash on him was coming back, they say. He arrived there when fled not

biamá Míɬasi aká. ɸíc ítiⁿ á-iáɸa-bi ɤī ćkigaⁿqti ⌊e-núga jiñ′ga júgɸe
they say Coyote the (sub.). Side hit on had gone, they say when just like him Buffalo-bull young with him

á-iáɸa-biamá. Gaⁿ′ júkigɸá-bi egaⁿ′ aɸá-biamá. Majaⁿ′ wiⁿ′ ahí-bi ɤī
had gone, they say. And with one another, they say being they went, they say. Land one arrived at, they say when

wabáhi-hnaⁿ′-biamá. Kī Míɬasi aká đéje kĕ aⁿ′ctewaⁿ ɸaté maⁿɸiⁿ′-biamá. 18
they continued grazing, they say. And Coyote the (sub.) grass the (ob.) of any sort eating walked they say.

Caⁿ′qtiamá ctī háci-ɤigɸaⁿ-hnaⁿ′-biamá Wā! tĕnā′! sagígi égañ-gă há,
After moving a great while too in the rear he dropped invariably they say. What! fie! do be faster .

é-hnaⁿ-biamá ⌊e-núga iⁿc′áge aká. Añ′kajī, ɬigaⁿ′hă, đéje kĕ nan′de-ímaⁿ
said invariably, they say Buffalo-bull old man the (sub.). Not so grandfather grass the I cannot get too much of it

hă, áđaⁿ waɸáte-hnaⁿ náɤigɸáspe hă, é-hnaⁿ-biamá Míɬasi amá. 21
. therefore eating it, invariably I hold myself back . said invariably, they say Coyote the (inv. sub.).

Cĭ aɸá-biamá. Kĭ háci-hna^{n} ma^{n}ɸi$^{n'}$-biamá. Égiɸe baxú wi^{n} ć¢a^{n}be
Again they went, they say. And behind regularly he walked they say. At length hill-top one in sight of

ahí-biamá. Kĭ Le-núga dúba amá kigɸáha aɸá-biamá. Maja$^{n'}$ wi^{n} Le-núga
they arrived, they say. And Buffalo-bull four the (pl. sub.) to the bottom went they say. Land one Buffalo bull

3 dúba amá ahí-biamá ɻĭ iɸáda-biamá. Tíäjĭqti áha^{n}. Édĕ úda^{n} hă,
four the (pl. sub.) reached, they say when waited for him they say. He has not come at all ! To wait for him is good .

á-biamá. Iɸáda-biamá ɻĭ ɻáɸi ahí-bají-biamá. Hau! Le-núga jiñ'ga,
they said, they say. They waited for him they say when for some time he arrived not, they say. Ho! Buffalo-bull young

uné mañgɸiñ'-gă, á-biamá. Ahaú! á-b ega$^{n'}$ agɸá-biamá Le-núga jiñ'ga
to seek him begone, said (one), they say. Oho! said, they say having went back they say Buffalo-bull young

6 aká Edíta^{n}qti nañ'ge agɸá-biamá. Maja$^{n'}$ ucka$^{n'}$ ɸa^{n} akí-biamá. Kĭ égiɸe
the (sub.). Right from that place running he went back they say. Land deed the (ob.) he reached again, they say. And behold

ɸiñgĕ'qtia$^{n'}$-bitéama Míɻasi amá. Agɸá-biamá Le-núga jiñ'ga. Égiɸe ga$^{n'}$
he was not there at all, they say Coyote the (mv. sub.). Went home they say Buffalo-bull young. At length and

Míɻasi amá aɸá-biamá. Aɸá-bi ɻĭ égiɸe Míɻasi wi$^{n'}$ dáda^{n} unéga^{n}-hna^{n}
Coyote the (mv. sub.) departed, they say. Went, they say when behold Coyote one what seeking invariably

9 ma^{n}ɸi$^{n'}$ ɸi^{n} amá Céɸi^{n} hau! na^{n}héba-gă hau! á-biamá Míɻasi-Le-núga jiñ'ga
was walking they say. That (mv. ob.) O! wait O! said, they say Coyote-Buffalo-bull young

aká ɸé ma^{n}bɸi$^{n'}$ tĕ éga^{n}qti ma^{n}oni$^{n'}$ cka$^{n'}$ona, á-biamá. A$^{n'}$ha^{n}, ji^{n}ɸéha,
the (sub.). This (way) I walk the just so you walk you wish, he said, they say. Yes, elder brother,

éga^{n}qti ma^{n}bɸi$^{n'}$ ka^{n}bɸéga^{n}. Hau! gúdugaqɸe najiñ'-gă, á-biamá. A$^{n'}$ha^{n},
just so I walk I wish. Ho! facing the other way stand he said, they say. Yes.

12 ji^{n}ɸéha, á-biamá. Le-núga jiñ'ga nístu ma^{n}na$^{n'}$'u ma^{n}ɸi$^{n'}$-biamá. Lan'de
elder brother, he said, they say. Buffalo-bull young backing pawing the ground walked they say. Ground

kĕ' ctĭ jáha-bi ɸicpĕ'qti ɸéɸa-biamá. Égiɸe na$^{n'}$ji^{n} ɸaa$^{n'}$he ɸi^{n}hé aú!
the (ob.) too poked at, they say broke off pieces sent forcibly they say. Beware a little you flee (sign of strong prohibition).

Céɻata^{n} iénaxiɸa agí-biamá. Úsañga ɸíe íti^{n} ákiágɸa-bi ɻĭ Míɻasi aká
From that place to dash on him was coming back, they say. Without side hit on had gone by, they say when Coyote the (sub.)

15 ua$^{n'}$siqti á-iáɸa-biamá. A$^{n'}$he ɸabɸi$^{n'}$a^{n} éga^{n}-bi ɻĭ a$^{n'}$he-hna$^{n'}$-biamá
leaping far had gone, they say. Fled three times so, they say when fled invariably they say

Míɻasi aká Wéduba$^{n'}$ tĕdíhi ɻĭ, T'éwiɸĕ tá miñke hă, á-biamá Le-núga
Coyote the (sub.). The fourth time it arrived when, I kill you will I who . said, they say Buffalo-bull

jiñ'ga aká. Céɻata^{n} iénaxiɸa agí-biamá. Égiɸe ɸíe íti^{n} ákiágɸa-biamá
young the (sub.). From that place to dash on him was coming, they say. At length side hit on had gone by they say

18 ɻĭ ćkiga$^{n'}$qti Míɻasi júgɸe aɸá-biamá. A$^{n'}$onijuájĭ íɸanahi$^{n'}$i ă. Gúdiha
when just like him Coyote with him went they say. You have treated me ill you, indeed ! Away

ma^{n}ɸiñ'-gă, á-biamá. Cĭ Le-núga-ma úgine aɸá-biamá. Wáɸiqá-bi ega$^{n'}$
walk he said, they say. Again Buffalo-bulls the . to seek them he went, they say. Pursued them, they say having

úqɸa-bi ega$^{n'}$ cĭ waha$^{n'}$'a-biamá: Liga$^{n'}$hă, cá'eañ'giɸái-gă. Níkaci^{n}ga
he overtook them, they say having again he asked a favor, they say: Grandfather pity ye me. Person

wi^{n} a$^{n'}$ɸijnáji hégají. Hau! Le-núga jiñ'ga, ɸíe-gă. Hau! ké, gúdugaqɸe
one ill-treated me very much. Ho! Buffalo-bull young, do you try it. Ho! come, facing the other way

najiñ'-gă, á-biamá. Égiɸe ɸaa$^{n'}$he te. Añ'kaji hă, ɻiga$^{n'}$ha, áqta^{n} aa$^{n'}$he
stand, said he, they say. Beware you flee lest. Not so . grandfather, how possible I flee

táda^{n}, á-biamá Míɻasi aká. Aɸá-b ega$^{n'}$ edíta^{n} iénaxiɸa agí-biamá. Ĕ'di 3
shall? said, they say Coyote the (sub.). Went, they say having thence to dash on him was coming, they say. There

akí-bi ɻíji Míɻasi jáha-biamá. Ma^{n}ciáha a$^{n'}$ɸa iɸéɸa-bi ɻíji gat' íhe
reached home, they say when Coyote gored him they say. On high throwing him forcibly, they say sent him when lay killed by the fall

gaxá-biamá. Ceta$^{n'}$.
made him, they say. So far.

NOTES.

102, 5. ikiaĕqti, from ikiae. Since the Buffaloes obtained their food without having to cultivate it, they fared better than men, in the estimation of the Coyote. Their food, grass, spread out very thick all over the surface of the ground. (See ukiae, ugae, aba'ĕ, etc., in the Dictionary.)

102, 5. wi^{n}ɸak aqt ija^{n} tada^{n}, contracted from wi^{n}ɸake aqta^{n} ija^{n} tada^{n}, "You cannot mean what you say."

102, 8. egiɸe na^{n}ji^{n} ɸaa^{n}he ɸi^{n}he au. The word ɸi^{n}he is used in strong commands or prohibitions. See myth of the Raccoons and the Crabs (Frank La Flèche's version), also that of Two-face and the Two Brothers; and inihe (binihe) in the Dictionary.

103, 4. a^{n}ɸihega uɸiciqti aha^{n}: "He could not hurt me *a little* with his horns (but he would be sure to kill me, or else do me a serious injury)."

103, 20. peji kĕ nande-ima^{n} hă. The idea is that although the Coyote had eaten enough to satisfy hunger, the grass was so good that he wished to eat all of it. He did not wish to leave any. He could not, in his opinion, eat too much.

104, 9. ceɸi^{n} hau, said with the voice raised, the last word being emphasized.

105, 4. gat' ihe, contracted from gat'e ihe.

TRANSLATION.

Once a Coyote was going somewhere. And four Buffalo-bulls were grazing as they walked. And the Coyote went to them, and prayed to them: "O grandfather, and you my grandfathers also, pity me. I wish to live just as you are living." "Let this be the very last time that you speak it," said the Buffalo-bull. "No, grandfather, still pity me. You live by eating food that comes up abundantly, without your working for it; and I wish to live just so." "How can you be speaking the truth?" said the aged Buffalo-bull who was behind. Still the Coyote would not stop talking. "Oho! Blunt-horns, do you begin," said the aged Buffalo. "Oho!" said Blunt-horns. "Come, stand with your back to me," he said to the Coyote. "Beware lest you make even the slightest attempt to flee," said he. "Oh! grandfather! Oh! grandfather! grandfather Oh! why should I flee?" The blunt-horned Buffalo-bull kept backing, pawing the ground, and bellowing. He also thrust his horns into the ground, sending the pieces flying off in all directions. And the Coyote stood peeping at him out of one corner of his eye. "Whew! it would be impossible for him not to kill me, if he should touch me," thought the Coyote as he stood there. And he got altogether out of his way. When the

Buffalo-bull was coming from his place to rush against him, the Coyote having gone aside, the Buffalo-bull went by without hitting him on the side. "Really!" said Blunthorns, "I did think that you were speaking the truth; (but now I do not think so)." "No, grandfather, it happened so because I was afraid of you. Still, grandfather, pity me. As you are living, just so I wish to live." [Each Buffalo made an attempt, but the Coyote jumped aside every time. At last the aged Buffalo-bull said,] "Ho! Young Buffalo-bull, you begin." "Ho!" said the young Buffalo-bull. "Stand with your back to me. If you flee this time, I will kill you," said he. "Ho! grandfather, I will not flee," said the Coyote. And the Buffalo went backward by degrees, pawing the ground, bellowing, thrusting his horns into the soil, and throwing up the dust. And he was coming thence to rush on him. When he reached him, the Coyote did not flee. And he struck him on the side as he went, and the Coyote went with him, a young Buffalo-bull, just like him. And they departed together. And when they reached a certain land, they continued grazing. And the Coyote went eating grass of every sort. After moving a great while he invariably dropped in the rear. "What! fie! Do be faster," the aged Buffalo-bull kept saying to him. "No, grandfather, I cannot get too much of the grass, therefore I am holding myself back by eating," the Coyote kept saying. And they departed. And the Coyote continued walking behind. And they reached the top of a hill. And the four Buffalo-bulls went down to the bottom of the hill. The four Buffalo-bulls reached a certain land, and waited for him. "He has not come at all! It is good to wait for him," said they. And when they had waited for him a long time, he did not arrive. "Ho! Young Buffalo-bull, begone to seek him," said they. And saying "Oho!" the young Buffalo-bull went back. From that very place he went running. He got home to the land where the deed was done (*i. e.*, where the Coyote was changed into a Buffalo). And, behold, the Coyote was not there at all. The young Buffalo-bull went back. It happened that the Coyote departed. When he departed, behold a Coyote was walking as if seeking for something. "O you in motion there! O wait!" said the young Buffalo-bull who had been a Coyote. "Do you wish to live in this way, just as I am living?" "Yes, elder brother," said the Coyote, "I wish to live just so." "Well, stand facing the other way," said the Buffalo-bull. "Yes, elder brother," said the Coyote. The young Buffalo-bull went backward, pawing the ground, thrusting his horns into the soil, and throwing up the dust. "Beware lest you make even the slightest attempt to flee." Thence he was coming back, as if to attack him. He had come and gone without hitting him on the side, as the Coyote had leaped far and had gone. When he had fled thus three times, the Coyote fled invariably (*sic*). When the fourth time came, the young Buffalo-bull said, "I will kill you." Thence he came rushing on him. It happened when he struck him on the side and passed on, that he departed with him a Coyote, just like him. "You have injured me very much. Begone!" said he. He departed to seek the Buffalo-bulls again. Having pursued them and overtaken them, he asked a favor of them again. "My grandfathers, pity me. A person has done me a very great wrong." "Ho! Young Buffalo-bull, you begin." "Ho! come, stand with your back to me," said the young Buffalo. "Beware lest you flee." "No, grandfather, why should I flee?" said the Coyote. Having gone, he was coming back to rush on him. When he got back he gored the Coyote, and threw him up high into the air; and he occasioned his death by the shock of the fall. The End.

WAHAⁿ¢ICIGE'S ADVENTURE AS A RABBIT.

Told by Mrs. La Flèche.

Waha$^{n'}$¢icige iɬa$^{n'}$ júgig¢e. ɮa^{n}há, ɻí ¢a^{n}ɻa b¢é te. Hi^{n}+! ɻúcpa¢a^{n},
Orphan his grandmother he with his own. Grandmother, to the village let me go. Oh! grandchild,

íɸiqáqa taí. ¢ájĭ-ă hĕ. Añ'kajĭ, ɮa^{n}há, ca$^{n'}$ b¢é tá miñke. É'ɻa a¢á-
they abuse you will. Go not . Not so grandmother, still I go will I who. Thither went

biamá. ɻí ¢a^{n}ɻá ahí-biamá. Huhú! Macteiñ'ge tí hă, á-biamá. Níkagahi 3
they say. To the village arrived, they say. Ho! ho! Rabbit has come . said, they say. Chief

¢añkáɻa a¢i$^{n'}$ ti¢ái-gă. Macteiñ'ge ¢ida$^{n'}$be tí hă. Ké, a¢i$^{n'}$ gíi-gă. U¢íza^{n}ɻa
to them having him pass ye on. Rabbit to see you has come . Come having him be ye coming. To the middle

ti¢á-gă. Ʊ¢ćwiñɮi¢ái-gă hă Égaxe i¢a$^{n'}$¢ai-gă. Ké, wa¢átcigaxe taté hă.
Pass thou on. Assemble ye . Around in a circle place ye. Come you dance shall .

Ké, i$^{n'}$quɮái-gă. Ké, Macteiñ'ge wabásna^{n} ¢a^{n} waci$^{n'}$ ɔni^{n} éga^{n} íb¢a$^{n'}$jíwá¢ĕ 6
Come sing ye for me. Come, Rabbit shoulder the (ob.) fat you are as impossible to satisfy one

ɔni$^{n'}$ hă. Gañ'ki gíquɮa-bi ega$^{n'}$ watcígaxá-biamá. Na^{n}cta$^{n'}$-biama ɮī,
you are . And sung for him, they say having he danced they say. He stopped dancing they say when,

Gć¢ica^{n}ɻá¢ica^{n} níkagahi dúba awáqiqíxe hă, á-biamá. Awáqiqíxe tá miñke
Towards one side chief four I break in their (heads) . said he, they say. I break in their (heads) will I who

hă, ć hă. Égaxe i¢a$^{n'}$¢ai-gă hă, gañ'ki ánasái-gă hă. Níkagahi dúba ¢añká 9
he said . Around in a circle place ye . and cut him off . Chief four the (ob.)

wáqiqixá-biamá. Gañ'ki a$^{n'}$he ag¢á-biamá. Uq¢á-bají-biamá Gañ'ki a$^{n'}$he
he broke in their (heads) they say. And fleeing went homeward they say. They did not overtake him, they say. And fleeing

ag¢á-bi ega$^{n'}$ u'úde ¢ć¢a^{n}ska uɗé ag¢á-biamá. Iɮa$^{n'}$ ¢iñkĕ'di akí-biamá.
went homeward, having hole this size entering went homeward, they say. His grandmother by the (ob.) reached home, they say.

ɮa^{n}há, ma$^{n'}$ze gĕ hébe a^{n}'í-gă hă, á-biamá. Kī, Ma$^{n'}$ze ctĕ a^{n}¢iñ'ge hĕ; 12
Grandmother, Iron the (pl. ob.) piece give to me . said, they say. And, Iron even me none ;

wć'uhi ɔma$^{n'}$ ¢e hébe hĕ, á-biamá. A^{n}'íɸa-gă hă, á-biamá. Gañ'ki ɻíjebe
hide-scraper that only this piece . said she, they say. Let me have it, . said he, they say. And door

¢a^{n} gaqápi ¢ć¢ĕ ɮī ɻí tĕ u¢íci^{n} gaxá-biamá. Áqta^{n} t'éa^{n}¢a¢ĕ tába.
the throw it through suddenly when lodge the (ob.) covering it he made, they say. How possibly you kill me shall?

Mañg¢i$^{n'}$i-gă. Úa^{n}¢iñ'ge ¢anáji^{n}. Ceta$^{n'}$. 15
Begone ye. For nothing you stand. So far.

NOTES.

This ¢egiha version of the myth was told by Mrs. La Flèche, who also gave the corresponding ɮoiwere, to be published hereafter in "The ɮoiwere Language, Part I."

107, 1. Waha^{n}¢icige, an orphan, syn., waha$^{n'}$-¢iñge: ɮoiwere, woni$^{n'}$-qciñe.

107, 8. ge¢ica^{n}-ɲa¢ica^{n}, etc. J. La Flèche says it should read, "When he stopped dancing, he struck four of the chiefs who were in a line with the lodge, and broke in their heads."

107, 11. u'ude ¢e¢a^{n} skă. J. La Flèche says that the Rabbit passed through a small hole in the ground; but his wife told me that he found a small opening in the ranks of the men who surrounded him before the dance.

TRANSLATION.

Waha^{n}¢icige lived with his grandmother. "O grandmother, let me go to the village." "Why! grandchild, they will maltreat you. Do not go." "No, grandmother, I will go at any rate." He went thither. He reached the village. "Ho! ho! the Rabbit has come." "Take him to the chiefs." "The Rabbit has come to see you," they said to the chiefs. "Come, bring him hither. Pass on to the middle. Assemble ye, and surround him." To the Rabbit the chiefs said, "Come, you shall dance." "Come," said he, "sing for me." "Come, Rabbit, as you are fat on the shoulder alone, you are one that cannot satisfy one's hunger." And as they sang for him, he danced. When he stopped dancing, he said, "I break in the skulls of four chiefs at one side." "He said, 'I will strike them and break in their skulls,'" exclaimed the bystanders. "Surround him. Cut off his retreat." He struck four chiefs and broke in their skulls. And he fled homeward. They did not overtake him. And as he fled homeward, he entered a hole this size (*i. e.*, the size of a hen's egg) and went homeward. He got home to his grandmother. "Grandmother, give me a piece of iron," said he. And she said, "I have no iron at all; there is only this piece of a hide-scraper." "Let me have it," he said. And when he threw it suddenly through the door, he made it cover the lodge. And when his pursuers came up, he said to them, "How can you possibly kill me? Begone. You are standing for nothing." The End.

WAHA^{N}¢ICIGE AND WAKANDAGI.

FRANK LA FLÈCHE'S VERSION.

Waha$^{n'}$¢icige aká wahúta^{n}¢i^{n} wi$^{n'}$ a¢i$^{n'}$-biamá. Ĭndáda^{n} wájiñgá
Orphan the (sub.) gun (bow) one had they say. What bird

íkidá-bi ctĕwa$^{n'}$ múɔna^{n}-bájĭ-hna$^{n'}$-biamá. Kĭ 'ábae a¢á-biamá. Kĭ
he shot at with it, they say notwithstanding he missed shooting not regularly they say. And hunting went they say. And

3 níaci^{n}ga wi$^{n'}$ ákipá-biamá, cínuda^{n} ská-qti-hna^{n} na$^{n'}$ba júwag¢á-biamá.
person one he met they say, dog very white (all over) two he went with them they say.

Ma$^{n'}$ze-weti^{n} kéde áigá¢a amáma. Kagćha, ĭndáda^{n} aɔni$^{n'}$ ă, á-biamá
Sword the (past) carrying on his arm was, they say. Friend what you have ? said, they say

níaci^{n}ga aká. Kagćha, ma$^{n'}$ ab¢i$^{n'}$, á-biamá Waha$^{n'}$¢icige aká. Ĭndáda^{n}
person the (sub.). Friend arrow I have, said, they say Orphan the (sub.). What

iǰákide ctĕwa$^{n'}$ muáɔna^{n}-májĭ-hna^{n}-ma$^{n'}$ hă. Índaké, kagé́ha, cé́ǰiñke
I shoot at with it — notwithstanding — I miss in shooting — I not — regularly — I do — . — Let us see, — friend, — that

kída-gă, á-biamá níaci^{n}ga aká. Wajiñ'ga ji^{n}áqtci ǰiñkĕ'di ábazú-biamá.
shoot at — said, they say — person — the (sub.). — Bird — very small — the (st. ob.) at — he pointed at, they say.

Kĭ Waha$^{n'}$ǰicige kída-biamá, t'é́ǰa-biamá. Kagé́ha, wapé kĕ qtáwikíǰĕ 3
And — Orphan — shot at it, they say, — he killed it, they say. — Friend — weapon — the (ob.) — I love you for it

iǰánahi$^{n'}$ ă, á-biamá níaci^{n}ga aká. Wíbǰi^{n}wi^{n} te, á-biamá. Kagéha,
I truly — ! — said, they say — person — the (sub.). — I buy it from you — will (please) — said he, they say. — Friend,

i$^{n'}$wacta-májĭ, á-biamá Waha$^{n'}$ǰicige aká. Índáda^{n} a^{n}ǰá'i táda^{n}, á-biamá
I cannot spare it, — said, they say — Orphan — the (sub.). — What — you give me — will? — said, they say

Waha$^{n'}$ǰicige aká. Cínuda^{n} ǰeǰañké-i kĭ ma$^{n'}$ze-weti^{n} ǰe céna wi'í te 6
Orphan — the (sub.). — Dog — these (ob.) are they (?) — and — sword — this — enough — I will give you

hă, á-biamá níaci^{n}ga aká. Cínuda^{n} ǰañká úǰibǰa^{n} báda^{n}, á-biamá
— said, they say — person — the (sub.). — Dog — the ones who — scent them — they? — said, they say

Waha$^{n'}$ǰicige aká. A$^{n'}$ha^{n}, úǰibǰa^{n}i hă. Índáda^{n} waníŋa agiǰéawákiǰé
Orphan — the (sub.). — Yes — they scent them — . — What — animal — I cause them to go for it

ctĕwa$^{n'}$ ǰasnú agǰí-hna^{n}i hă. Kĭ ma$^{n'}$ze-wéti^{n} ǰé índáda^{n} iǰáti^{n} ctĕwa$^{n'}$ 9
no matter what — dragging by the teeth — they always come back — . — And — sword — this — what — I hit with it — no matter what

iǰágaqǰi-hna^{n}-ma$^{n'}$, á-biamá níaci^{n}ga aká. Kĭ, Índaké, ŋáqti-ma wi$^{n'}$
I kill it with the blow — regularly — I do, — said, they say — person — the (sub.). — And, — Let us see, — deer (pl.) — one

agíǰekiǰá-gă cínuda^{n} ta^{n}, áma. Ahaú! Ma$^{n'}$ze-ǰaqa$^{n'}$, ŋáqti wi$^{n'}$ agíma^{n}-
cause it to go for it — dog — the (std. ob.) — the one. — Oho! — Breaks-iron-with-his-teeth, — deer — one — walk

ǰiñ'gă hă, á-biamá níaci^{n}ga aká. Cínuda^{n} aká utcíje égiháqti áiáǰa- 12
for it — . — said, they say — person — the (sub.). — Dog — the (sub.) — thicket — headlong — he had gone

biamá. Kĭ ga^{n}éga^{n}tĕ-ctĕwa$^{n'}$jĭ ŋáqti wi$^{n'}$ ǰaxáxage aǰi$^{n'}$ agǰí-biamá.
they say. — And — not even a little while — deer — one — making cry repeatedly by biting — having it — he came back — they say.

Índaké, cĭ áma ta^{n} ǰékiǰá-gă, á-biamá Waha$^{n'}$ǰicige aká. Ahaú!
Let us see, — again — the other — the (std. ob.) — send him, — said, they say — Orphan — the (sub.). — Oho!

I$^{n'}$'ĕ-ǰacíje, wasábe wi$^{n'}$ agíma^{n}ǰiñ'-gă hă, á-biamá níaci^{n}ga aká. Cínuda^{n} 15
Shivers-stones-with-his-teeth, — black bear — one — walk for it — . — said, they say — person — the (sub.). — Dog

aká cĭ aǰá-biamá. Kĭ ga$^{n'}$ega^{n}tĕ-ctĕwa$^{n'}$jĭ cĭ wasábe wi$^{n'}$ ǰahé akí-
the (sub.) — again — went — they say. — And — not even a little while — again — black bear — one — holding in the mouth — he reached home

biamá. Índaké, ja$^{n'}$ cétĕ ma$^{n'}$ze-weti^{n} kĕ ítiñ-gă, á-biamá Waha$^{n'}$ǰicige
they say. — Let us see, — tree — that (ob.) — sword — the — with hit it — said, they say — Orphan

aká. Ja$^{n'}$ tĕ íti^{n}-bi ŋĭ gabǰíjĕqti iǰéǰa-biamá níaci^{n}ga aká. Wapé kĕ 18
the (sub.). — Tree — the (ob.) — hit with it — they say — when — he knocked it down very suddenly — they say — person — the (sub.). — Weapon — the (ob.)

i$^{n'}$wacta-májĭ édega^{n} ca$^{n'}$ wi'í tá miñke hă, á-biamá Waha$^{n'}$ǰicige aká.
I cannot spare it — but — yet — I give it to you — will — I who — . — said, they say — Orphan — the (sub.).

Wí ctĭ ɸéɸañká cínuda^{n} ɸañká i$^{n'}$wacta-májĭ édega^{n} ca$^{n'}$ wi‘í tá miñke
I too these (ob.) dog the (ob. pl.) I cannot spare but yet I give to you will I who

hă, á-biamá níaci^{n}ga aká. Kĭ cínuda^{n} ɸañká ‘í-biamá, ma$^{n'}$ze-weti^{n} kĕ
said, they say person the (sub.). And dog the (pl. ob.) he gave to him, they say, sword the (ob.)

3 edábe, Waha$^{n'}$ɸicige. Ga$^{n'}$ ĕdíqti akíɸaha aɸá-biamá. Kĭ Waha$^{n'}$ɸicige
also Orphan. And just then apart went they say. And Orphan

aká akí-biamá iɬa$^{n'}$ ɸiñkĕ′di. Kĭ cínuda^{n} ɸañka júwagɸe akí-biamá.
the (sub.) reached home, they say his grandmother by the (ob.). And dog the (pl. ob.) he with them reached home, they say.

Kĭ iɬa$^{n'}$ aká íhusá-biamá. Kĭ, Uma$^{n'}$e tĕ ɸiñgĕ′qtia^{n} hĕ. Eáta^{n} cínuda^{n}
And his grandmother the (sub.) scolded him they say. And, Provisions the (ob.) there are none at all . Why dog

6 ɸañká cé júwaɸágɸe ɸagɸí ă. ʞa^{n}há, wéucii éga^{n} wabɸi$^{n'}$wi^{n} hă, á-
the (pl. ob.) that you with them you have come home ? Grandmother, useful as I bought them . said

biamá Waha$^{n'}$ɸicige aká. Wa‘újiñga uma$^{n'}$e ɸiñgé áb ega$^{n'}$ ɬí ákie
they say Orphan the (sub.) Old woman provisions there are none said, having they say lodging standing thick

amáɬa wéɬigɸiqe aɸé ‘íɸa-biamá. Ga$^{n'}$ waha$^{n'}$-biamá. ʟí ákie amáɬa
to them to seek relief for herself going spoke of they say. And removed they say. Lodge standing thick to them

9 akí-biama Gaqáɬaqtci ɬí-biamá. Kĭ ɬí amá néuɸica^{n} jiñ′gajĭ ɸa^{n} ĕ′di
reached home, they say. At one side she pitched the tent, they say. And the lodges lake not small the (cv. ob.) by

ʞa$^{n'}$ha kĕ ɬí amáma.
border the pitched tents they say.

Kĭ ha$^{n'}$ega^{n}tce ʞĭ xagé za‘ĕ′qtia$^{n'}$-biamá. ʞa^{n}há, eáta^{n} xagaí ă
And morning when crying they made a very great noise, they say. Grandmother, why they cry ?

12 á-biamă Waha$^{n'}$ɸicige aká. Écpaɸa$^{n'}$hĕ! ɸaná‘a^{n}jĭ áqta^{n} áda^{n}, á-biamá
said, they say Orphan the (sub.). O grandchild ! you heard not how possible ? said, they say

wa‘újiñga aká. Wakan′dagi ɗaɗéɸa^{n}ba aká níkagahi ijañ′ge ɸiñké
old woman the (sub.). Water-monster seven heads the (sub.). chief his daughter the (ob.)

wéna-biamá. ‘Íi-bájĭ ʞĭ ta$^{n'}$wañgɸa^{n} ɸa^{n} bɸúga ɸahúni ‘íɸa-biamá.
begged of them they say. They give to him not if tribe the all draw into his mouth he spoke of, they say.

15 Áda^{n} iáɸe etaí éga^{n} gígika$^{n'}$i hĕ. Qa-í! á-biamá Waha$^{n'}$ɸicige
Therefore to open his mouth apt as they condole with her (a relation) . Whew! said, they say Orphan

aká. Ga$^{n'}$, wa‘újiñga, ákiɸa-báda^{n} t′éɸ etaí ʞĭ. E cé égiɸa^{n}jĭ-ă hĕ.
the (sub.). Anyhow, old woman, to attack him and (pl.) kill him they ought. It that say not to (any one) .

Égiɸa^{n}i tĕ′ ctĕ giná‘a^{n}-hna$^{n'}$-biamá Wakan′dagi ɗaɗéɸa^{n}ba aká.
(One) says it to (another) when even he hears of him regularly they say Water-monster seven heads the (sub.).

18 Wa‘u′jiñga, ĕ′di bɸé tá miñke hă, á-biamá Waha$^{n'}$ɸicige aká. Giákiɸĕ
Old woman, there I go will I who . said, they say Orphan the (sub.). I cause her to be coming back

tá miñke wa‘ú ta^{n}. Ga$^{n'}$ ĕ′di aɸá-biamá Waha$^{n'}$ɸicige aka. Kĭ w‘aú
will I who woman the (std. ob.). And there went they say Orphan the (sub.). And woman

ta^{n} ni ʞa$^{n'}$ha kĕ′di ugáck iɸa$^{n'}$ɸa-biɸiñkéamá. Eáta^{n} ɸagɸi$^{n'}$ ă,
the water (std. ob.) border at the fastened put she had been, they say. Why you sit ?

á-biamá Waha$^{n'}$¢icige aka. Wakan'dagi ɖaɖé¢a^{n}ba aká a^{n}ná-biamá,
said, they say Orphan the (sub.). Water-monster seven heads the (sub.) asked for me they say

kĭ 'íi-bájĭ ɤĭ ta$^{n'}$wañg¢a^{n} ¢a^{n} b¢úga ¢ahún 'i¢á-biamá, áda^{n} i¢a$^{n'}$a^{n}¢ai
and they gave to him not if tribe the (ob.) all swallow spoke of, they say therefore I was put

atí áta^{n}hé. Kĭ ¢ickab' ega$^{n'}$ g¢é'ki¢á-biamá. ₵ag¢é taté ¢a$^{n'}$ja 3
I have come I who stand. And untied, they say having caused her to go homeward, they say. You go homeward shall though

a^{n}wa$^{n'}$ɔnajĭ te hă wi g¢éwiki¢é tĕ, á-biamá Waha$^{n'}$¢icige aka. Kĭ
you tell not of me will , I I caused you to go homeward the (deed) said, they say Orphan the- (sub.). And

g¢é amá wa'ú ¢i^{n}. Ké, Ma$^{n'}$ze-¢aqa$^{n'}$, ĕ'di ma^{n}¢iñ'-gă, á-biama Waha$^{n'}$-
went homeward they say woman the (mv. one). Come Maⁿze-¢aqaⁿ there walk said, they say Or-

¢icige aká. Kĭ cínuda^{n} aká égihaqti áiá¢a biamá. Ga^{n}éga^{n}tĕ-ctĕwa$^{n'}$jĭ 6
phan the (sub.). And dog the (sub.) headlong had gone they say. Not even a little while

é¢a^{n}be ákiça atí-biamá (Wakan'dagi aka). Kĭ, Ké, I$^{n'}$'ĕ-¢ací'je, ĕ'di
in sight to attack came they say (Water-monster the). And, Come, Iⁿ'ĕ-¢acije there

ma^{n}¢iñ'-gă, á-biamá Waha$^{n'}$¢icige aká. Kĭ júga kĕ'ɬa ákiça wágají-
walk said, they say Orphan the (sub.). And body to the to attack him he commanded them

biamá cínuda^{n} ¢añká. Kĭ Waha$^{n'}$¢icige aka ɖá ¢a^{n} ákiça-biama. 9
they say dog the (pl. ob.). And Orphan the (sub.) head the (ob.) attacked they say.

Wakan'dagi ɖaɖé¢a^{n}ba aká cka$^{n'}$-hna^{n}i ¢an'di niú¢ica^{n} b¢úga bicka$^{n'}$-
Water-monster seven heads the (sub.) moved regularly at the time (when) lake the whole he made it move by his weight

hna$^{n'}$-biamá. Ní ¢a^{n} ma^{n}táhaqtí ctĭ wá¢i^{n} ákiág¢e-hna$^{n'}$-biamá. Ga^{n} éga^{n}-
regularly they say. Water the (ob.) far beneath too having them he had gone home regularly they say. Not even

tĕ-ctĕwa$^{n'}$jĭ cĭ é¢a^{n}be ag¢i'-hna^{n} biamá. Égi¢e ɖá ¢a^{n} wi$^{n'}$ gasá-biamá 12
a little while again in sight they came back regularly they say. At length head the (ob.) one he cut off they say

Waha$^{n'}$¢icige aká. Kĭ ɬe¢éze ¢a^{n} ¢izá-biamá Waha$^{n'}$¢icige aká. Kĭ
Orphan the (sub.). And tongue the (ob.) took they say Orphan the (sub.). And

duba$^{n'}$ ákiça-bi ɤĭ t'é¢a-biamá kĭ ɬe¢éze wañ'gi¢e ¢izá-biamá. Kĭ t'é¢ĕ
four times he attacked him, they say when he killed him, they say and tongue all he took, they say. And killing him

¢icta$^{n'}$-bi tĕdi'hi wáqe-sábĕ wi$^{n'}$ ni ɤa$^{n'}$ha kĕ ugáca^{n}-máma. Ki ɖá 15
finished they say when black man one water border (shore) the (ob.) traveling was, they say. And head

tĕ íça-biamá. Kĭ éɬii tĕ'di wañgí¢e 'i^{n} akí-biamá ɖá tĕ. Kĭ wa'ú
the (col. ob.) found they say. And his lodge at the all carrying reached home, they say head the (col. ob.). And woman

aká akí-hna^{n}i tĕ'di ímaxe-hna$^{n'}$-biamá. Ębé-hna^{n} gi'¢ikí¢é ă, á-bi
the (sub.) reached home regularly when questioned her regularly they say. Who regularly has sent you home I said, they say

ctĕwa$^{n'}$, Agísi¢a-májĭ, é-hna^{n}-biamá. Ki ębéi tĕ íbaha^{n} ga$^{n'}$¢a éctĕwa^{n} 18
notwithstanding, I do not remember, she said regularly, they say. And who it was to know desired notwithstanding

íbaha^{n}-bájĭ-hna$^{n'}$-biamá.
they know not regularly they say.

Kĭ níkagahi úju aká íekíɸĕ-wákiɸá-biama i^{n}c'áge. Wi^{n}a$^{n'}$wa níkagahi
And chief princi- pal the (sub) caused criers to go around they say old men. Which one chief

ijañ'ge ɸiñké gíɸikiɸ éi^{n}te gɸă$^{n'}$ te aí áɸa, á-biamá i^{n}c'áge amá. Égiɸe
his daughter the one who caused her to come back it may be marry her may he says indeed, said, they say old man the (pl. sub.). At length

3 wáqe-sábĕ aká, Wíebɸi^{n}, á-biamá. Wakan'dagi ɖaɖéɸa^{n}ba aká t'éaɸĕga$^{n'}$
black man the (sub.), I am he, said, they say. Water-monster seven heads the (ob.) I having killed him

giákiɸĕ wa'ú ɸiñké, á-biamá wáqe-sábĕ aká. Níkagahi úju ɸiñké uíɸa
I sent her hither woman the one who, said, they say black man the (sub.). Chief princi- pal the one who to tell him

akí-biama. Wáqe-sábĕ aká é aká hă, á-biamá. Wiɲan'de i^{n}ɸi$^{n'}$ɸi^{n} gíi-gă,
they reached home, they say. Black man the (sub.) that is the one . said, they say. My daughter's husband having him for me be ye coming

6 á-biamá níkagahi úju aká. Kĭ wáqe-sábĕ ʇeɖá wañ'giɸe 'i$^{n'}$-bi ega$^{n'}$ ĕdi 'i$^{n'}$
said, they say chief princi- pal the (sub.). And black man head all carried, they say having there carrying

ahí-biamá níkagahi úju ɸiñkĕ'di. Kĭ wa'ú ɸiñké ímaxá-biamá. ɸéta^{n} é ă,
arrived, they say chief princi- pal to the (st. ob.). And woman the (st. ob.) he questioned they say. This (std. ob.) he !

gíɸikiɸé ta^{n}. Añ'kajĭ hĕ, ájiqtia$^{n'}$ hĕ, á-biamá wa'ú aká. Wíebɸi^{n} hă. Wí
caused you to come the one who. Not so . very different . said, they say woman the (sub.). I am he . I

9 t'éaɸĕ hă Wakan'da kĕ, á-biamá wáqe-sábĕ aká. Ca$^{n'}$ níkagahi úju aká
I killed him . Water-deity the (ob.) said, they say black man the (sub.). And chief princi- pal the (sub.)

'í-biamá wáqe-sábĕ ɸiñké wa'ú ɸinké. Miñ'gɸă^{n} tégа^{n} úha^{n}-biamá Kĭ
gave to him, they say black man the (st. ob.) woman the (st. ob.). To take a wife in order that they cooked, they say. And

ta$^{n'}$wañgɸa^{n} ɸa^{n} bɸúga wéku-biamá. Kĭ Waha$^{n'}$ɸicige aká na'a$^{n'}$-biamá.
tribe the (ob.) all they were invited, they say. And Orphan the (sub.) heard it they say.

12 Wáqe-sábĕ ɸiñké níkagahi ijañ'ge ɸiñké 'íi tĕ na'a$^{n'}$-biamá. Ga$^{n'}$ úha^{n} tĕ
Black man the (st. ob.) chief his daughter the (st. ob.) had given to him he heard, they say. And cooking the

cígɸai tĕ wébaha^{n} gɸi$^{n'}$-biamá, qubé aká ga^{n} wébaha^{n} gɸi$^{n'}$-biamá. Ahaú!
lading out when knowing it sat they say, sacred he was so knowing it sat they say. Oho!

Ma$^{n'}$ze-ɸaqa$^{n'}$, ĕdi ma^{n}ɸiñ'-gă. Ús'u úda^{n}qti tĕ wi$^{n'}$ i$^{n'}$ɸi^{n} gí-gă, á-biamá
Ma^{n}ze-ɸaqa^{n} there go. Slice very good the (col. ob.) one having for me come back, said, they say

15 Waha$^{n'}$ɸicige aká. Cínuda^{n} aɸá-biamá. Úha^{n} tĕ cígɸĕqti gɸi$^{n'}$ amáma ĕ'di
Orphan the (sub.). Dog went they say. Cooking the just lading out they were sitting, they say there

aɸá-bi tĕ ca$^{n'}$ca^{n}qti úsu wénac agɸá-biamá. Céɸi^{n} ɸiqái-gă, ĕ'be cínuda^{n}
he went, they say when without stopping at all slice snatching from them went homeward, they say. That (mv. ob.) pursue him, who dog

eɻaí i^{n}te. ɸiqá-biamá. Agɸá-biamá ca^{n}ca$^{n'}$qti Waha$^{n'}$ɸicige eɻí eɻá tĕ
his it may be Pursued him, they say Went homeward they say without stopping at all Orphan his lodge his lodge the (ob.)

18 égiha ákiágɸa-biamá. Waɸíqe amá ca$^{n'}$ca^{n} ĕ'di ahí-biamá ɻí tĕ'di.
headlong had gone homeward they say. Pursuers the (pl. sub.) continuing there arrived, they say lodge at the.

Cínuda^{n} waɸáhe gí éga^{n} bɸíqe pí, á-biamá. A$^{n'}$ha^{n}, wi cuɸéakiɸé,
Dog the one carrying in his mouth he came back as I have come chasing him said (one), they say. Yes, I I sent him to you,

á-biamá Waha$^{n'}$ɸicige aká. Wakan'dagi keɸa$^{n'}$ wi t'éaɸĕ, á-biamá Waha$^{n'}$-
said, they say Orphan the (sub.). Water-monster the (past. ob.) I I killed him, said, they say Or-

ɸicige aká. Ceɸéze ctī waⁿ′gice bɸíze, á-biamá. Cínudaⁿ ɸéɸañka akíɸa
phan the (sub.). Tongue too all I took, said, they say. Dog these both

juáwagɸe, á-biamá. Gaⁿ′ uɸá agɸá-biamá. Wahaⁿ′ɸicige aká é akédegaⁿ′
I with them, said, they say. And to tell it went homeward, they say. Orphan the (sub.) he it was, but

é cínudaⁿ ɸiⁿ′ agítikiɸé aká hă ús'u kĕ. Kī é t'éɸa-bi aí hă Wakan′dagi kĕ, 3
he dog the (mv. ob.) caused to come hither for it was . slice the one (ob.). And he killed him he says . Water-monster the (ob.)

á-biamá níaciⁿga cínudaⁿ ɸiqé ahí aká. Agímaⁿɸiⁿ′i-gă, á-biamá níkagahi
said, they say person dog chasing arrived the (sub.). Go ye for him, said, they say chief

úju aká. Gaⁿ′ agíahí-biamá Kī ĕ′di aɸiⁿ′ akí-biamá. Kī níkagahi aká
principal the (sub.). And arrived for him they say. And there having him reached home, they say. And chief the (sub.)

wa'ú ɸiñké ímaxá-biamá. ɸéɸiⁿ ă gíɸikiɸé ɸiⁿ, á-biamá níkagahi aká. 6
woman the (ob.) questioned her they say. This (mv. ob.) I he who sent thee back, said, they say chief the (sub.).

Aⁿ′haⁿ, éĕ hĕ, á-biama wa'ú aká. Kĕ′, ugɸái-gă, á-biamá níkagahi aká.
Yes, it is he . said, they say woman the (sub.). Come, confess ye, said, they say chief ye.

Waha$^{n'}$ɸicige taⁿ étaⁿɸiⁿ ugɸá ágají-biamá. Kī ugɸá-biamá Waha$^{n'}$ɸicige
Orphan the (std. ob.) he first to confess he commanded him, they say. And confessed, they say Orphan

aká. Wahútaⁿɸiⁿ aɸiⁿ′i tĕdítaⁿ cínudaⁿ waɸiⁿ′wiⁿ ɸañká ctĕwaⁿ′ ugɸá-biamá. 9
the (sub.). Gun (bow) he had it from the dog bought them the (pl. ob.) even acknowledged, they say.

Wakan′dagi kĕ t'éɸai tĕ′ ctī ugɸá-biamá. Kĕ′, ugɸá-gă, wáqe-sábĕ, á-biamá
Water-monster the (ob.) killed the (fact) too acknowledged, they say. Come, confess, black man, said, they say

Waha$^{n'}$ɸicige aká. Ĭntaⁿ′! áci bɸé kaⁿ′bɸa hă, á-biamá wáqe-sábĕ aká.
Orphan the (sub.). Hold on! outside I go I wish . said, they say black man the (sub.).

Uɸaⁿ′i-gă, á-biamá Waha$^{n'}$ɸicige aká. Wáqe-sábĕ ɸiñké wiñ′kajĭ amá, 12
Take hold of him said, they say Orphan the (sub.). Black man the (ob.) did not speak truly they say,

áda^{n} usá-biamá. Waha$^{n'}$ɸicige aká níkagahi ijañ′ge ɸiñke gaⁿ′ gɸăⁿ′-
therefore they burnt him, they say. Orphan the (sub.) chief his daughter the (ob.) after all (f) married her

biama. Cetaⁿ′.
they say. So far.

NOTES.

108, 1. wahutaⁿɸiⁿ. See Notes on "Ictinike and the Deserted Children." Here it may be the *bow*, as the Orphan calls it maⁿ, an *arrow*. See the next version. The sword is the only other word in this version, which seems of foreign origin.

109, 6. ɸeɸañke-i, probably intended for ɸeɸañka éĕ hă, these are they.

109, 11. cinudaⁿ taⁿ, ama, *i. e.*, cinudaⁿ ama taⁿ, "the other dog that is standing."

109, 13. gaⁿegaⁿtĕ-ctĕwaⁿjĭ, from gaⁿegaⁿtĕ, *a slight while*, diminutive of gaⁿtĕ, *a while;* and ctĕwaⁿjĭ (negative of ctĕwaⁿ) *not even*. The dogs had gone not even a little while; they returned almost immediately: "they had gone no time."

109, 15. Iⁿ′ĕ-ɸacije, peculiar to this version. Joseph La Flèche gives Ni-uha-maⁿɸiⁿ instead of it; but the Ponka chiefs say that these names belong to different myths.

109, 18. gabɸijĕ-qti ɸeɸa-biama. He knocked it down very suddenly, sending the splinters flying in all directions.

110, 5–6. cinudaⁿ ɸañka ce, etc., instead of cinudaⁿ ceɸañka.

110, 8. ákie amaɻa. The old woman did not live near the rest of the people; her lodge was far to one side.

110, 11. za'ĕqtia^{n}-biama, pronounced za+'ĕqtia^{n}-biama by Frank La Flèche.

110, 12. écpaɸa^{n}hĕ is used; but ɻucpaɸa^{n}hĕ is the better form.

110, 15. iaɸe etai ega^{n}, etc.: "The monster is apt to open his mouth (and devour her), so the relations are condoling with her."

110, 16. t'eɸ etai ɻĭ, contraction from t'eɸĕ etai ɻĭ, they ought to kill him.

110, 20. iɸa^{n}ɸa-biɸiñkéama. They say that she had been put in a sitting posture, in which she remained till the Orphan found her.

111, 2–3. iɸa^{n}a^{n}ɸai atí ata^{n}he, "I have come hither, and am here now where they placed me." Ata^{n}he should not be translated literally ("I who stand"), but "I am now" (*i. e., just at this moment*); on the other hand aɸi^{n}he and miñke (from "ɸiñke") denote *a longer continuance.*

111, 3. ɸickab ega^{n}, contraction from ɸicka-bi ega^{n}. See "ɸicke," in the Dictionary.

111, 13. ɻeɸeze, literally, "buffalo-tongue." See "ɸeze" and "ɻeɸeze" in Dictionary.

111, 14. duba^{n}, four times, that is, four days.

111, 15. waqe-sabĕ. Some say that this was Ictinike, who cheated the Orphan, and married the eldest daughter of the chief. He was not put to death at that time. The Orphan received the second daughter for his wife. The adventures of the Orphan in this variation are almost identical with those of the young Rabbit, pp. 50–54.

113, 2. Waha^{n}ɸicige aka e akedega^{n} (a^{n}ɸa^{n}'báha^{n}-bájĭ añ'gata^{n} ɸa^{n}'ctĭ): "The Orphan was he who did it, but (we continued ignorant of it in the past)," an elliptical expression.

113, 3. e t'eɸa-bi ai, *he said in our presence* that he killed him.

TRANSLATION.

The Orphan had a bow (gun). Whatsoever bird he shot at with it, he never missed. And he went hunting. And he met a man who was with two dogs that were very white all over. And the man carried a sword on his arm. "My friend, what have you?" said the man. "My friend, I have an arrow," said the Orphan. "No matter what I shoot at with it, I never miss." "Let us see, my friend. Shoot at that thing," said the man, pointing at a very small bird that was sitting. And the Orphan shot at it and killed it. "My friend, truly do I love your weapon," said the man. "I will buy it from you." "My friend, I cannot spare it. What could you possibly give me?" said the Orphan. "I will give you these dogs and this sword," said the man. "Do the dogs scent game?" said the Orphan. "Yes, they scent them. No matter what animal one causes them to go for, they invariably bring it back, dragging it as they hold it with their teeth. And no matter what I hit with this sword, I always kill it with the blow," said the man. And the Orphan said, "Let us see. Make one of the dogs go after a deer." "Ho! Ma^{n}ze-ɸaqa^{n}, go for a deer," said the man. The dog had gone headlong into a thicket. And scarcely any time had passed when he returned bringing a deer, which he made cry repeatedly by holding it in his mouth. "Let us see. Send the other one," said the Orphan. "Ho! I^{n}'ĕ-ɸacije, go for a black bear," said the man. The dog departed. And scarcely any time had elapsed when he returned with a black bear which he held with his mouth. "Let us see. Strike that tree with the sword," said the Orphan. When the man hit the tree with it, he knocked it down very sud-

denly. "I cannot spare the weapon, but still I will give it to you," said the Orphan. "I too cannot spare these dogs, but still I will give them to you," said the man. And he gave the dogs and the sword to the Orphan. And just then they separated. And the Orphan went home to his grandmother. And he reached home with the dogs. And his grandmother scolded him. And she said "All of the food is gone. Why have you brought those dogs home?" "Grandmother, as they are useful I bought them," said the Orphan. The old woman having said that there were no provisions, spoke of going to the lodges which were standing close together, to seek relief for herself. And they removed, and returned to the lodges standing close together. They camped far at one side (*or*, far apart from them). And the villagers pitched their tents by the shore of a large lake. And in the morning they made a very great noise crying. "Grandmother, why do they cry?" said the Orphan. "O grandchild, how is it possible that you did not hear?" said the old woman. "The Water-monster with seven heads has asked them for the chief's daughter. If they do not give her to him, he threatens to devour the whole tribe. Therefore, as he is apt to open his mouth, they (her relations) are condoling with her." "Whew!" said the Orphan. "At any rate, old woman, they ought to attack him and kill him." "Do not say that. The Water-monster with seven heads invariably hears, even when one says anything to another." "Old woman, I will go thither," said the Orphan. "I will cause the woman to come home." And the Orphan went thither. And the woman had been placed fastened by the shore of the stream. "Why are you here?" said the Orphan. "The Water-monster with seven heads asked for me; and if they did not give me to him, he threatened to swallow all the tribe. Therefore I have come hither, and am now where they placed me." And having untied her, he made her go home. "Though you shall go home, please do not tell about me, that I sent you home," said the Orphan. And the woman went home. "Come, Maⁿze-¢aqaⁿ, go thither," said the Orphan. And the dog went headlong into the water. Hardly any time had elapsed when the Water-monster came in sight to attack him. And the Orphan said, "Come, Iⁿ¢é-¢acíje, go thither." And he commanded the dogs to attack him at the body. And the Orphan attacked the head. And whenever the Water-monster with seven heads moved, he made the whole lake move by his weight (*i. e.*, all the water was agitated). He kept carrying the dogs with him far beneath the water. Hardly any time had elapsed when they came back in sight. At length the Orphan cut off one head. And the Orphan took the tongue. And when he had attacked the Water-monster four times, he killed him. And he took all of the tongues. And when he finished killing him, a black man was traveling along the shore of the water. And he found the heads. And he carried all the heads on his back, reaching his home at the lodge. And whenever the woman reached home, they invariably asked her, "Who sent you home?" Notwithstanding that, she always said, "I do not remember." And notwithstanding they desired to know who it was, they never knew. And the head-chief caused old men to go around as criers. The old men said, "The chief has said in our presence that whosoever it may be who caused the chief's daughter to come home, he can marry her." At length the black man said, "I am he. I killed the Water-monster with seven heads and sent the woman home." They reached home, and told the head-chief. "The black man is he," said they. "Bring my daughter's husband hither for me," said the head-chief. And the black man having carried all the heads on his back, he took them

to the head-chief. And the chief questioned the woman: "Is this one he who sent you back?" "No, he is a very different one," said the woman. "I am he. I killed the Water-monster," said the black man. And the head-chief gave the woman to the black man. They cooked for the marriage. And all of the tribe were invited to the feast. And the Orphan heard it. He heard that the chief's daughter had been given to the black man. And he sat knowing when they laded the meat out of the kettles. He was sacred, so he sat knowing it. "Oho! Ma^{n}ze-¢aqa^{n}, go thither. Bring back for me one of the best slices," said the Orphan. The dog departed. At the very time they were lading them eat out of the kettles, he went thither, and without stopping he snatched a slice and went homeward. "Pursue that one, whosesoever the dog may be." They pursued him. He went homeward without stopping at all, and had gone right into the lodge of the Orphan. The pursuers continuing, arrived at the lodge. "A dog came back hither carrying something in his mouth, so I have come chasing him," said one. "Yes, I sent him to you," said the Orphan. "I killed the Water-monster that was. I took all the tongues. I had both these dogs with me." And they went homeward to tell it, "It was the Orphan, but we did not know it then. It was he who sent the dog hither after the slice of meat. And he said that he killed the Water-monster," said the men who had pursued the dog and arrived at the Orphan's. "Go ye for him," said the head-chief. And they went thither for him. And they brought him back. And the chief questioned the woman, "Is this one coming he who sent you back?" said the chief. "Yes, it is he," said the woman. "Come, confess ye," said the chief, addressing the Orphan and the black man. He commanded the Orphan to confess first. And the Orphan told his story. He told his story from the time he had the bow. He confessed even about buying the dogs. He acknowledged, too, that he had killed the Water-monster. "Come, black man, confess," said the Orphan. "Hold on! I wish to go outside," said the black man. "Take hold of him," said the Orphan. The black man did not tell the truth, therefore they burnt him. And thus, after all, the Orphan married the chief's daughter. The End.

WAHA^{N}¢ICIGE AND WAKANDAGI.

JOSEPH LA FLÈCHE'S VERSION.

Núǰiñga wi$^{n'}$ ugáca^{n} a¢á-biamá, waqpániqtci núǰiñga amá, ca$^{n'}$ ɻí
Boy one traveling went they say, poor very boy they say in fact lodge

¢iñgĕ'qti, níaci^{n}ga ctĕwa$^{n'}$ ¢iñgĕ'qti ugáca^{n} ma^{n}¢i$^{n'}$-biamá. Kĭ égi¢e
none at all, person even none at all traveling walked they say. And at length

3 sabáǰiqtcĭ wabág¢eze ǰiñ'ga wi$^{n'}$ íca biamá. Wabág¢eze ǰiñ'ga da^{n}bá-
suddenly very book (writing) small one found they say. Book small saw

biamá ɻĭ égi¢e, Wahúta^{n}¢i^{n} wi$^{n'}$ wi'í tá miñke, á-bi¢a^{n}amá. Kĭ ¢é
they say when behold, Roaring weapon one I give you will I who said the writing, they say. And went

amá ɻĭ wahúta^{n}¢in kĕ íca-biamá. Égi¢e wahúta^{n}¢i^{n} kĕ ¢izé amá. Kĭ
they say when roaring weapon the (ob.) found they say. And then roaring weapon the (ob.) he took they say. And

núǰiñga taⁿ wahútaⁿ𐞤iⁿ ǰizégaⁿ gañ′kĭ wabág𐞤eze jiñ′ga daⁿbá-bi ɤĭ,
boy the (std. ob.) roaring weapon having taken and book small saw it when, is said

e‘aⁿ′ gáxe taté giaⁿ′za-bitćamá wahútaⁿ𐞤iⁿ kĕ. Gañ′ki núǰiñga aká
how to do shall he was taught, they say roaring weapon the (ob.). And boy the (sub.)

wahútaⁿ𐞤iⁿ kĕ ǰizá-bi egaⁿ′ maqúde ují-biamá, maⁿ′ze-maⁿ ctĭ ug𐞤aⁿ′- 3
roaring weapon the (ob., took they say having powder put in they say, shot too put in

biamá. Gaⁿ′ cyú wiⁿ íǰa-bi egaⁿ′ núǰiñga aká kída-bi egaⁿ′ umúqpa𐞤a-
they say. And prairie-chicken one found they say having boy the (sub.) shot at it they say having made fall by shooting

bi egaⁿ′ t′é𐞤a-biamá cyú ǰiñké. Níaciⁿga wahútaⁿ𐞤iⁿ ctĕwaⁿ′ íbahaⁿ-
they say having killed it they say prairie chicken the (ob.). People roaring weapon even knew

bají-biamá. Gañ′ki a𐞤á-biamá ɤĭ, cĭ ɬáqti wiⁿ′ daⁿbá-biamá. ⅃áqti daⁿbá- 6
not they say. And went they say when, again deer one saw they say. Deer saw

bi egaⁿ′ cĭ kída-biamá. Cĭ t′é𐞤a-biamá. Ĕdíhi núǰiñga aká, Wahútaⁿ𐞤iⁿ
they say having again shot at they say. Again killed it, they say. Then boy the (sub.). Roaring weapon

kĕ údaⁿ ínahiⁿ áhaⁿ, e𐞤égaⁿ-biamá. Cĭ a𐞤á-bi ɤĭǰĭ, cĭ ɬáqti wiⁿ′ íǰa-
the (ob.) good truly ! thought they say. Again went they say when, again deer one found

biamá. Gaⁿ′ cĭ ɬáqti t′é𐞤a-bi egaⁿ′ gí𐞤ĕqtiaⁿ′-biamá núǰiñga aká. Wahú- 9
they say. And again deer killed they say having he was very glad they say boy the (sub.). Roaring

taⁿ𐞤iⁿ kĕ údaⁿ ínahiⁿ áhaⁿ, e𐞤égaⁿ-bi egaⁿ′ gí𐞤ĕqtiaⁿ′-biamá. Gaⁿ′ égi𐞤e
weapon the (ob.) good truly ! thought they say having he was very glad they say. And at length

níaciⁿga wiⁿ′ íe na‘aⁿ′-biamá. Q𐞤abé cugáqti maⁿ′taɬa maⁿ𐞤iⁿ′-biamá.
person one talking he heard they say. Tree very dense within walked they say.

Cínudaⁿ-ma wágaǰi átiág𐞤a-biamá. Hú! hú! hú! hú! á-biamá. Cínudaⁿ 12
The dogs commanded them suddenly they say.. Hu! hu! hu! hu! said, they say. Dog

‘ábae-wákiǰá-biamá. Kĭ núǰiñga aká Waha′𐞤icige aká jaⁿ′ ákaⁿ najiⁿ′-
to hunt he caused them they say. And boy the (sub.) Orphan the (sub.) tree leaning against stood

biamá, ɨɤináq𐞤e najiⁿ′-biamá; cínudaⁿ naⁿ′wapá-bi egaⁿ′ wahútaⁿ𐞤iⁿ ag𐞤á𐞤iⁿ
they say, hiding himself stood they say; dog he feared them they say having roaring weapon had his own

najiⁿ′-biamá. Gaⁿ′ égi𐞤e cínudaⁿ amá núǰiñga taⁿ íǰa-biamá. Gaⁿ′ égi𐞤e 15
stood they say. And at length dog the (pl. sub.) boy the (std. ob.) found they say. And at length

níaciⁿga aká ĕ′di ahí-biamá. Niáciⁿga aká ĕ′di ahí-bi egaⁿ′ ukía-
man the (sub.) there arrived, they say. Man the (sub.) there arrived, they say having spoke to him

biamá. Eátaⁿ cékĕ ahniⁿ′ ă. Wahútaⁿ𐞤iⁿ kĕ ímaxá-biamá, wahútaⁿ𐞤iⁿ
they say. Why that (ob.) you have ! Roaring weapon the (ob.) he questioned about they say, roaring weapon

íbahaⁿ′ǰĭ egaⁿ′. Kĭ núǰiñga gá-biamá: Edádaⁿ waníɬa ɬaⁿ′be ɤĭ íť′eá𐞤ĕ 18
he knew not because. And boy said as follows, they say: What animal I see when I kill with it

ɤĭ′ǰi, b𐞤áte-hnaⁿ-maⁿ′ ádaⁿ ab𐞤iⁿ′, á-biamá. Gaⁿ′, Hiⁿ′degaⁿ′! cyú céɬaⁿ
when, I eat it inva-riably I do therefore I have it, said he, they say. And, Let me see! prairie-chicken that

kída-gă, á-biamá. Nuǰiñga aká cyú taⁿ kída-bi ɤĭ t′é𐞤a-biamá. Hín-
shoot at it, said, they say. Boy the (sub.) prairie-chicken the (std ob.) shot at they say when killed it they say. Let me

daké, kagá, íwiꞇaⁿbe taí. Íɕa-gă wahútaⁿɕiⁿ kĕ. Gañ′ki ‘í-bi ɻĭ daⁿbá-
see, O friend, let me see your property Hand it to me roaring weapon the (ob.). And he gave to him, they say when he looked at it

bi ɻĭ: Kagé, údaⁿ ínahiⁿ aɔniⁿ′ áhaⁿ, á-biamá. Kĭ, Hĭndá! kagé, iñgaⁿ′-
they say: Friend, good truly you have ! said, they say. And, Stop! friend, teach it

3 za-gă, á-biamá Giaⁿ′za-biamá. Gañ′ki cyú wiⁿ kída-biamá ɻĭ t’éɕa-
to me, said, they say. Taught him they say. And prairie-chicken one shot at they say when killed it

biamá niáciⁿga aká. Kagéha, wahútaⁿɕiⁿ kĕ wíbɕiⁿwiⁿ kaⁿ′bɕa, á-
they say man the (sub.). O friend, roaring weapon the (ob.) I buy from you I wish, said

biamá niáciⁿga aká. Kĭ núǰiñga aká uɕí‘agá-biamá. Égaⁿɕaⁿ′ja iⁿ′-
they say man the (sub.). And boy the (sub.) was unwilling they say. Although so I

6 wacta-májĭ, á-biamá. Kĭ niáciⁿga aká: Wí údaⁿ áta wi‘í te hă, á-
cannot spare it, said, they say. And man the (sub.): I good beyond I give to you will . said

biamá. Kĭ, Edádaⁿ aⁿɕá‘i tádaⁿ, á-biamá núǰiñga aká. Cínudaⁿ ɕañká
they say. And, What you give me will? said, they say boy the (sub.). Dog the (pl. ob.)

ńaⁿbá-biamá. Cínudaⁿ ɕéɕañká akíwa wi‘í te hă, á-biamá. Kĭ, Edádaⁿ
two they say. Dog these both I give to you will . said, they say. And, What

9 wéƋaxe taté cínudaⁿ ɕañka, á-biamá. ‘Ábaewaɕákiɕĕ té, á-biamá.
I do with them shall dog the (pl. ob.) said, they say. You cause them to hunt will, said, they say.

Hĭndegaⁿ′! Waꞇaⁿ′be te hă. ‘Ábae wágajígă. Kĭ níaciⁿga aká cínudaⁿ
Let me see! I see will . To hunt command them. And man the (sub.) dog

taⁿ ijáje ɕadá-biamá: Ni-úha-maⁿ′ɕiⁿ-á! ꞇáqti wiⁿ′ agímaⁿɕiñ′-gă, á-biamá.
the (std. ob.) name called they say: Walks-following-the-stream O! deer one walk for it, said, they say.

12 Cĭ, Maⁿ′ze-ɕáqaⁿ-á! wasábe wiⁿ′ agímaⁿɕiñ-gă, á-biamá. Kĭ Ni-úha-maⁿ′ɕiⁿ
Again, Breaks-iron-with-his-teeth O! black bear one walk for it, said. they say. And Ni-uha-maⁿɕiⁿ

aká ꞇáqti wiⁿ′ uqɕĕ′qtci aɕiⁿ′ akí-biamá. Cĭ Maⁿ′ze-ɕaqaⁿ′ aká cĭ wasábe
the (sub.) deer one very soon having reached home they say. Again, Maⁿze-ɕaqaⁿ the (sub.) again black bear

wiⁿ′ uqɕĕ′qtci aɕiⁿ′ akí-biamá. Kĭ núǰiñga aká cínudaⁿ-ma qtáwaɕá-
one very soon having reached home they say. And boy the (sub.) the dogs loved them

15 biamá. Kĭ wahútaⁿɕiⁿ ‘í-biamá níkaciⁿga áma taⁿ. Cĭ núǰiñga taⁿ
they say. And roaring weapon he gave to him, they say man the other (std. ob.). the Again boy the (std. ob.)

cínudaⁿ ɕañká ‘í-biamá, Gaⁿ′ níaciⁿga aká, Wí údaⁿ átaqti wi‘í hă,
dog the (pl. ob.) he gave to him, they say. And man the (sub.) I good very I give you .

á-biamá. Maⁿ′ze-wetiⁿ ctĭ edábe wi‘í hă, á-biamá. Kĭ núǰiñga aká,
said, they say. Sword too also I give you . said, they say. And boy the (sub.),

18 Wí ctĭ údaⁿ wi‘í hă, á-biamá. Edádaⁿ waníꞇa iɕákide ctĕwaⁿ′ ít’eáɕĕ-
I too good I give you . said, they say. What animal . with it I shoot at notwithstanding I kill with it

hnaⁿ-maⁿ′ ćde abɕiⁿ′ hă, á-biamá. Kĭ, Iñgaⁿ′za-gă hă, wahútaⁿɕiⁿ kĕ,
invariably I do but I have it . said, they say. And Teach me . roaring weapon the (ob.),

á-biamá. Gaⁿ′ giaⁿ′za-biamá. Úckaⁿ íbahaⁿ gaⁿɕá-biamá wahútaⁿɕiⁿ kĕ.
said, they say. And taught him they say. Deed (use) to know wished they say roaring weapon the (ob.).

Cĭ áma aká: Kagéha, iñgaⁿ′za-gă cínudaⁿ ¢añká, á-biamá. Cínudaⁿ
Again the other | the (sub.): | O friend, | teach me | dog | the (pl. ob.) | said, they say. | Dog

¢añká edádaⁿ gáxe we¢écka hnaⁿ ꭓĭ, cínudaⁿ ijáje wa¢áde-hnañ′-ga.
the (pl. ob.) | what | to do | you wish them | if, | dog | his name | you call them regularly.

Gaⁿ′ gaxái-gă, ecé ꭓĭ, égaⁿ gáxe-hmaⁿ′ taité, á-biamá. Kĭ maⁿ′ze-wetiⁿ 3
Thus | do ye | you say | if, | so | do | invariably | they shall, | said he, they say. | And | sword

¢é ctĭ iñgaⁿ′za-gă, á-biamá. Edádaⁿ téqi á¢akipa ꭓĭ aⁿ¢ásiá-daⁿ
this | too | teach me, | he said, they say. | What | difficult | you meet | if | me you think of | and

maⁿ′ze-wetiⁿ kĕ ¢izé-adaⁿ′ wétiⁿ abáha-hnañ′-gă hă, á-biamá áma aká.
sword | the (ob.) | take | and | to strike with | make the motion | always | . | said, they say | the other | the (sub.).

Téqiqti ctéctewaⁿ′ caⁿ′ égaⁿ-hnaⁿ′ taité, á-biamá. Gaⁿ′ akí¢aha a¢á- 6
Very difficult | notwithstanding | still | so | always | (it) shall (be) | said, they say. | And | apart | went

biamá Akí¢aha a¢á-bi ꭓĭ núǰiñga aká cínudaⁿ ¢añká júwag¢e a¢á-
they say. | Apart | went they | when | boy | the (sub.) | dog | the (pl. ob.) | he with them | went

biamá, cĭ áma aká wahútaⁿ¢iⁿ kĕ a¢iⁿ′ ă¢á-biamá. Núǰiñga taⁿ′wañg¢aⁿ
they say | again | the other | the (sub.) | roaring weapon | the (ob.) | having it | went, they say. | Boy | tribe

ĕdedí¢aⁿ kañ′gĕqtci ahí-biamá. Kañ′gĕqtci ahí-bi ꭓĭ mactciñ′ge úne 9
the one that was there | very near | arrived, they say. | Very near | arrived, they say | when | rabbit | to hunt them

wágají-biamá núǰiñga aká. Maⁿ′ze-¢áqaⁿ-á, Ni-úha-maⁿ′¢iⁿ é¢aⁿba, ma-
commanded them | they say | boy | the (sub.). | Maⁿze-¢aqaⁿ | O! | Ni-uha-maⁿ¢iⁿ | also | rab-

ctiñ′ge únai-gă, á-biamá Kĭ mactiñ′ge úna-bi ꭓĭ mactiñ′ge hégactĕ-
bit | hunt ye them | he said, they say. | And | rabbit | hunted them, they say. | when | rabbit | a very great

waⁿ′ǰĭ t′éwa¢á-biamá cínudaⁿ amá. Kĭ núǰiñga aká mactiñge hégactĕ- 12
number | killed them | they say | dog | the (pl. sub.). | And | boy | the (sub.) | rabbit | a very great

waⁿ′ǰĭ wa′iⁿ′-biamá. Kĭ wá′ujiñga wiⁿ gaqáꭗaqti ꭗí ¢iñké amá. Ĕ′di
number | carried them on his back | they say. | And | old woman | one | very far apart | had pitched her tent | they say. | There

ahí-biamá núǰiñga amá. Wá′ujiñga ¢iñkĕ′di ahí-bi egaⁿ′, Mactiñ′ge
arrived, they say | boy | the (sub.). | Old woman | by the (ob.) | arrived, they say | having, | Rabbit

cé¢añká wá¢izágă hă, á-biamá. Hiⁿ+! ꭗúcpa¢aⁿ+ mactiñ′ge iñgí′iⁿ tí- 15
those | take them | . | said, they say. | Oh! | my grandchild! | rabbit | carrying for me | has come

ena+, á-biamá. ꭓaⁿhá, pahañ′ga akí¢aha mactiñ′ge ¢añká wiⁿ′ wa′í-
! | said she, they say. | Grandmother | before | apart (apiece) | rabbit | the (pl. ob.) | one | give to

gă hă, cínudaⁿ ¢añká, ¢i hácidaⁿ wahnáte tácĕ, á-biamá Égaⁿ gaxá-
them , | dog | the (pl. ob.) | you | afterward | you eat | must | said he, they say. | So | did

biamá wá′ujiñga aká. Gaⁿ′ égi¢e níkaciⁿga taⁿ′wañg¢aⁿ hégají′qti ecaⁿ′- 18
they say | old woman | the (sub.). | And | at length | people | tribe | a very great number | close

adi g¢iⁿ′ amá xagé zaʻĕ′qtiaⁿ′-biamá. Gaⁿ′ núǰiñga aká gá-biamá: ꭓaⁿhá,
to | sat | they say | crying | made a very great noise | they say. | And | boy | the (sub.) | said as follows, they say: | Grandmother,

eáta xagaí ă, á-biamá. Aⁿ′haⁿ, Wakan′dagi ꭰaꭰé¢aⁿba édegaⁿ níkagahi
why | they cry | ? | said he, they say. | Yes, | Water-monster | seven heads | but | chief

ijañ′ge ɸasni$^{n'}$ ‘iɸaí ega$^{n'}$, níkagahi ijañ′ge ɸasni$^{n'}$-bájï ɣï, ta$^{n'}$wañgɸa^{n}
his daughter — to swallow her — spoke of having — chief — his daughter — swallow her — not — if — tribe

bɸúgaqti ɸasni$^{n'}$ ‘iɸaí ega$^{n'}$ ĕ′di aɸi$^{n'}$ aɸé tá ama hĕ′, áda^{n} xagaí hĕ,
all — to swallow — spoke of having — there — having her — go — they will — . — therefore — they cry — .

3 á-biamá Kï, ɣa^{n}há, eáta^{n} Wakan′dagi ɖaɖéɸa^{n}ba t‘éɸa-bájï ă, á-biamá
said she, they say — And, — Grandmother — why — Water-monster — seven heads — they do not kill him — ? — said, they say

núјiñga aká. Hi^{n}+! ʇúcpaɸa^{n}+! égiɸa$^{n'}$ji-ă hĕ. Qubaí éga^{n} égiɸa^{n}i ɣï
boy — the (sub.). — Oh! — my grandchild! — do not say it to (any one) — . — He is sacred — as — (one) says it to (another) — if

wébaha^{n}-hna^{n}í hĕ, á-biamá. Kï, Wébaha^{n} ctécte ca$^{n'}$ ɣa^{n}há, t’éɸai ɣï
he knows — invariably — . — said she, they say. — And, — He knows — no matter if — yet — grandmother — they kill him — if

6 úda^{n} hă, á-biamá Égiɸe wanáce amá níkagahi ijañ′ge ɸiñké aɸi$^{n'}$ aɸá-
good — . — said, they say. he — At length — soldier — the (pl. sub.) — chief — his daughter — the (ob.) — having her — went

biamá Wakan′dagi ɖaɖéɸa^{n}ba ɸiñkĕ′ʇa. Kï núјiñga aká ĕ′di aɸá-biamá.
they say — Water-monster — seven heads — to the (ob.). — And — boy — the (sub.) — there — went, they say.

Ĕduíha-bájï, gacíbaʇa ma^{n}ɸi$^{n'}$-biamá Kañ′ge aɸi$^{n'}$ ahí-bi ɣï wa‘ú ɸiñké
He did not join them, — at a place out-side of — walked — they say. — Near — having her — they reached, they say — when — woman — the (ob.)

9 ĕ′di ɸékiɸá-biamá wanáce amá, hebádi na^{n}cta$^{n'}$-bi ega$^{n'}$. Kï núјiñga
there — sent her — they say — soldier — the (pl. sub.) — on the way — stopped — they say — having. — And — boy

aká, Waha$^{n'}$ɸicige aká, éta^{n}ɸi^{n} ni ɣa$^{n'}$ha kĕ′ʇa ahí-biamá; Wakan′-
the (sub.), — Orphan — the (sub.) — he first — water — border — to the — arrived, they say; — Water-

dagi ɖaɖéɸa^{n}ba ĕ′di éta^{n}ɸi^{n} ahí-biamá núјiñga aká. Égiɸe wa‘ú aká
monster — seven heads — there — he first — arrived, they say — boy — the (sub.). — At length — woman — the (sub.)

12 ĕdi ahí-biamá núјiñga tan′di. Núјiñga aká wáɸaha úda^{n}qti ɸiɣáxa-
there — arrived, they say — boy — by the (std.). — Boy — the (sub.) — clothing — very good — made for himself

bi ega$^{n'}$, ma$^{n'}$ze-weti^{n} ctï aɸi$^{n'}$ akáma. Kï wa‘ú ta^{n} ukía-bi ega$^{n'}$, Áwadi
they say — having — sword — too — had — they say. — And — woman — the (std. ob.) — talked to her — they having, say — On what business

ɸatí ă, á-biamá núјiñga aká. Hi^{n}+! nă! ɸaná‘a^{n}jï áqta^{n} áda^{n}, á-biamá
you have come — ? — said, they say — boy — the (sub.). — Oh! — why! — you have not heard — how possible — ? — said, they say

15 wa‘ú aká. A$^{n'}$ha^{n}, aná‘a^{n}-májï, á-biamá núјiñga aká. Wakándagi ɖaɖé-
woman — the (sub.). — Yes — I have not heard it — said, they say — boy — the (sub.). — Water-monster — seven

ɸa^{n}ba aká a$^{n'}$ɸasni^{n} ‘iɸaí ega$^{n'}$ atíi hĕ. A$^{n'}$ɸasni^{n}-bájï ɣï ca$^{n'}$qti ta$^{n'}$wañgɸa^{n}
heads — the (sub.) — to swallow me — spoke of — having come — I have — . — He does not swallow me — if — then, alas! (?) — tribe

bɸúgaqti ɸasni$^{n'}$ ‘iɸaí ega$^{n'}$ atíi hĕ, á-biamá. Kï núјiñga aká, Mañgɸiñ′-
all of — to swallow — he spoke of — having come — I have — . — said she, they say. — And — boy — the (sub.), — Be-

18 gă, á-biamá Kï wa‘ú aká, Hi^{n}+! ɸagɸé etéde, ɸí níaci^{n}ga uɸúɸika^{n}-
gone, — said he, they say. — And — woman — the (sub.), — Oh! — you should have gone, — you — man — you dressed

píqti ɸáta^{n}cé. Égiɸe Wakan′dagi ɖaɖéɸa^{n}ba aká t’éɸiɸe taí, á-biamá.
very well — you who stand. — Beware — Water-monster — seven heads — the (sub.) — kill you — lest — said she, they say.

Añ′kajï, ɸí mañgɸiñ′-gă, á-biamá núјiñga aká. Ga$^{n'}$ wa‘ú aká agɸá-
Not so, — you — begone — said, they say — boy — the (sub.). — And — woman — the (sub.) — went homeward

biamá. Wa'ú ći^{n} gćé ʞĭ núǰiñga aká ni ʞa$^{n\prime}$ha kĕ'di a-ínaji$^{n\prime}$-biamá.
they say. Woman the (mv. ob.) went home-ward when boy the (sub.) water border by the came and stood they say.

Ma$^{n\prime}$ze-ćáqa^{n}-á, đáhi híđĕqti ćan'di ĕdedí ćáta^{n}cé te hă. Ni-úha-
Ma^{n}ze-ćaqa^{n} O! neck lowest part by the there you who stand will . Ni-uha-

ma$^{n\prime}$ći^{n}-á, sin'de híđĕqti ćan'di ĕdedí ćáta^{n}cé te hă, á-biamá. Cínuda^{n} 3
ma^{n}ći^{n} O! tail right at the root by the there you who stand will . said, they say. Dog

aká akíwa ní ća^{n} ma^{n}táha áiáća-biamá. Ĕgiće Wakan'dagi đađéća^{n}ba
the (sub.) both water the (ob.) underneath had gone, they say. At length Water-monster seven heads

aká đá ća^{n} wi$^{n\prime}$ ćawáćioná-biamá cínuda^{n} aká. Gañ'ki núǰiñga aká
the (sub.) head the (ob.) one made appear by biting they say dog the (sub.). And boy the (sub.)

ma$^{n\prime}$ze-weti^{n} ćizá-bi ega$^{n\prime}$ đá ća^{n} gasá-biamá Wakan'dagi đađéća^{n}ba. 6
sword took they say having head the (ob.) cut off they say Water-monster seven heads.

Gañ'ki, Kĕ', cañ'gaxaí-gă, á-biamá. Ga$^{n\prime}$ núǰiñga akă Wakan'dagi
And, Come do enough (= cease) he said, they say. And boy the (sub.) Water-monster

đađéća^{n}ba đá ća^{n} ćéze ćizá-biamá. Gañ'ki đá ća^{n} ni ʞa$^{n\prime}$ha kĕ'di
seven heads head the (ob.) tongue took they say. And head the (ob.) water border by the

a$^{n\prime}$ća-biamá, ga$^{n\prime}$ ʇećéze ća^{n} aći$^{n\prime}$ aćá-biamá núǰiñga aká. 9
threw away they say and tongue the (ob.) having went they say boy the (sub.).

Ĺíi ća^{n} kañ'ge akí-bi, Mactiñ'ge únai-gă, á-biamá, cínuda^{n} ćañká.
Lodges (the circle) near reached home, they say, Rabbit hunt ye for them said he, they say, dog the (pl. ob.).

Mactiñ'ge ućéwi^{n}waća-bi ega$^{n\prime}$ wa'i$^{n\prime}$-biamá Waha$^{n\prime}$ćicige aká. Wá'ujiñga
Rabbit collected them, they say having carried them they say Orphan the (sub.). Old woman

ćiñkĕ'di wa'i$^{n\prime}$ akí-biamá, mactiñ'ge ćañká. ʞa^{n}há, mactiñ'ge céćañká 12
by the (ob.) carrying them he reached home, they say, rabbit the (pl. ob.). Grandmother, rabbit those

wa'i$^{n\prime}$ agći, á-biamá. Hi^{n}+! ʇúcpaca^{n}+! mactiñ'ge iñgí'i^{n} gći-ena+, á-biamá
carrying them I have come home said, they say. Oh! my grandchild! rabbit carrying for me has come home ! said, they say

wá'ujiñga aká. Kĭ mactiñ'ge wáćizá-biamá. ʞa^{n}há, gáća^{n} i^{n}ćiñ'gćañ-gă,
old woman the (sub.). And rabbit took them they say. Grandmother, that (ev. ob.) put on something for me,

á-bi ega ' ćéze ća^{n} wá'ujiñga ćizá-bi ega$^{n\prime}$ nan'de ića$^{n\prime}$ća-biamá. Cínuda^{n} 15
he said, they say. having tongue the (ob.) old woman took, they say having side of lodge put it they say. Dog

ćañká, ʞa^{n}há, é pahañ'ga akíćaha mactiñ'ge wi$^{n\prime}$ wa'i-gă hă, á-biamá·
the (pl. ob.), grandmother, that before both (apiece) rabbit one give to them . said he, they say.

Ucté ćañká ćićúa hă, á-biamá. Gañ'ki ha$^{n\prime}$ega^{n}tce ʞĭ xagé za'ĕ'qtia^{n}-
Remainder the (pl. ob.) your own . said he, they say. And morning when crying made a very great noise

biamá ta$^{n\prime}$wañgća^{n}-mádi. Ga$^{n\prime}$, ʞa^{n}há, eáta^{n}, á-biamá núǰiñga aká. Hi^{n}+! 18
they say those in the tribe. And, Grandmother, wherefore, said, they say boy the (sub.). Oh!

ʇúcpaća^{n}, edé ćiñké eha^{n}+. Mi$^{n\prime}$ǰiñga níkagahi ijañ'ge ćiñké qáća
my grandchild, what is he saying ! (*fem.*) Girl chief his daughter the (one who) back again

akí amégа^{n} cĭ ĕ'di aći$^{n\prime}$ aćé ga$^{n\prime}$ćai éga^{n} xagaí hĕ, á-biamá. ʞa^{n}há, Wa-
she reached home, as and there having her to go they wish as they cry . said she, they say. Grandmother. Water-

kan′dagi daɖéɸa^{n}ba t′éɸě taí. Eáta^{n} t′éɸa-bájĭ ă, á-biamá núǰiñga aká.
monster seven heads let them kill him. Why they do not kill him ! said, they say boy the (sub.).

Júcpaɸa^{n}+! qubé hégabajĭ, na$^{n'}$pai hĕ. Bɸúga níkaci^{n}ga na$^{n'}$pai hĕ,
O grandchild! sacred very, they fear him . All people they fear him .

3 á-biamá. Cĭ núǰiñga aká ĕ′di aɸá-biamá Ní kĕ éta^{n}ɸi^{n} a-ínaji$^{n'}$-biamá.
said she, they say. Again boy the (sub.) there went they say. Water the (lg. ob.) he first came and stood they say.

Ga$^{n'}$ wanáce amá cĭ wa′ú ɸiñké ĕ′di aɸi$^{n'}$ aɸá-biamá. Kañ′ge aɸi$^{n'}$ ahí-bi
And soldiers the (pl. sub.) again woman the (ob.) there her went they say. Near having her arrived, they say

ɤĭ ĕ′di ɸékiɸá-biamá. Kĭ wanáce agɸá-biamá. Ga$^{n'}$ wa′ú amá ĕ′di aɸá-
when there sent her they say. And soldier went homeward, they say. As woman the (mv. sub.) there went

6 biamá ní ɸan′dĭ. Kĭ égiɸe núǰiñga aká ĕdedí akáma cĭ, ni ɤa$^{n'}$ha kĕ′di.
they say water by the (ob.). And at length boy the (sub.) there he was, they say again, water border by the (ob.).

Núǰiñga aká, Eáta^{n} cí ă, á-biamá wa′ú ta^{n} é waká-bi ega$^{n'}$. Hi^{n}+! nă!
Boy the (sub.), Why you come ! said, they say woman the (std. ob.) that he meant, they say having. Oh! psha!

ɸagɸé etéde, ɸí níaci^{n}ga uɸúɸika^{n}píqti ɸáta^{n}cé. Égiɸe Wakan′dagi daɖé-
you should have gone homeward you man you are dressed well very you who stand. Beware Water-monster seven

9 ɸa^{n}ba aká t′éɸiɸe taí, á-biamá. Añ′kajĭ, ɸí mañgɸiñ′-gă, á-biamá núǰiñga
heads the (sub.) he will kill you, said she, they say. Not so, you begone, said, they say boy

aká. Kĭ wa′ú aká agɸá-biamá. Ga$^{n'}$ cĭ ní kĕ′di ahí-biamá núǰiñga aká
the (sub.). And woman the (sub.) went homeward, they say. And again water by the arrived, they say boy the (sub.).

Cínuda^{n} ɸañká úwagíkiá-biamá. Ni-úha-ma$^{n'}$ɸi^{n}-á! daɖhi híděqti ɸan′dĭ
Dog the (pl. ob.) he talked with them, his own they say. Ni-uha-ma^{n}ɸi^{n} O! neck the very bottom by the

12 ĕdedí ɸáta^{n}cé te hă′, Ma$^{n'}$ze-ɸáqa^{n}-á! sĭn′de híděqti ɸan′dĭ ĕdedí ɸáta^{n}cé te
there you will stand . Ma^{n}ze-ɸaqa^{n} O! tail the very root by the there you will stand

hă′, á-biamá. Ga$^{n'}$ cínuda^{n} aká ní kĕ égiha áiáɸa-biamá. Égiha áiáɸa-
said, they say. And dog the (sub.) water the (ob.) headlong had gone, they say. Headlong had gone

biamá ɤĭ égiɸe Wakan′dagi daɖéɸa^{n}ba ɖá na$^{n'}$ba ɸawáɸiɔná-biamá.
they say when at length Water-monster seven heads head two they made appear by biting they say.

15 Núǰiñga ɖá ɸa^{n} akíwa gasá-biamá. ɸéze ɸa^{n} wáɸizá-bi ega$^{n'}$ ɖá ɸa^{n} ni
Boy head the (ob.) both cut off, they say. Tongue the (ob.) took them, they say having head the (ob.) water

ɤa$^{n'}$ha kĕ′di a$^{n'}$ɸa-bi ega$^{n'}$ agɸá-biamá. Ga$^{n'}$ ɣí tĕ kañ′ge akí-bi cĭ
border by the threw away, they say having went homeward, they say. And lodge the (ob.) near reached home, they say again

mactiñ′ge úna-biamá. ɤa^{n}há, céɸañká mactiñ′ge wáɸizá-gă, á-biamá.
rabbit he hunted them, they say. Grandmother, those rabbit take them, said, they say.

18 Kĭ wa′ujiñ′ga cí mactiñ′ge wáɸizá-biamá ɤa^{n}há, ɸéze ɸa^{n} i^{n}ɸiñ′gɸañ-gă,
And old woman again rabbit took them they say. Grandmother tongue the (ob.) put on something for me,

á-biamá. Cĭ ja$^{n'}$-biamá. Ha$^{n'}$ amá. Cĭ ha$^{n'}$ega$^{n'}$tce xagé za′ĕ′qtia$^{n'}$-
he said, they say. Again slept they say. Night they say. Again morning crying made a very great noise

biamá ɣaⁿhá, cátaⁿ xagaí ă gáama, á-biamá. Cpaᶜaⁿ+, níkagahi ijañ′ge
they say. Grand-mother, why they cry ? those, said, they say. O grandchild, chief his daughter

ᶜiñké qáᶜa kí amégaⁿ gíkaⁿ égaⁿ xagaí hĕ, á-biamá Cĭ ĕ′di aᶜiⁿ′ aᶜá-
the (ob.) back again she came home, as to condole with her as they cry . said she, they say. Again there having her went

biamá níkagahi ijañ′ge ᶜiñké wanáce amá. Cĭ núјiñga étaⁿᶜiⁿ ni ɣaⁿ′ha 3
they say chief his daughter the (ob.) soldier the (pl. sub.). Again boy he first water border

kĕ′di ahí-biamá. Wáᶜahaⁿᶜ udaⁿ′qti ɣiɣáxa-biamá. Cĭ wa‘ú aká ĕ′di
by the arrived, they say. Clothing very good he made for himself they say. Again woman the (sub.) there

ahí-biamá. Núјiñga ta ⁿ é waká-bi egaⁿ′, Cíäјĭ eté ɣĭ, á-biamá wa‘ú aká.
arrived, they say. Boy the (std. ob.) that she meant, they say having, You ought come not to said, they say woman the (sub.).

Égiᶜe Wakan′dagi ɗaɗéᶜaⁿba aká t′éᶜiᶜe taí hĕ, á-biamá. Kĭ núјiñga aká, 6
Beware, Water-monster seven heads the (sub.) he kill you lest . said she, they say. And boy the (sub.),

Añkajĭ hă, ᶜí mañgᶜiñ′-gă, á-biamá. Hau, wa‘ú aká agᶜá-biamá. Agᶜáⁿᶜbi
Not so . , you begone, said he, they say. Well, woman the (sub.) went homeward, they s ay. Went homeward, they say

ɣĭ núјiñga aká, Maⁿ′ze-ᶜáqaⁿ-á! ɗáhi híděqti ᶜan′di ĕdedí ᶜátaⁿcé te hă.
when boy the (sub.), Maᵃze-ᶜaqaᵃ O! neck the very bottom by the there you will stand .

Ni-úha-maⁿ′ᶜiⁿ-á! sĭn′de híděqti ᶜan′di ĕdedí ᶜátaⁿcé te hă, á-biamá. 9
Ni-uha-maᵃᶜiᵃ O! tail very root of by the there you will stand . said, they say.

Cínudaⁿ aká akíwa ní ᶜaⁿ maⁿtáha áiáᶜa-biamá. Égiᶜe Wakan′dagi ɗaɗé-
Dog the (sub.) both water the (ob.) beneath had gone they say. At length Water-monster seven

ᶜaⁿba ɗá ᶜábᶜiⁿ ᶜaᶜᶜaⁿbá-biamá cínudaⁿ aká. Gaⁿ′ núјiñga aká ɗá tĕ
heads head three made emerge by biting they say dog the (sub.). And boy the (sub.) head the

gasá-biamá ᶜábᶜiⁿ. Gaⁿ′ ᶜéze tĕ ᶜizá-bi egaⁿ′ ɗá tĕ aⁿ′ᶜa-bi egaⁿ′ 12
cut off they say three. And tongue the took, they say having head the (ob.) threw away, they say having

agᶜá-biamá. (Miⁿ′jiñga ɻíi ᶜaⁿɻá kí-hmaⁿ ᶜan′di ugᶜá gaⁿ′ᶜa ctĕwaⁿ′ ᶜi‘á-
went homeward, they say. (Girl lodges to the reached home, each time when to confess wished notwithstanding failed

ɔnaⁿ′ amá.) Gaⁿ′ agᶜá-bi ɣĭ mactiñ′ge cĭ úna-biamá. Mactiñ′ge áhigi
invariably they say.) And went homeward, they say when rabbit again them hunted, they say. Rabbit many

úna-bi egaⁿ′ waᶜiⁿ′ akí-biamá. Wá‘ujiñga ᶜiñkĕdi akí-bi egaⁿ′ ᶜéze 15
hunted them, they say having carrying them reached home, they say. Old woman by the (ob.) reached home, they say having tongue

ᶜábᶜiⁿ cĭ ‘í-biamá. ɣaⁿhá, gátĕ itéiⁿᶜiñ′kiᶜá-gă, á-biamá. Hau! ma-
three again he gave to her, they say Grandmother, that (col. ob.) put away mine for me, said he, they say. Ho! rab-

ctiñ′ge céᶜañka wácizá-daⁿ cínudaⁿ akíwa wiⁿ wa‘í-gă hă, á-biamá. Hau,
bit those take them and dog both one give to them . said he, they say. Well,

jaⁿ′-biamá cĭ. 18
slept, they say again.

Cĭ haⁿ′egaⁿtce ɣĭ cĭ níaciⁿga-ma xagé za‘ĕ′qtiaⁿ′-biamá taⁿ′wañgᶜaⁿ-
Again morning when again people the crying made a very great noise they say among those in

mádi. ɣaⁿhá, gáamá cátaⁿ xagaí ă, á-biamá. ɻúcpaᶜaⁿ+! níkagahi ijañ′ge
the tribe. Grand-mother those why they cry ? said he, they say. O grandchild! chief his daughter

ȼiñké cĭ qáȼa kí amégaⁿ ĕ′di aȼiⁿ′ aȼé gaⁿ′ȼai égaⁿ xagé améȼe, á-biamá.
the (ob.) again back again she reached home as there having her to go they wish as they are crying indeed said she, they say.

ꓘaⁿhá, Wakan′dagi ᗡadéȼaⁿba t′éȼĕ taí. Eátaⁿ t′éȼa-bájĭ ă, á-biamá
Grandmother Water-monster seven heads let them kill him. Why they do not kill him ? said, they say

3 núјiñga aká. Íȼaⁿbaⁿ′ égiȼaⁿjĭ-ă hĕ. Égiȼaⁿ ꓘĭ t′éȼiȼe taí, á-biamá wá′ujiñga
boy the (sub.). A second time say it not to (any one) . It is said to (any one) if he will kill you, said, they say old woman

aká. Gaⁿ′ wanáce amá cĭ aȼiⁿ′ aȼá-biamá miⁿ′jiñga ȼiⁿ. Kĭ núјiñga amá
the (sub.). And soldier the (pl. sub.) again having her went they say girl the (mv. ob.) And boy the (mv. sub.)

ĕ′di aȼá-bi egaⁿ′ cĭ étaⁿȼiⁿ ahí-biamá ni ꓘaⁿ′ha kĕ′di. Kĭ miⁿ′jiñga amá
there went, they say having again he first arrived, they say water border at the. And girl the (mv. sub.)

6 ĕ′di ahí-biamá. Cĭ núјiñga aká, Mañgȼiñ′-gă. Eátaⁿ cí éiⁿte, á-biamá.
there arrived, they say. Again boy the (sub.) Begone. Why do you come ? said they say. he

Wa′ú amá agȼá-biamá cĭ. Ni-úha-maⁿ′ȼiⁿ-á, ᗡáhi híděqti ȼan′di ȼanáјiⁿ te
Woman the (mv. sub.) went homeward, they say again. Ni-uha-maⁿȼiⁿ O! neck the very bottom by the you stand will

hă. Maⁿ′ze-ȼáqaⁿ-á, sĭn′de híděqti ȼan′di ȼanáјiⁿ te hă, á-biamá. Cínudaⁿ
. Maⁿze-ȼaqaⁿ O! tail the very root by the you stand will . said, they say. Dog

9 akíwa ní kĕ ĕ′di égihe áiáȼa-biamá. Uqȼĕ′qtci ᗡá wiⁿáqtci ȼaéȼaⁿbá-
both water the (ob.) there headlong had gone, they say. Very soon head one made emerge by biting

biamá. Gaⁿ′ núјiñga aká ᗡá ȼaⁿ gasá-biamá. Ȼéȼeȼaⁿ ȼizá-biamá ᗡá
they say. And boy the (sub.) head the (ob.) cut off they say. Tongue the (ob.) took it they say. Head

tĕ égazéȼe ni ꓘaⁿ′ha kĕdi itéȼa-biamá. Gaⁿ′ núјiñga amá agȼá-bi ꓘĭ
the (col. ob.) in a row water border by the put them, they say. And boy the (mv. sub.) went homeward, they say when

12 égiȼe wáqe-sábĕ ni ꓘaⁿ′ha kĕ uhá maⁿȼiⁿ′-biamá. ᗡá tĕ íȼa-biamá
it happened black man water border the (ob.) following walked they say. Head the (col. ob.) found, they say

wáqe-sábĕ aká. ‘Iⁿ′ agȼá-biamá wáqe-sábĕ aká Wakan′dagi ᗡadéȼaⁿba
black man the (sub.). Carrying went homeward, they say black man the (sub.). Water-monster seven heads

aká t′éaȼĕ hă, á-biamá. Gaⁿ′, Huhú! wáqe-sábĕ ȼéamá Wakan′dagi ᗡadéȼaⁿba
the one who I killed him . said, they say. And, Really! black man this Water-monster seven heads

15 ᗡá tĕ ‘íⁿ agȼí, á-biamá. Níkagahi ꓘíi tĕ′ꓘa ‘íⁿ mañgȼiñ′-gă, á-biamá.
head the (col. ob.) carrying has come home said they, they say. Chief lodge to the carrying begone said they, they say.

Ĕ′ꓘa ‘íⁿ ahí-biamá. Gaⁿ, ᗡá tĕ águdi hníze ă, á-biamá níkagahi aká Kĭ,
Thither carrying he arrived, they say. And, Head the (col. ob.) where you took them ? said, they say chief the (sub.). And,

Wakan′dagi ᗡadéȼaⁿba aké édegaⁿ t′éaȼĕ, á-biamá wáqe-sábĕ aká. Gaⁿ′,
Water-monster seven heads the one who but I killed him said, they say black man the (sub.). And,

18 Hau! ȼí t′éȼaȼĕ ꓘĭ′jĭ ciñ′gajiñga wiwíꓘa ȼagȼăⁿ′ taté, á-biamá níkagahi aká.
Ho! you you killed him if child my own you marry her shall said, they say chief the (sub.).

Gaⁿ′ úhaⁿ-biamá, waȼáte gaxá-biamá. Níkaciⁿga bȼúgaqti miñ′gȼăⁿ tégaⁿ
And cooked, they say, food made they say. People all to marry in order that

wᵭku-biamá. Ciñ′gajiñ′ga wiwíɬa wáqe-sábĕ gᵭăⁿ′ te ecaí ϰĭ gᵭăⁿ′ taté hă.
invited them they say. Child my own black man he marry her may ye say if he marry her shall .

Kĭ níkaciⁿga amá gá-biamá: Aⁿ′haⁿ, taⁿ′wañgᵭaⁿ bᵭúga níawaᵭaí hă, ádaⁿ
And people the (pl. sub.) said as follows, they say: Yes, tribe all he saved us . therefore

gᵭăⁿ te ecaí ϰĭ gᵭăⁿ te hă, á-biamá. 3
he marry her may ye say if he marry her may . said they, they say.

Kĭ núǰiñga aká íbahaⁿ gᵭiⁿ′-biamá, wáqe-sábĕ wa‘ú ᵭiñké gᵭăⁿ′ taté;
And boy the (sub.) knowing it sat they say, black man woman the (ob.) marry her shall

gíᵭa-báǰĭ gᵭiⁿ′-biamá. Gá-biamá núǰiñga aká: Maⁿ′ze-ᵭáqaⁿ-á, ĕ′di
glad not sat they say. Said as follows, they say boy the (sub.): Maⁿze-ᵭaqaⁿ O! there

maⁿᵭiñ′-gă hă. Miñ′gᵭăⁿ tégaⁿ úhaⁿi tĕ ús‘u wiⁿ′ ᵭahé gí-gă, á-biamá. 6
walk thou . He marry her in order that cooked the (ob.) slice one carrying in the mouth come back, he said, they say.

Cínudaⁿ amá ĕ′di aᵭá-biamá. Cínudaⁿ éᵭaⁿbe hí ϰĭ níaciⁿga amá, Cínudaⁿ
Dog the (mv. sub.) there went they say. Dog in sight ar- rived when people the (pl. sub.), Dog

údaⁿ-ínahiⁿ tí áhaⁿ, á-biamá. Cínudaⁿ aká wáᵭate ᵭan′di aᵭá-bi egaⁿ′ ús‘u
good truly has come ! said they, they say. Dog the (sub.) table by the went, they say having slice

wiⁿ′ ᵭahé agᵭá-biamá. Hu-hú ! cínudaⁿ ᵭiⁿ píäǰĭ hégaǰĭ gáxai. ᵭiqái-gă, 9
one carrying in the mouth he went homeward, they say. Really ! dog the (mv. one.) bad very he has done. Pursue ye him

á-biamá níaciⁿga amá. Kĭ wá‘ujiñga ɬíi tĕ′di ᵭahé akí-biamá. Cínudaⁿ
said, they say people the (pl. sub.). And old woman lodge by the carrying in his mouth he reached home, they say. Dog

ᵭiñké níaciⁿga eɬá ᵭiñké edábe ahniⁿ′ ckí te, á-biamá níkagahi aká.
the (ob.) man his the (ob.) also you have him you come back will, said, they say chief the (sub.).

Wanáce-ma gáxe wágají-biamá Kĭ wanáce amá wá‘ujinga ɬíi tĕ′ɬa ahí-bi 12
The soldiers to do it commanded them they say. And soldier the (pl. sub.) old woman lodge at the arrived, they say

ϰĭ égiᵭe níaciⁿga cínudaⁿ eɬá aká níaciⁿga uᵭúkaⁿpíqti wáᵭaha údaⁿqti
when behold man dog his the (sub.) man dressed very well clothing very good

akáma. Kĭ wanáce ĕ′di ahí-bi ϰĭ níaciⁿga ᵭiñké ábagᵭá-biamá. Kĭ,
was, they say. And soldier there arrived, they say when man the (st. ob.) drew back from him through shame they say. And,

Awádi catí éiⁿte, á-biamá núǰiñga aká. Aⁿ′haⁿ, cínudaⁿ miñ′gᵭăⁿ tégaⁿ 15
For what have you come ! said, they say boy the (sub.). Yes dog wedding for the

úhaⁿi tĕ waᵭáte ᵭahé gí tĕ daⁿ′be tíawakiᵭaí, á-biamá. Níaciⁿga eɬá
cooked the food in his mouth coming back as to see him he caused us to come said they, they say. Man his

ᵭiñké edábe júañgᵭe añgágᵭe tá-bi aí hă, á-biamá. Ké, mañgᵭiⁿ′i-gā.
the one who also we with him we go home- ward shall he said . said they, they say. Come, begone ye.

Cubᵭé tá miñkĕ′ce, á-biamá núǰiñga aká. Gaⁿ′ núǰiñga aká wáᵭaha údaⁿqti 18
I go to you will I who must said, they say boy the (sub.). And boy the (sub.) clothing very good

ϰiϰáxa-bi egaⁿ′ ᵭéze tĕ aᵭiⁿ′-bi egaⁿ′ ĕ′di aᵭá-biamá. Kí wáqe-sábĕ aká
made for himself, they say having tongue the (col. ob.) had them, having there went they say. And black man the (sub.)

ceta$^{n'}$ ꞇí tĕ′di ahí-bají-bitéamá, ꞇí wédajĭ g¢i$^{n'}$ tĕ Égi¢e ĕ′di ahí-biamá
so far lodge by the had not reached it, they say lodge elsewhere he sat. At length there arrived, they say

núj̃iñga aká, ꞇe¢éze a¢i$^{n'}$-bi ega$^{n'}$. Ẹ́dáda^{n} wíb¢ipii-máj̃ĭ ega$^{n'}$ wanáce
boy the (sub.) tongue had them, they say having. What I did wrong to you because soldier

3 añ′gihíwa¢aki¢aí ă, á-biamá. Wakan′dagi wi$^{n'}$ ta$^{n'}$wañg¢a^{n} ¢a^{n} ca$^{n'}$qti ¢í¢asni^{n}
you made them come for me ? said he, they say. Water-monster one tribe the everything in spite of you to devour

tá akédega^{n} t′éwiki¢aí hă. Eáta^{n} wanáce a$^{n'}$¢izewa¢ákiki¢aí ă, á-biamá.
will he was the one, but I killed him for you. . Why soldier you caused them to take me ? said he, they say.

Ga$^{n'}$ gátĕ Wakan′dagi ḍaḍé¢a^{n}ba ¢éze tĕ, á-bi ega$^{n'}$ níkagahi ¢iñké ′í-biamá.
And that (col.) Water-monster seven heads tongue the (col. ob.) said, they say having chief the (ob.) gave to him, they say.

6 Ga$^{n'}$, É ¢iñké Wakan′dagi ḍaḍé¢a^{n}ba t′é¢ĕ ¢iñké, wiꞇan′de éĕ hă, á-biamá
And, That he who Water-monster seven heads killed him he who my daughter's husband it is he . said, they say

níkagahi aká. Mi$^{n'}$jiñga gañ′ki júg¢e g¢iñ′ki¢á-biamá wáqe-sábĕ igáq¢a^{n}.
chief the (sub.). Girl and with her made him sit they say black man his wife.

A$^{n'}$ha^{n}, dádihá, éĕ hĕ, á-biamá, nú é waká-bi ega$^{n'}$. Gañ′ki níkagahi
Yes, O father, it is he . said she, they say man him she meant, they say having. And chief

9 aká, Wáqe-sábĕ ¢iñké a¢i$^{n'}$ gíi-gă, á-biamá Kĭ wanáce agía¢á-biamá
the (sub.), Black man the (ob.) having him be ye returning said, they say. And soldier went for him, they say.

A¢i$^{n'}$ akí-biamá wáqe-sábĕ ta^{n}. Ga$^{n'}$ u¢úciaꞇa i¢a$^{n'}$¢a najiñ′ki¢á-bi ega$^{n'}$
Having him reached home, they say black man the (std. ob.). And in the middle putting him made him stand, they say having

wawé¢maxá-biamá Kĭ, Áwatégija^{n} ꭓĭ Wakan′dagi ḍaḍé¢a^{n}ba kĕ t′é¢a¢ĕ ă,
questioned him they say. And How you did when Water-monster seven heads the (past ob.) you killed him ?

12 á-biamá. Ga$^{n'}$, Ẽ′di pí ega$^{n'}$ áakíb¢e ega$^{n'}$ t′éa¢ĕ, á-biamá. Kĭ, Edáda^{n}
said he, they say. And, There I reached having I attacked him having I killed him said he, they say. And, What

íꞇ′e¢ácĕ ă, á-biamá. Máhi^{n} íꞇ′eá¢ĕ, á-biamá. Égi¢e wa′ú aká nú ¢iñké
you killed him with ? said, they say. Knife I killed him with said, they say. At length woman the (sub.) man the (ob.)

júg¢e ¢é¢a^{n}be atí-biamá. Dádihá, ¢éĕ hĕ, nú ¢iñké Wakándagi ḍaḍé¢a^{n}ba
with him in sight came, they say. O father, this is he . man the one who Water-monster seven heads

15 t′é¢ĕ ¢iñké, nía^{n}¢ĕ ¢iñké ¢éĕ hĕ, á-biamá. Wáqe-sábĕ ¢iñké u¢a$^{n'}$i-gă, á-bi
killed him the one who he saved me the one who this is he . said she, they say. Black man the (ob.) hold him, said, they say

ega$^{n'}$ áci a¢i$^{n'}$ a¢á-bi ega$^{n'}$ náqude¢á-biamá.
having out having him went, they say having caused him to be burnt they say.

NOTES.

Mrs. La Flèche says that a part of this myth is of French origin; this includes "the gun, paper, powder, shot, sword, table, and the white man's food for the marriage-feast." She agrees with others in considering the rest of the myth as of Indian origin.

Mr. Sanssouci, an Omaha half-caste and ex-interpreter, says that the man put the gun and paper where he knew the Orphan would be sure to find them Yet in the myth itself it is said that the man knew not what the gun was.

116, 1. waqpaniqtci, pronounced waqpa+niqtci by the narrator.

118, 1. iwiɬaⁿbe, from igidaⁿbe; i₵a-gă, from í₵ĕ, to cause to be coming, etc.

119, 16. aki₵aha mactiñge ₵añka wiⁿ waʻi-gă hă—aki₵aha, *apart, apiece*, hence *both:* "Give *each* dog one of the rabbits, but place them *apart, each one by itself.*"

119, 18. hegajĭqti, pronounced he+gajĭqti.

119, 18; **121**, 17; **122**, 19; **123**, 19. zaʻĕqtiaⁿ-biama, pronounced za+ʻĕqtiaⁿ-biama.

120, 2; **120**, 17. b₵ugaqti, pronounced b₵u+gaqti.

120, 8. gacibaɬa maⁿ₵iⁿ-biamá. He did not walk *in their ranks* (bazaⁿ, or gazaⁿadi), but *outside of* them (gacíbe), and *to a place outside of their ranks* (gacibaɬa).

120, 12; **123**, 4; **125**, 18. udaⁿqti, pronounced u+daⁿqti.

121, 13. ɬucpa₵aⁿ+, iñgíʻiⁿ g₵i-ena+. The first time that the Orphan brought the rabbits to her lodge, it was not his home: so the old woman used iñgiʻiⁿ ti; but now she uses g₵i instead of ti, as he lives with her.

124, 1. xage ame₵ĕ, contracted from xage amá é₵ĕ.

126, 7. waɬe-sabe igaq₵aⁿ, his *promised* wife.

TRANSLATION.

A boy went traveling. The boy was very poor; he continued wandering about without a lodge, without any kindred at all. And at length he suddenly found a small writing. When he found the writing, behold, it said, "I will give you a gun." And as he went he found the gun. And then he took the gun. And the boy having taken the gun, when he looked at the small writing, he was taught what the gun did. And the boy took the gun, and put in powder and shot. And having found a prairie-chicken, the boy shot at it, knocked it down, and killed it. The people (*i. e.*, Indians) knew nothing at all about guns. And when he departed, he saw a deer. Having seen a deer he shot at it, and killed it. Then the boy thought, "Truly the gun is good!" And as he went, again he saw a deer. And having killed a deer, again the boy was very glad. Having thought, "Truly the gun is good," he was very glad. And at length he heard a person speaking. He was walking in very dense woods. He urged on his dogs suddenly. He said, "Hu! hu! hu! hu!" He made the dogs hunt game. And the boy, who was the Orphan, stood leaning against a tree, he stood hiding himself. As he feared to see the dogs, he stood holding his gun. And at length the dogs discovered the boy. And at length the man went thither and spoke to him. "Why do you have that?" He asked him about the gun, as he did not know what the gun was. And the boy said as follows, "When I see any animal, I kill it with it, and I always eat it, therefore I keep it." And the man said, "Let me see. Shoot at yonder standing prairie-chicken." When the boy shot at the prairie-chicken, he killed it. "Let me see! O friend, let me see your property. Hand the gun to me." And when the boy gave it to him, he looked at it and said, "Friend, you have indeed a good thing." And he said, "Stop, friend, teach me how to use it." He taught him. And when the man shot at a prairie-chicken, he killed it. "O, friend, I wish to buy the gun from you," said the man. And the boy was unwilling. "Nevertheless, I cannot spare it," said he. And the man said, "I will give you something better." "And what can you give me?" said the boy. The dogs were two. "I will give you both of these dogs," he said. And the boy said, "What can I do with the dogs?" Said he, "You can cause them to hunt for game." "Come, now, I wish to see. Command them to

hunt." And the man called the dogs by name. "Here, Ni-uha-ma^{n}ɸi^{n}, go for a deer. Here, Ma^{n}ze-ɸaqa^{n}, go for a black bear." And Ni-uha-ma^{n}ɸi^{n} got back very soon with a deer; and Ma^{n}ze-ɸaqa^{n} soon returned with a black bear. And the boy loved the dogs, and he gave the gun to the other man. And the man gave the dogs to the boy. And the man said, "I have given you something very good. I give you a sword too." And the boy said, "I too have given you something good. Whatsoever animal I shot at with it, I killed, hence I had it." And the man said, "Teach me how to use the gun." And he taught him. He wished to know the ways of the gun. And the other said, "My friend, teach me about the dogs." Said he, "If you wish the dogs to do anything, call the dogs by name, and when you say, 'Do thus and so,' they will always do so." "And teach me about this sword too," he said. The other said, "If you get into any trouble, think of me, seize this sword, and threaten to strike with it (*i. e.*, make the motion). Even if it should be the greatest possible difficulty, still it shall be so (and not otherwise)," said he. And they parted. When they parted, the boy went away with the dogs, and the other one carried the gun away. The boy came very near a tribe that was there. When he got very near, the boy commanded them to hunt rabbits. "Ma^{n}ze-ɸaqa^{n} and Ni-uha-ma^{n}ɸi^{n}, hunt for rabbits," said he. And when the dogs hunted for rabbits, they killed a great many rabbits. And the boy carried a great many rabbits on his back. And there was an old woman who pitched her tent far apart from the village. The boy went thither. When he arrived there he said, "Take those rabbits." "Oh! my grandson has come bringing rabbits to me!" she said. "Grandmother, first give one of the rabbits to each dog; you shall eat afterward." The old woman did so. At length the people, who dwelt in a very populous village near by, made a great noise by crying. And the boy said as follows: "Grandmother, why do they cry?" "Yes, the Water-monster with seven heads has spoken of swallowing the chief's daughter, and if he does not swallow the chief's daughter, he threatens to devour the whole tribe; so they will take her thither; therefore they cry," said she. And the boy said, "Grandmother, why do they not kill the Water-monster with seven heads?" "Oh! my grandchild, do not say it to any one. As he is sacred, if it be said to any one he invariably knows it," said she. "No matter if he does know it, grandmother, if he were killed it would be well," he said. At length the soldiers went to the Water-monster with seven heads, taking the chief's daughter. And the boy went thither. He did not join them; he went another way. When the soldiers had gone near with her, they sent the woman thither, they having stopped before reaching there. And the boy, the Orphan, reached the water's edge first; the boy arrived before her at the place of the Water-monster with seven heads. At length the woman arrived at the place where the boy stood. The boy had made for himself very good clothing; and he had the sword too. And he spoke to the (standing) woman: "Why have you come?" "Oh! fie! Is it possible that you have not heard it?" said the woman. "Yes, it is true that I have not heard," said the boy. "I have come because the Water-monster with seven heads threatened to devour me. If he does not devour me, then—fearful to think of!—he threatens to devour the whole village. So I have come," said she. And the boy said, "Begone." And the woman said, "Oh! You should have gone home, you who are a very fine-looking man. Beware lest the water-monster with seven heads kill you." "No, begone thou," said the boy. And the woman went home. When the woman had gone home, the boy went and stood by the edge of the water. "O Ma^{n}ze-

ǂaqa^{n}! you are he who will stand where the bottom of his neck is. O Ni-uha-ma^{n}ǂi^{n}! you are he who will stand where the very root of his tail is," he said. Both the dogs went under the water. At length they caused one of the heads of the Water-monster with seven heads to appear. And the boy, seizing his sword, cut off the head of the Water-monster with seven heads. And he said, "Come, cease." And the boy took the tongue of the head of the seven-headed Water-monster. And he threw away the head by the edge of the water. And the boy took the tongue away. When he drew near the village, he said, "Hunt ye rabbits." Having collected the rabbits, the Orphan carried them in a pack. He carried the rabbits home in a pack to the old woman. "Grandmother, I have come home carrying those rabbits." "Oh! my grandchild has come bringing rabbits in a pack for me!" said the old woman. And she took the rabbits. "Grandmother, put that on something for me," he said. And the old woman, having taken the tongue, placed it by the side of the lodge. "Grandmother," said he, "first give the dogs one rabbit apiece; the rest are yours." And when it was morning, they made a very great noise, crying among the villagers. And the boy said, "Grandmother, what is the matter?" "Oh! what is my grandchild saying, as he sits! They are crying because the chief's daughter came home, and they wish to take her away again." "Grandmother, let them kill the Water-monster with seven heads. Why do they not kill him?" "My grandchild! he is very sacred, they fear him. All the people fear him," said she. Again the boy went thither. He went and stood by the water, in advance of the soldiers. And the soldiers took the woman away again. When they drew near they sent her thither. And the soldiers went home. And the woman went thither, to the water. And behold, the boy was there by the edge of the water. And the boy said, "Why have you come?"—meaning the woman. "Oh! psha!" said she, "you should have gone home, you who are so fine looking a person. Beware lest the Water-monster with seven heads kill you." "No, begone *thou*," said the boy. And the woman went home. And the boy went again to the water. He spoke to his dogs: "O Ni-uha-ma^{n}ǂi^{n}! you are he who will stand by the very bottom of the neck. O Ma^{n}ze-ǂaqa^{n}! you are he who will stand there by the very root of the tail." And the dogs went headlong into the water. When they had gone headlong into the water, it happened that they caused two of the heads of the seven-headed Water-monster to appear. And the boy cut off both heads. Having taken the tongues, he threw away the heads on the bank, and went home. And when he drew near the lodge, he hunted rabbits again. "Grandmother," said he, "take those rabbits." And the old woman took the rabbits. "Grandmother, put the tongues on something for me." And he slept again. It was night. In the morning they cried again, making a very great noise. "Grandmother, why do those cry?" said he. "My grandchild, the chief's daughter having come home, they cry to condole with her." Again the soldiers took the chief's daughter away. And the boy reached the edge of the water first. He had made very excellent clothing for himself. The woman went thither again. Referring to the boy, the woman said, "You ought not to come. Beware lest the Water-monster with seven heads kill you." And the boy said, "No, begone *thou*." Well, the woman went home. When she had gone home, the boy said, "O Ma^{n}ze-ǂaqa^{n}! you are he who will stand where the bottom of his neck is. O Ni-uha-ma^{n}ǂi^{n}! you are he who will stand where the very root of his tail is." And both dogs went beneath the water. And the dogs bit the seven-headed Water-monster, causing three of his

heads to appear. And the boy cut off the three heads. And having taken the tongues, he threw away the heads, and went home. Though the girl wished to tell about herself every time that she reached home, she always failed. And having gone homeward, the boy hunted rabbits. Having hunted a great many rabbits, he carried them home in a pack. Having come back to the old woman, he gave her the three tongues. "Grandmother, put those away for me. Ho! take those rabbits and give the dogs one apiece," said he. Well, they slept. In the morning again did the people make a very great noise by crying. "Grandmother," said he, "why are those crying?" Said she, "My grandchild, the chief's daughter having come home again, they wish to take her thither; therefore they are crying." "Grandmother, they ought to kill the Water-monster with seven heads. Why do they not kill him?" said the boy. "Do not say that again to any one. If it be said to any one, he will kill you," said the old woman. And the soldiers took the girl away again. And the boy having gone thither, was again the first to reach the edge of the water. And the girl came thither. And the boy said, "Begone. Why have you come?" The woman went home. And he said "O Ni uha-ma^{n}¢i^{n}! you will stand by the very bottom of his neck. O Ma^{n}ze-¢aqa^{n}! you will stand by the very root of his tail." And both dogs went down into the water. Very soon they bit the remaining head, causing it to emerge from the water. And the boy cut off the head. He took the tongue. He placed all the heads in a row on the bank of the stream. And when the boy went homeward, it came to pass that a black man walked along the bank of the stream. The black man found the heads. The black man carried the heads away. The black man said, "I have killed the Water-monster with seven heads." And they said, "Really! This black man has come home carrying in a pack the heads of the seven-headed Water-monster. Begone with them to the chief's tent." He carried them thither. And the chief said, "Where did you get the heads?" And the black man said, "There was a Water-monster with seven heads, but I killed him." And the chief said, "Well, if you killed him, you shall marry my daughter." And they cooked; they prepared food. All the people were invited to the marriage-feast. And the chief said to the people, "If you say that the black man may marry my child, he shall surely marry her." And the people said as follows: "Yes, he has saved us, the whole tribe, therefore if you say that he may marry her, let him marry her." And the boy sat knowing it. He sat sorrowful, because the black man was to marry the woman. The boy said as follows: "O Ma^{n}ze-¢aqa^{n}, go thither. Bring back in your mouth a slice of the meat that is cooked for the marriage-feast." The dog went thither. When the dog came in sight the people said, "A very fine dog has come!" The dog went to the table, and went homeward, carrying a slice in his mouth. "Really! The dog has done very wrong. Pursue him," said the people. And he reached his home at the lodge of the old woman, carrying the meat in his mouth. The chief said, "Return ye with the dog and his owner too." He commanded the soldiers to do this. And when the soldiers reached the lodge of the old woman, behold, the man who was the owner of the dog was a very good-looking man, and he had on very excellent clothing. And the soldiers were ashamed before the man (*i. e.*, he was such a respectable person that they did not like to state their business). And the boy said, "For what have you come?" "Yes, we have been sent hither to see the dog which came back with a slice of meat in his mouth, taken from the marriage-feast," said they. The chief said in our presence that we were to bring home with us the dog's owner

also." "Come! begone! I am bound to go thither to you," said the boy. And the boy made the very best clothing for himself; and he went thither, taking the tongues. And the black man had not yet reached the lodge of the chief. He was in a lodge elsewhere. At length the boy arrived at the chief's lodge with the tongues. Said he, "What wrong have I done you all that you sent soldiers after me? A Water-monster was about to devour your whole tribe in spite of all that you could do; but I killed him for you. Why did you cause the soldiers to take me?" And having said, "Those are the tongues of the Water-monster with seven heads," he gave them to the chief. And the chief said, "That is he, he who killed the Water-monster with seven heads. That is my daughter's husband." He made him sit with the girl, the wife of the black man. "Yes, father, it is he," she said, referring to the man. And the chief said, "Go ye after the black man." And the soldiers went for the black man. They returned with the black man. When they made him stand in the middle, the chief questioned him, saying, "How did you kill the Water-monster with seven heads?" Said he, "I went thither and attacked him and killed him." The chief said, "With what did you kill him?" He said, "I killed him with a knife." And the woman came to the lodge with the man, and appeared. "Father, this is he, the man that killed the Water-monster with seven heads. My preserver, this is he," she said, referring to the Orphan. And the chief having said, "Take ye hold of the black man," they carried him outside and burnt him.

WAHA^{n}ǂICIGE AND THE BUFFALO-WOMAN.

Mrs. La Flèche's Version.

Waha$^{n'}$ǂicige é iha$^{n'}$ gíť'ai iǂáđi cťĭ gíť'ai tĕ iꞱañ'ge júgigǂá-biamá.
Orphan he his mother died his father too died when his sister he with his own they say.

Kĭ iꞱañ'ge aká nú wi^{n} wakídepíqtia^{n} é áǂixá-biamá. Kĭ 'ábae aǂá-bi ꓘĭ
And his sister the (sub.) man one a very good marksman that she took for a husband, they say. And hunting went, they say when

Ʇáqti wi$^{n'}$ 'i$^{n'}$ agí-biamá. Kĭ Waha$^{n'}$ǂicige, Hi^{n}tce·! Ʇañgéhă, wiꞱáha^{n} wa'i$^{n'}$ 3
deer one carrying was coming home, they say. And Orphan, Surprising! O sister my sister's husband carrying

gi ǂi$^{n'}$. Waci$^{n'}$qti bǂáte tá miñke, á-biamá. Kĭ akí-bi ꓘĭ Ʇeáza^{n}tasí ǂa^{n}
he is coming home. Very fat I eat will I who said, they say. And he got home, they say when kidneys the (ob.)

waci$^{n'}$ ubéta^{n} ǂa$^{n'}$ ǂizá-bi ega$^{n'}$ ǂiqǂúda-bi ega$^{n'}$ Ʇeđí ǂa^{n} edábe 'í-biamá.
fat wrapped around the (ob.) she took, they say having pulled it out of they say having liver the (ob.) also she gave, they say.

Cé́ǂa^{n} ǂatá-ă hĕ. Waci$^{n'}$ cka$^{n'}$hma íǂanahi$^{n'}$ ă, á-biamá iꞱañ'ge aká. Ónáte 6
That eat thou . Fat you wish you, indeed ! said, they say his sister the (sub.). You eat

ónícta^{n} ꓘĭ ú'e kĕ ákihide ma^{n}ǂi$^{n'}$-ă, á-biamá. Kĭ gañ'ki ǂatá-bi ꓘĭ ú'aꞱa
you finish when field the (ob.) to watch it go said she, they say. And then he ate, they say when to the field

aɸá-biamá, gíɸa-bajíqti aɸá-biamá. Kĭ ú'e kĕ'di ahí-bi ɴ̨ĭ nú aká jaⁿ′ wiⁿ
he went, they say very sorrowful went they say. And field at the arrived, they say when man the (sub.) tree one

átaⁿ-bi egaⁿ′, Wajiñ'ga-máčĕ ú'e kĕ ɸaté gíi-gă, á-biamá. Gañ'ki agɸá-
stood on, they say having, Ye birds field the (ob.) to eat it be ye coming said he, they say. And went homeward

3 biamá haⁿ′ ɴ̨ĭ. Cĭ haⁿ′egaⁿtce ɴ̨ĭ ɨtáhaⁿ amá ɬáqti wiⁿ′ 'iⁿ′ agí-biamá.
they say night when. Again morning when his sister's husband the (mv. sub.) deer one carrying was coming home, they say.

Hu-hú! ɬañgéha, wiɬáhaⁿ wa'iⁿ′ gi ɸiⁿ′. Waⁿ′ete waciⁿ′qti hébe bɸáte tá
Oho! O sister, my sister's husband carrying he is coming home. This once very fat a piece I eat will

miñke, á-biamá. Cĭ égaⁿ gaxá-biamá. Ubaⁿ′ ɸaⁿ ɸizá-bi egaⁿ′ ɬedí ɸaⁿ
I who said he, they say. Again so she did, they say. Fat around the kidneys the (ob.) took, they say having liver the (ob.)

6 edábe 'í-biamá. Céɸaⁿ ɸatá-ă hĕ. Waciⁿ′ ɸaⁿ ckaⁿ′hna íɸanahiⁿ′ ă, á-biama.
also she gave him, they say. That eat thou . Fat the (ob.) you wish you, indeed ! said she, they say.

Gañ'ki, U'ʻe kĕ ákihide maⁿɸiⁿ′-ă hĕ, á-biamá. Kĭ caⁿ′ égaⁿ tĕ dubaⁿ′ gaxá-
And, Field the (ob.) to watch it go . said she, they say. And in fact thus it was four times she did

biamá. Wédubaⁿ′ tĕ'di, Wákida gɸiⁿ′-ă hĕ. Ú'e kĕ aⁿdaⁿ′be tañ'gataⁿ,
they say. The fourth time when. To watch sit thou . Field the (ob.) we see we who will

9 á-biamá Kĭ Wahaⁿ′ɸicige aká jaⁿt'ĕ'qtci jaⁿ′ akáma, úkizáqtci ɴ̨ĭ. Kĭ
said she, they say. And Orphan the (sub.) sound asleep was lying they say altogether alone when. And

sabájĭqtci wa'ú u'daⁿqti wiⁿ′ ĕ'di ahí-bi ɴ̨ĭ ɸiqí-biamá Páhaⁿ-ă hĕ. Eátaⁿ
very suddenly woman very beautiful one there arrived, they say when awakened him, they say. Arise . Why

ɸajaⁿ′ ă, á-biamá. Kĭ páhaⁿ amá ɴ̨ĭ, Eátaⁿ waciⁿ′qti ɸégĕ é hébe
you sleep ! said she, they say. And he arose they say when, Why very fat these that piece

12 ɔnáte eté ɴ̨ĭ, á-biamá. Égaⁿɸaⁿ′ja, wiɬañ'ge amá eɬaí hă. Égiɸe
you ought to eat said she, they say. Nevertheless my sister the (sub.) it is hers (I am afraid) lest

aⁿɸaⁿ′husa taí, á-biamá. Kĭ, Hébe máqaⁿ-áda ɸatá-ă hĕ, á-biamá (wa'ú
she scold me said he, they say. And, Piece cut off and eat thou . said, they say (woman

aká). Éde núǰiñga, Égaⁿɸaⁿja, ubɸí'age, á-biamá. Kĭ wa'ú aká najiⁿ′-bi
the). But boy Nevertheless I am unwilling said he, they say. And woman the (sub.) stood, they say

15 egaⁿ′ údaⁿqti ɸaⁿ hébe máqaⁿ-biamá, níaciⁿga wiⁿáqtci ɸaté éɸaⁿskaqti
having very good the (ob.) piece cut off they say person one to eat just that size

máqaⁿ-biamá, jégɸaⁿ-biamá. ɸatá-ă hĕ, á-biamá, núǰiñga ɸiñké 'í-bi egaⁿ′.
she cut off they say, roasted it they say. Eat thou . said she, they say boy the (ob.) gave it to him, they say having.

Gañ'ki wága máqaⁿ-bi ɸaⁿ égigaⁿqti gaxá-biamá wa'ú aká. Gañ'ki cĭ
And slice she cut off, they say the (ob.) just as before she made it, they say woman the (sub.) And again

18 égaⁿ tĕ dubaⁿ′-biamá. Gañ'ki wa'ú aká agɸá-biamá ɴ̨ĭ sigɸé tĕ waɸíonaqti
so the (not) four times they say. And woman the (sub.) went homeward, they say when trail the (ob.) very plain

gáxe agɸá biamá. Gañ'ki núǰiñga aká sigɸé tĕ uɸúhe aɸá-biamá.
making it went homeward they say. And boy the (sub.) trail the (ob.) following went, they say.

Aⁿ′b iɸáugɸĕqti maⁿɸiⁿ′-bi ɴ̨ĭ égiɸe ɖázĕqtci ahí-bi ɴ̨ĭ égiɸe ɬí wiⁿ údaⁿqti
Throughout the day walked, they say when at length very late in the evening arrived, they say when behold lodge one very good

čdedí te amá, ɻí saⁿ′¢č. Kĭ uđá-bi ɻĭ égi¢e wa‘ú aká é akáma. Gañ′ki
it was there, they say, lodge whitened. And entered, they say when behold woman the (sub.) it was she, they say. And

umiⁿ′je kĕ′ ctĭ údaⁿqti g¢iⁿ′ akáma. Kĭ jaⁿ′-uqpe jiñ′ga ɻá gáɻube ugípiqti
couch the (ob.) too very good she was sitting on, they say. And wooden bowl small pounded buffalo meat very full

‘í-biamá. Kĭ ‘í-biamá ɻĭ, Naⁿpaⁿ′hiⁿqti-maⁿ ¢aⁿ′ctĭ. Áqtaⁿ aⁿ¢aⁿ′b¢aⁿ 3
gave to him, they say. And gave to him, they say when, I very hungry heretofore. How possible me to get enough

etéđaⁿ, e¢éga" g¢iⁿ′-biamá. Kĭ wa‘ú aká, Añ′kajĭ, caⁿ′ ¢ará-ă hĕ. Íc¢ib¢aⁿ
shall I thinking he sat they say. And woman the (sub.), Not so at any rate eat thou . . You get enough

taté, á-biamá. Gañ′ki ¢atá-biamá ɻĭ ínanděqtiaⁿ′-biamá ɻĭ caⁿ′ u¢ácta-
shall said she, they say. And ate they say when he was filled to repletion they say when still he left some food

biamá uqpé jiñ′ga kĕ′di. Gañ′ki gí‘i-biamá uqpé jiñ′ga kĕ wa‘ú ¢iñké. 6
they say bowl small in the. And gave back to her, they say bowl small the (ob.) woman the (ob.).

Gañ′ki haⁿ′ ɻĭ jaⁿ′-biamá, umiⁿ′je íbehiⁿ ctĭ údaⁿqti gaxá-bi egaⁿ′.
And night when he lay down they say, couch pillow too very good she made they say having.

Kĭ égi¢e jaⁿt′éqti jaⁿ′-bi ɻĭ haⁿ′egaⁿtce íɣi¢á-bi ɻĭ ɻí ctéwaⁿ′ ¢iñgé
And at length sound asleep he lay, they say when morning he aroused they say when lodge even there was none

amá, qádadi jaⁿ′-biamá Gañ′ki cĭ sig¢é tĕ wa¢íɔnaqti cĭ a¢á-bitéamá. 9
they say, on the grass he lay they say. And again trail the (ob.) very plain again she had gone, they say.

Kĭ cĭ égaⁿ tĕ cĭ dubaⁿ′-biamá. Gañ′ki Ⱡé-wa‘ú akáma. Kĭ waté-
And again so it was again four times they say. And Buffalo-woman she was, they say. And preg.

zug¢aⁿ′-bi tĕ wéda¢á-biamá. Wéda¢á-bi ɻĭ tcéckaqti ída¢á-biamá,
nant they say when she gave birth to they say. She gave birth they say when very short she bore it they say,

b¢úgaqti skă′qtci. Gañ′ki Ictínike amá ¢é amáma. Sabájĭqti ĕ′di 12
all over very white. And Ictinike the (mv. sub.) was going, they say. Very suddenly there

ahí-biamá. Winaú, eátaⁿ ajaⁿ′ ă, á-biamá. Kĭ, Ⱡigaⁿhá, níxa aⁿníe
arrived, they say. O first daughter, why you do it ! said he, they say. And, O grandfather stomach aches me

hĕ, á-biamá. Hć! wiɻúcpajiⁿ′qtci¢é, níxa iⁿ′nie taⁿ′-ana, á-biamá Kĭ
. said she, they say. Alas! my dear little grandchild stomach aches for me she stands ! said he, they say. And

gañ′ki Ⱡe-jiñ′ga ída¢á-bi ɻĭ skă′qtci taⁿ′ amá. Gañ′ki Ictínike aká 15
then Buffalo-calf she bore they say when very white it was standing they say. And Ictinike the (sub.)

iɻíaⁿhe ¢é¢a-biamá. Kĭ Ⱡe-miⁿ′ga gá-biamá: Hiⁿ+! ɻigaⁿhá, ¢iɻúcpa
in his robe pushed it suddenly they say. And Female-buffalo said as follows, they say: Oh! grandfather your grand-child

áwa¢iñké ă, á-biamá. Cetaⁿ′ ti¢ájĭ hă, á-biamá. Ⱡigaⁿhá, ¢iɻúcpa
where is he ! said she, they say. So far has not passed out . said he, they say. Grandfather your grand-child

ti¢é ¢aⁿ′, á-biamá. Gañ′ki cícte-hnaⁿ wa‘ú égi¢aⁿ′-biamá. Caⁿ′ Ictínike 18
pass out did (formerly) said she, they say. And repeatedly woman said it to him they say. Yet Ictinike

aká, ¢iñgéć hă, é-hnaⁿ naji′-biamá. Gañ′ki Ictínike aká, Winaú,
the (sub.), There is none . saying continually he stood they say. And Ictinike the (sub.), O first daughter,

b¢é tá miñke, ti¢ájĭ hă, á-biamá. Ⱡigaⁿhá, wiⁿ′¢akajĭ hĕ, á-biamá
I go will I who it has not passed out . said he, they say. Grandfather, you do not speak truly . said she, they say.

Ⱡé-waʻú aká. Kĭ gañʻki aɸá-biamá Ictínike amá. Aɸá-bi ɻĭ wéahi-
Buffalo-woman the (sub.). And then went they say Ictinike the (mv. sub.). Went, they say when very

dĕʻqti ahí-biamá Ictínike amá íkisaⁿ′ɸiⁿ. Ahí-biamá ɻĭ Ⱡe-jiñʻga
far arrived, they say Ictinike the (mv. sub.) out of sight. Arrived, they say when Buffalo-calf

3 ɸizá-bi egaⁿ′ biɻá gɸiⁿ′-biamá Ictínike aká Ⱡe-jiñʻga ɸiñké. Kĭ skăʻqtci
took, they say having wiping him sat they say Ictinike the (sub.) Buffalo-calf the (ob). And very white

údaⁿqtiaⁿ′ amá. Háha! gaⁿ′badaⁿ, Ⱡe-jiñʻga údaⁿqtci wakínacé amá,
very good they say. Ha! ha! how easily I have done it, Buffalo-calf very good we have had it snatched from us they say

á-biamá. Gañʻki Ⱡe-jiñʻga aká najiⁿ′ biamá. Gañʻki Ⱡe-jiñʻga aká Ictínike
said he, they say. And Buffalo-calf the (sub.) stood they say. And Buffalo-calf the (sub.) Ictinike

6 uɸícaⁿ nañʻga-biamá. Wă! kagé, gí-gă! gí-gă! é-hnaⁿ najiⁿ′-biamá.
going around him ran they say. Why! third son, come! come! saying continually stood they say.

Gañʻki Ⱡe-jiñʻga aká ĕʻdi agí-biamá Ictínike taⁿ. Gañʻki cĭ Ⱡe-jiñʻga
And Buffalo-calf the (sub.) there was coming back, they say Ictinike the (std. ob.). And again Buffalo-calf

aká uɸícaⁿ aɸá-bi ɻĭ wéahide jiñʻga nañʻga-biamá. Wă! kagé, égiɸe
the (sub.) around him went they say when at a distance little ran they say. Why! third son, beware

9 ɸanaⁿ′esa te hă. Wiwíɻa oniⁿ hă, á-biamá. Égaⁿ tĕ dubaⁿ′-bi ɻĭ wé-
you run too far lest . My own you are . said, they say. So it was four times they say when the

dubaⁿ′ tĕ caⁿ′caⁿ iha n′ ɸiñkĕʻɻa nañʻge agɸá-biamá. Kĭ, Gí-gă! gí-gă!
fourth time when continuing his mother to the running went homeward, they say. And, Come! come!

kagé, égiɸe ɸanaⁿ′esa te hă, á-bi ɻĭ caⁿ′caⁿqtí aɸá-biamá. Gañʻki gíɸa-
third son beware you run too far lest . said, they say when continuing went they say. And very

12 bajĭʻqti aɸá-biamá Ictínike aká wédajĭqti. Égiɸe Ⱡe-jiñʻga amá aɸaí
sorrowful went they say Ictinike the (sub.) elsewhere. At length Buffalo-calf the (mv. sub.) went

ɻĭ gañʻki Ⱡe-núga iⁿcʻáge wiⁿ′ gɸiⁿ′ akáma. Kĭ Ⱡe-núga iⁿcʻáge aká
when and Buffalo-bull old man one was sitting, they say. And Buffalo-bull old man the (sub.)

gá-biamá: Kagé, ɸihaⁿ′ ɸé aɸiⁿ′ aɸaí. Ɗahé céhiɸekĕ kigɸáha aɸiⁿ′
said as follows, they say: Third son, your mother this (way) having her they went. Hill that yonder down to the foot having her

15 áiáɸai. Kĭ najiⁿ′ wiⁿ′ɸaⁿɸaⁿ′qti gaⁿ′ maⁿoniⁿ′ oné taté, ɻucpáha, á-biamá.
they have gone. And rain just one by one so you walk you go shall grandchild said, they say.

(Wackaⁿ′ɻañga giáxe gaⁿ′ɸai égaⁿ íe égiɸaⁿi.) Gañʻki Ⱡe-jiñʻga amá
(Strong to make for him wished as words said to him.) And Buffalo-calf the (mv. sub.)

ɸé ɻĭ najiⁿ′ wiⁿ′ɸaⁿɸaⁿ′qti ĕdí-biamá Gañʻki Ɗahé kĕ kigɸé kĕʻdi
went when rain just one at a time there, they say. And hill the (ob.) bottom at the

18 ahí-bi ɻĭ, cĭ Ⱡe-núga wiⁿ′ gɸiⁿ′ akáma. Kagé, ɸihaⁿ′ ɸé ĭⁿ′tcaⁿqtci
arrived, they say when, again Buffalo-bull one was sitting, they say. Third son, your mother this (way) just now

aɸiⁿ′ aɸaí, á-biámá. Ɗahé céhiɸekĕ kigɸáɻa aɸiⁿ′ áiáɸai, á-biama.
having her they went said he, they say. Hill that yonder to the foot having her they have gone said he, they say.

Najiⁿúbixaⁿ′qti gaⁿ′ íɸamaⁿ′oniⁿ oné taté, á-biamá. (Qtágiɸĕqtiaⁿ′ tĕ
Very fine, misting rain so in it you walk you go shall, said, they say. (Loved his own very much

21 áda n íe tĕ égiɸaⁿ-hnaⁿ′i tĕ). Gañʻki Ⱡe-jiñʻga amá ɸé ɻĭ najiⁿúbixaⁿ′qti
therefore words the said to him invariably). And Buffalo-calf the (sub.) went when very fine, misting rain

gaⁿ′ ímaⁿɸiⁿ aɸá-biamá.
so walking in he went they say.

Gañ'ki ɖahé kĕ kig¢é kĕ'di ahí-bi Ꞟĭ cĭ ⊥e-núga jiñ'ga, ɬégaqti,
And hill the (ob.) bottom of at the they say arrived, when again Buffalo-bull young, very new,

jiñgá, hé kĕ pa-íqti amégaⁿ ĕ'di g¢iⁿ' akáma. Kĭ ⊥e-núga jiñ'ga aká
small, horn the (ob.) very sharp like them there was sitting, they say. And Buffalo-bull young the (sub.)

gá-biamá: Kagé, ¢ihaⁿ' ¢é ĭⁿ'tcaⁿ-qtci a¢iⁿ' a¢aí, á-biamá. ɖahé céhi¢ekĕ 3
said as follows, they say: Third son, your mother this (way) now just having her they went, said, they say. Hill that yonder

kig¢áɬa a¢iⁿ' áiá¢ai, á-biamá. Cúdemáhaⁿqti gaⁿ' í¢amaⁿ'oniⁿ one taté
to the foot having her they have gone said he, they say. A very thick fog so you walk in it you go shall

hă, á-biamá. Gañ'ki ⊥e-jiñ'ga amá ¢é Ꞟĭ cúdemáhaⁿqti ímaⁿ¢iⁿ a¢á-
said he, they say. And Buffalo-calf the (sub.) went when a very thick fog walked in went

biamá. Gañ'ki ɖahé kĕ kig¢é kĕ'di ahí-bi Ꞟĭ égi¢e ⊥é amá hégabajĭ 6
they say. And hill the (ob.) the foot of at the they say arrived, when behold Buffalo the (pl. sub.) a great many

ĕdí amáma, égaxe g¢iⁿ'-bi Ꞟĭ ihaⁿ' ¢iñké ídaⁿbe g¢iñ'ki¢á-biamá. Kĭ,
they were there, it is said, around in a circle they sat, they say when his mother the (ob.) in the center they made her sit they say. And,

Huhú! ciñ'gajiñga ¢iⁿ é¢aⁿbe tí hă, á-biamá. (Uíqpa¢ai tĕ íɣiɖahaⁿ'i
Oho! child the (mv. ob.) in sight has come said, they say (What it lost it knew for itself

ádaⁿ ca-í tĕ) Kĭ égi¢e ⊥e-miⁿ'ga wa'ú-jiñgáqti díxĕqti, waqpániqti wiⁿ' 9
therefore it was coming to you.) And behold Female-buffalo very old woman very scabby, very poor one

⊥e-jiñ'ga í ¢in'di uskaⁿ'skaqti ⊥e-jiñ'ga eɬá ¢iñké júgig¢e g¢iⁿ' akáma.
Buffalo-calf coming from the one (mv.) in a very straight line with Buffalo-calf her own the (ob.) she with her own was sitting, they say.

Kĭ gañ'ki ⊥e-saⁿ' jiñga amá ⊥e-wa'újiñga ĕdi ahí-bi egaⁿ' mazé-iⁿ-
And then White-buffalo young the (mv. sub.) Buffalo-old-woman there arrived, they say having sucked the breasts

biamá, naⁿpéhiⁿqtci egaⁿ'. Gañ'ki, ⊥e dúba, ¢éɬa ¢iñké agítiɸái-gă 12
they say, very hungry being. And, Buffalo four, this one behind the (ob.) pass on for him.

Gá¢u mazé-iⁿ hă, á-biamá. Añgá¢igi-añgátii hă. ɸihaⁿ' aká ¢éɬa
There he sucks the breasts said he, they say. We have come for you Your mother the (sub.) this one behind

akéi hă, á-biamá. Kĭ ⊥e-jiñ'ga aká u¢í'agá-bíamá. A¢iⁿ' ag¢é gaⁿ'¢a-
it is she said he, they say. And Buffalo-calf the (sub.) was unwilling they say. Having him to go homeward they wished

bi Ꞟĭ ¢i'á-biamá. Kĭ dúba ag¢á-biamá. Akí-bi ɣi, Núdaⁿhañgá! 15
they say when they failed they say. And four went homeward they say. Reached home they say when, O leader!

aⁿ¢í'ai, á-biamá. He-bázabájĭ, ĕ'di ti¢á-daⁿ wa'újiñga t'é¢a-gă, á-biamá.
we failed, said they, they say. Unsplintered horns, there pass on and old woman kill her, said he, they say.

Kĭ ĕ'di ahí-bi egaⁿ' t'é¢a-biamá. Gañ'ki ⊥e-saⁿ' jiñ'ga a¢iⁿ' ag¢á-bi Ꞟĭ,
And there arrived, they say having killed her they say. And White-buffalo young having him went, they say when,

cĭ u¢í'agá-biamá. ɸihaⁿ' ¢éɬa ¢iñké, añgág¢e te hă, á-biamá. Caⁿ' 18
again he was unwilling they say. Your mother this one behind the (ob.) let us go homeward . said he, they say. Yet

⊥e-jiñ'ga u¢í'agá-biamá. Kĭ cĭ ¢i'á akí-biamá. Núdaⁿhañgá, aⁿ¢í'ai cĭ,
Buffalo-calf was unwilling, they say. And again failed reached home, they say. Leader, we have failed again,

á-biamá. Gañ'ki, Dúba ĕ'di ti¢á-ba ⊥e-miⁿ'ga ¢ingĕ'qti gaxái-gă, á-biamá.
said he, they say. And, Four there pass on and Female-buffalo nothing at all make ye said he, they say.

Gañ′ki ĕ′di ti¢á-bi ega$^{n'}$ ⱡe-mi$^{n'}$ga ¢icpácpa ¢iñgĕ′qti gaxá-biamá. Gañ′ki
And there passed on they say having Female-buffalo pulling off pieces nothing at all made her they say. And

a¢i$^{n'}$ ag¢á-biamá ⱡe-sa$^{n'}$ jiñ′ga. Égi¢e iha$^{n'}$ ¢iñkĕ′di a¢i$^{n'}$ akí-biamá. Kĭ
having him went homeward they say White-buffalo young. At length his mother by the having him reached home, they say. And

3 a¢i$^{n'}$ akí-bi ꭓĭ iha$^{n'}$ ¢iñké júgig¢e g¢iñ′ki¢á-biamá. Júgig¢e g¢iñ′ki¢á-
having him reached home, they say when his mother the (ob.) he with her caused him to sit they say. He with her caused him to sit

bi ega$^{n'}$ égaxe g¢i$^{n'}$ akáma, hégajĭ ⱡé amá. Kĭ égi¢e Waha$^{n'}$¢icige
they say having around in a circle they were sitting, they say, a great many Buffalo (pl. sub.). the And at length Orphan

amá é¢a^{n}be ahí-biamá ɗahé kĕdi, igáq¢a^{n} ¢iñké ugíne amáma ceta$^{n'}$-
the (mv.sub.) in sight arrived, they say hill on the, his wife the (ob.) he was seeking his own so

6 hma^{n}. Kĭ, ₵íeg¢añge é¢a^{n}be tí ¢a$^{n'}$ja ⱡe-mi$^{n'}$ga é¢ikiga$^{n'}$qti wi$^{n'}$ jú¢a-
far. And, Your husband in sight has come though Female-buffalo just like you one you with

gíg¢e ¢ag¢i$^{n'}$ te hă. Íi¢igiɗaha^{n} ꭓĭ, cĭ jú¢agíg¢e ¢ag¢é te hă, á-biamá
your own you sit will . He knows you, his own if, again you with him, your own you go homeward will . said he, they say.

Kĭ íi¢ibaha$^{n'}$jĭ ꭓĭ, t′éa^{n}¢ĕ tañ′gata^{n}, á-biamá. Kĭ ĕ′di ahí-biamá nújiñga
And he does not know you if, we kill him we will, said he, they say And there arrived, they say boy

9 amá. Kĭ, ⱡe-mi$^{n'}$ga eañ′kiga^{n}qti wi$^{n'}$ juañ′g¢e g¢iñ′ki¢ai hĕ. Kĭ, ₵igáq¢a^{n}
the (sub.). And, Female-buffalo just like me one with me they cause her to sit. . And, Your wife

áwa¢iñké ă, aí ꭓĭ, Gá¢iñké, ecé te hĕ, á-biamá. Níɬa áma tĕ b¢ícka^{n}
which one ? they say when, That one you say will . said she, they say. Ear the other the (ob.) I move

tá miñke hĕ, á-biamá. Cĭ ciñ′gajiñ′ga ¢iñké éga^{n} gáxe tá amá
will I who . said she, they say. Again child the (ob.) so do will they (?)

12 ¢a$^{n'}$ja cĭ níɬa áma tĕ ¢icka$^{n'}$ ꭓĭ ɔníze te hĕ, ma^{n}¢a$^{n'}$ uí¢a-biamá
though again ear the other the (ob.) he moves when you take him will . secretly she told him they say

igáq¢a^{n} aká. Kĭ ⱡe-mi$^{n'}$ga ékiga^{n}qti júgig¢e g¢iñ′ki¢á-biama. Ké,
his wife the (sub.). And Female-buffalo just like her with her they made sit they say. Come,

¢igáq¢a^{n} áwa¢iñkéi^{n}te g¢íza-gă, á-biamá. Kĭ wada$^{n'}$be naji$^{n'}$-bi ꭓĭ
your wife which one she may be take her, your own, said he, they say. And looking he stood they say when

égi¢e níɬa áma ¢icka$^{n'}$-biamá wa′ú aká. Gá¢iñké, á-bi ega$^{n'}$ u¢a$^{n'}$-
15 behold ear the other she moved, they say woman the (sub.). That one, said he, they say having he took hold of her

biamá. Kĭ ciñ′gajiñ′ga éga^{n} gaxá-bi ega$^{n'}$ cĭ éga^{n}-biamá ₵é hă
they say. And child so did, they say having again so they say. This is he .

ciñ′gajiñ′ga wiwíɬa, á-biamá. Gañ′ki ¢izaí tĕ. Gañ′ki, Ca$^{n'}$ hă.
child my own, said he, they say. And he took him. And, Enough .

18 Júgig¢á-gă, á-biamá, Ceta$^{n'}$.
Go with your own, said he, they say. So far.

NOTES.

131, 3. hi^{n}tce+, syn., huhu; in ⱡoiwere, hictciñko+, according to Sanssouci.

131, 4. ɟe-aza^{n}tasi ¢a^{n}, the kidneys of *all* animals are so called by the Omahas; but in ⱡoiwere, the name of the *animal* must be prefixed to that of the kidneys, as ɟoe-aɔnũ^{n}tce, buffalo-kidneys; ta-aɔnũ^{n}tce, deer-kidneys, etc.

132, 2. wajiñga-mace u'e ¢ate gii-gă. See next version. If the field was the *home* of the birds, gii-gă was appropriate; if not, ii-gă should have been used.

132, 4. waⁿete waciⁿqti hebe b¢ate ta miñke, in Ⱡoiwere, iyaⁿhaⁿ waciⁿqtci he átci hniye ke.—Sanssouci.

132, 5. ubaⁿ ¢aⁿ, is defined as, "ɥeazaⁿtasi ¢aⁿ waciⁿ ubetaⁿ ¢aⁿ, the fat wrapped around the kidneys;" in Ⱡoiwere, aɔnaⁿtce-uɤrañe nañna.—Sanssouci.

132, 10. udaⁿqti, pronounced u+daⁿqti by the narrator.

132, 11–12. eataⁿ - - - ɔnate ete ɤĭ. See English translation. In full, Eataⁿ waciⁿqti ¢egĕ e hebe ɔnate ete ɤĭ ɔnatajĭ ă: *literally*, "Why, very fat (meat), these inanimate objects, they, a part, you eat, ought, when, you eat not?" Or, Waciⁿqti ¢egĕ e hebe ɔnate ete ɤĭ. Eataⁿ ɔnatajĭ ă: "You ought to eat a piece of those (pieces of) fat meat. Why do you not eat it?"

132, 15. niaciⁿga wiⁿaqtci - - - maqaⁿ-biama: in Ⱡoiwere, waⁿ′cike iyañ′ki rutcé inaçkéqtci dácwe ányе ké.

132, 20. dazĕqtci, pronounced da+zĕqtci.

133, 3. aqtaⁿ aⁿ¢aⁿb¢aⁿ etedaⁿ. Sanssouci gives as the Ⱡoiwere: taⁿ′ta hiⁿprañ′e ke! but I suspect that instead of "ke," he should have said "ihatayiⁿ."

133, 5. inandeqtiaⁿ-biama, pronounced i+nandeqtiaⁿ-biama.

133, 13. eataⁿ ajaⁿ ă: "What are you doing?" "What are you about?" or "How do you do?"

133, 14. wiɥucpajiⁿqtci¢e (said to both males and females); but in Ⱡoiwere, hiⁿtaɤwa-miyiñe (to a female), and hiⁿtaɤwa-yiñe (to a male).

133, 14. nixa iⁿnie taⁿ-ana (said by a male); nixa iⁿnie taⁿ-ena+ (by a female): My relation's stomach is aching her (as she stands). So they can say, hi iⁿnie ¢iⁿ-ana: My relation's teeth ache him (as he moves), my relation's teeth are aching him. The final "-ana" is the exclamation sign used with dative verbs implying relationship, etc.; but an ordinary exclamation would require áhaⁿ (for males) or ehaⁿ+ (for females).

133, 18. ti¢e ¢aⁿ, refers to the actual birth, which was *unseen* by Ictinike. See Dakota hiyu. As to her own act, the woman could have said, ¢iɥucpa ti¢eagi¢ĕ hĕ, "I have caused your grandchild, my own son, to come forth."

134, 1. weahideqti, pronounced we+ahideqti.

134, 4. haha gaⁿbadaⁿ, etc. In Ⱡoiwere, háha kakuⁿ′ uⁿ kŭⁿ′ra-na cŭⁿ′ uⁿ tcí tceyiñ′e píqtci waɤíce ányе ké—Sanssouci. This latter, when rendered literally, is "Haha! in that manner, to do, wished-having, thus, did, because, 'buffalo-calf, good-very, from us has been snatched,' they say." Ictinike laughs when he thinks how people will talk of his strategy: "Because I have done as I wished, they say, 'A very fine Buffalo-calf has been taken from us.'" Gaⁿbadaⁿ is said to be equivalent to gaⁿ′ gaⁿ′¢a égaⁿ.

134, 15. najiⁿ wiⁿ¢aⁿ¢aⁿqti (uqpa¢ĕ) gaⁿ maⁿɔniⁿ ɔne tate. Said of scattering rain, occasional drops, not a steady shower.

135, 5. cudemahaⁿ. There may have been a fourth trial of the young buffalo, but it has not been learned.

135, 6. hegabajĭ, pronounced he+gabajĭ.

135, 16. he-bazabajĭ, from he, horn: and bazábe, to thrust at with a horn and splinter off a piece (of the horn).

136, 4. hegajĭ, pronounced he+gajĭ.

TRANSLATION.

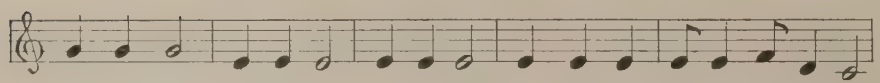
When the Orphan's mother and father died, he dwelt with his sister. And his sister married a man who was a very excellent marksman. And when he went hunting, he brought back a deer on his back. And the Orphan said, "Surprising! O sister, my sister's husband is coming home bringing something on his back. I will eat some very fat meat." And when he reached home, she took the fat wrapped around the kidneys, having pulled it out of the animal, and she gave it to the Orphan with the liver. "Eat that. You truly desire fat! When you finish eating," she said, "go and watch the field." And then he ate and departed to the field. He departed very sad. And when the man reached the field, he stood on a tree, and said, "Ye birds, come ye to devour the corn in the field." And when it was night, he went homeward. When it was morning again, his sister's husband was bringing home a deer on his back. "Ho! ho! O sister, my sister's husband is bringing home a deer on his back. This once I will eat a piece of very fat meat," said he. She did so again. Having taken the fat wrapped around the kidneys, she gave him that with the liver. "Eat that. The fat piece you truly desire!" And she said, "Go and attend to the field." And it was thus four times (*i. e.*, four days). On the fourth day she said, "Sit here to take care of things. We will go to see the field." And when he was alone in the lodge, the Orphan lay sound asleep. And a very beautiful woman arrived there very suddenly, and roused him by pulling at him. "Arise. Why do you sleep?" said she. And when he arose, she said, "You ought to eat a piece of those very fat parts of meat. Why do you not eat one?" "Though (you say?) so, it is my sister's. I am afraid to eat it, lest she scold me," he said. And she said, "Cut off part with a knife, and eat it." But the boy said, "Though (you say?) so, I am unwilling." And the woman stood and cut off part of the best piece, just the size for one person to eat. She roasted it. Having given it to the boy, she said, "Eat it." And the woman made the slice that she cut off, just as it had been, restoring what she took from the piece of meat. And it was thus again four times (*i. e.*, four days). And when the woman went homeward, she made her trail very plain. And the boy went following her trail. He walked throughout the day, and at length, when he arrived there very late in the evening, behold, there was a very good lodge, a whitened lodge. And when he entered, behold, it was the woman who was sitting there. And she was sitting on a very good couch. And she gave him a small wooden bowl, filled very full with pounded and dried buffalo-meat. And when she gave it to him, he sat thinking, "I have been very hungry. How shall it be possible for me to get my fill?" And the woman said, "No. Eat it at any rate. You shall surely have enough." And when he ate it, and was filled to repletion, he still left some in the small bowl. And he gave back the small bowl to the woman. And at night he lay down, she having made an excellent couch and a pillow too. And it came to pass as he lay in a sound sleep, that when he awoke in the morning, there was not even a lodge, he was lying on the grass. And this occurred four times (*i. e.*, on four days.) And she was a Buffalo-woman. And when she was pregnant, she was delivered. When she gave birth to the young one, it was born very short, and it was very white all over. And Ictinike was going, and he arrived there very suddenly. "O first-born daughter of the household, why do you so?" said he. "Grandfather, my stomach pains me," she said. "Alas! my dear little grandchild! her stomach pains her!" he said. And then when the Buffalo-calf was born, he stood very white. And Ictinike

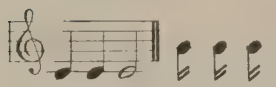
thrust him suddenly under his robe. And the Female-buffalo said as follows: "Oh! grandfather, where is your grandchild?" Said he, "It has not yet come forth." "Grandfather, your grandchild did come forth, (*i. e.*, before you came)," said she. And the woman said this to him again and again; yet Ictinike continued saying, "There is none." And Ictinike said, "O first-born daughter of the household, I will go. It has not come forth." And the Buffalo-woman said, "Grandfather, you do not tell the truth." And Ictinike departed. And when Ictinike departed, he went out of sight to a very great distance. When he arrived he took the Buffalo-calf, and he sat wiping the Buffalo-calf with grass. And he was very white, and very excellent. "Haha! How easily have I done as I wished! They are saying, 'We have been deprived of a very fine Buffalo-calf,'" said Ictinike. And the Buffalo-calf ran around Ictinike. "Why! O third-born son of the household, come! come!" he continued saying. And the Buffalo-calf returned to Ictinike. And the Buffalo-calf, when he went around him again, ran to a little distance. "Why! O third-born son of the household, beware lest you run too far! You are my own," said he. When it had been thus four times, the fourth time it occurred, he continued running homeward to his mother. And when Ictinike said, "Come back, O third born son of the household. Beware lest you run too far," he departed without stopping at all. And Ictinike went to another place, very sorrowful. At length, as the Buffalo-calf went along, an aged Buffalo-bull was sitting there. And the aged Buffalo-bull said as follows: "O third-born son of the household, they took away your mother in this direction. They have already taken her down yonder long bluff extending beyond the other bluff in sight. And, my grandchild, you shall go through occasional drops of rain." (He said the words to him because he wished to make him strong.) And when the Buffalo-calf departed, there were occasional drops of rain. And when he reached the foot of the bluff, again was there a Buffalo-bull sitting. He said, "O third-born son of the household, they have just gone this way with your mother. They have gone to the foot of yonder long bluff extending beyond the other one in sight. You shall go walking through dense, misting rain." (He loved him, therefore he said the words to him.) And when the Buffalo-calf departed, he went walking through dense, misting rain. And when he reached the foot of the bluff, a young Buffalo-bull, very new, small, of the sort that have very sharp horns, was sitting there. And the young Buffalo-bull said as follows: "O third-born son of the household, they have just taken your mother this way. They have gone to the foot of that bluff in sight, the one beyond that near by. You shall go walking through a very dense fog." And when the Buffalo-calf departed, he went through a very dense fog. And when he reached the bottom of the bluff, behold, there were a very great many Buffaloes. When they sat in a circle, his mother was caused to sit in the center. And they said, "Ho! ho! the child has come in sight." ("It knew its loss, therefore it is coming hither to you.") And, behold, a very aged Female-buffalo, very scabby, very poor, was sitting with her own calf directly in line with the approaching Calf. And then when the White-buffalo-calf reached the aged Buffalo-woman, he sucked at her breast, as he was very hungry. And one said, "Let four Buffaloes start for this one sitting a little way off. He sucks the breast there." "We have come for you. This one at a short distance is your mother," said they. And the Buffalo-calf was unwilling. When they wished to take him home, they failed. And the four went homeward. When they reached home, they said, "Leader, we have failed." "Unsplintered-horns,

go quickly, and kill the old woman," he said. And he went thither and killed her. And when he wished to take the Buffalo-calf homeward, he was unable. "This one at a short distance is your mother. Let us go home," said he. But the Buffalo-calf was unwilling. And he reached home, having failed again. "Leader, we have failed again," he said. And the leader said, "Let four go thither quickly and leave no trace of the Female-buffalo." And having gone thither quickly, they tore the Female-buffalo into small pieces, leaving no trace of her. And they took the White-buffalo-calf homeward. And they took him home to his mother. And when they reached home with him, they made him sit with his mother. And they were sitting around her, a great many Buffaloes. At length the Orphan came in sight on the bluff, having been hunting for his wife up to that time. And the leader said, "Though your husband has come in sight, you shall sit with a Female-buffalo just like you. If he recognizes you, you shall go home with him; if he does not recognize you, we will kill him." And his wife told him by stealth, "A Female-buffalo just like me will they make sit with me. And when they say, 'Where is your wife?' do you say, 'That one is she.' I will move my right ear. And though they will do likewise with the child he, too will move his right ear, and you shall take him." And they made her sit with a Female-buffalo just like her. "Come," said the leader, "take whichever one is your wife." And as he stood looking at them, behold, the woman moved her other ear. Having said, "That one," he took hold of her. And having done so with the child, it was so again. "This is my child," said he. And he took him. And the leader said, "Come, that will do. Go with him."

WAHAⁿ¢ICIGE AND THE BUFFALO-WOMAN.

MIHASI-NAZI'S VERSION.



Hiⁿ′-yu-no+! hiⁿ′-yu-no+! wí-taⁿ-haⁿ′ ta qaⁿ-yé cé-wa-há-nyi ki+
My elder sister! my elder sister! my sister's husband, deer big is bringing it home

hiⁿ′-yu-no+! Hú-hu-hú! Wajiñ′ga wa¢áte íi-gă. Ú'e ¢ékĕ ɔnáhniⁿ taí hă.
my elder sister! Hu! hu! hu! Bird to eat be ye coming. Field this one you devour shall .

3 Aⁿwaⁿ′qpani tcábe hă. Wajiñ′ga-mácĕ b¢úga íi-gă. Waníŋa dádaⁿ-macĕ′
Me poor very . Bird ye who all be ye coming. Animal what ye who

ctī égaxe íi-gă, á-biamá. Majaⁿ′ áhe b¢é tá miñke, á-biamá. * * * ¢ićamá
too around it be ye said, they say. Land to pass I go will I who, said he, they say. These ones
in a circle coming, over the surface

watcígaxe júgig¢ 'íɣai, á-biamá (wa'ú aká). * * * Ꞁé amá g¢iⁿ′-bi ɔ̆ī
to dance they with you they speak of it, said, they say (woman the). Buffalo the (sub.) sitting, they say when

ma$^{n'}$ci aǂá-biamá, gia$^{n'}$ aǂá-biamá. Ma$^{n'}$xe kĕ'ɬa aǂé taité, á-biamá ꞱLé-
above went they say, flying they went, they say. Upper world to the go shall said, they say Buffalo-

wa'ú aká ꞱLé-wa'ú aká nisúda bihúta^{n}: T-t-t-t-t-t, á-biamá. Ní-ɬañgáqti
woman the (sub.). Buffalo-woman the (sub.) horn blew: T-t-t-t-t-t, said, they say. Water very big

kĕ'di a-ígǂi^{n}-biamá, ɬa$^{n'}$haqti kĕ ꞱLé amá. Ĕ'di ahí-biamá. Égiǂe ɟí wi$^{n'}$ 3
at the they were coming and sitting, they say, shore the (ob.) Buffalo the (sub.). There he arrived, they say. It happened lodge one

ga$^{n'}$-te amá. * * * Hídadi ahí tá amá. Masáni ágiágǂe tá áma (á-biamá
it had stood for a while, they say. At the bottom they arrive will To the other side they pass by here will (said, they say

ꞱLé-wa'ú aká). * * * Úcka^{n} kĕ-hna$^{n'}$ ga$^{n'}$-ke amá. Sigǂé ctĕwa$^{n'}$ wéǂají-
Buffalo-woman the). Deed the regularly (see note). Trail in the least not discovered

biamá. * * * A-ígǂi$^{n'}$-biamáma * * * Hau! cutí, á-biamá. ǂigáqǂa^{n} 6
they say. They had been coming and sitting, they say. Why! he has come directly hither, said they, they say. Your wife

ugǂíxida-gă, á-biamá. * * * Ĕ'di a-í-biamá núǰiñga tan'di. * * * A^{n}ǂa$^{n'}$-
seek for your own, said they, they say. There she was coming, they say boy to the. You

cpaha^{n} uǂíciqti-ja$^{n'}$ ɻĭ (niɬá áma tĕ bǂickañ'gǂe tá miñke hĕ, á-biamá
know me you unable when (ear the other I move suddenly will I who . said, they say

ꞱLé-wa'ú aká). Niɬá amá tĕ ǂickañ'gǂa-biamá. * * * Jáwahégǂe-hna$^{n'}$- 9
Buffalo-woman the). Ear the other she moved suddenly, they say. He stabbed them suddenly regularly

biamá ꞱLé-ma * * * ǂaxíǂpaǂiñ'gĕqtia$^{n'}$i. Cañ'gaxa-gă, á-biamá. ꞱLé-ma
they say the Buffaloes. You push yourselves altogether to nothing Stop it, said he, they say. The Buffaloes

gacíje gǂi$^{n'}$ iǂa$^{n'}$ǂa^{n}-biamá. ɻigǂíbǂaze t'éɻiǂewáǂĕ ma^{n}ǂi$^{n'}$-biamá. * * *
falling on the knees sat suddenly and repeatedly, they say. Tearing themselves open he made them kill themselves he walked they say.

NOTES.

The translation of this version is fuller than the text, because it was easier to keep pace with the narrator by writing in English; and he would not repeat any of the original that the collector failed to get. The words of the song are in Iowa, not Omaha.

140, 2. ɔnahni^{n} tai hă, intended for ɔnasni^{n} tai hă, from ǂasni^{n}.

141, 3–4. égiǂe ɟi wi^{n} ga$^{n'}$-te amá. The old man at this lodge resembles one who figures in the myth of the Snake-woman. He gives similar advice to the hero.

141, 5. ucka^{n} kĕ hna$^{n'}$ ga$^{n'}$-ke amá. If this refers to the buffalo, kĕ denotes the *long trail* made, or the departure of the herd *in a long line*. If it refers to the sleeping man, kĕ shows that it was thus each time that he *lay down*.

141, 11. gacije gǂi^{n} iǂa^{n}ǂa^{n}-biama: gacíj iǂa$^{n'}$ǂa^{n}, to continue falling down suddenly on the knees.

TRANSLATION.

[The informant being old and deaf, it was impossible to obtain from him a verbatim transcript of the original. See the first part of the preceding version.]

When Waha^{n}ǂicige went to the field at the request of his sister, he sang as follows: "Sister mine, sister mine, my sister's husband is bringing home a big deer, sister mine." He then said, "Hu-hu-hú! Come hither, birds, to eat. Ye shall devour this field. I am very poor. O all ye birds, be ye coming hither. All ye animals too, of

every sort, come ye all around it. I will go over the earth," said he. * * * The Buffalo-woman gave birth to two calves. * * * They struck their father's side as they ran to meet him. Their mother was placed in a row with three other white cows, when Waha^{n}¢icige was directed to identify her. * * * "These speak of dancing with you," said she. * * * When the Buffaloes sat awhile, they went on high; they went flying. "They will go to the upper world," said the Buffalo-woman. * * * The Buffalo-woman blew a horn, saying, "T-t-t-t-t-t." * * * The Buffaloes reached the shore of the great water, and were sitting there. Waha^{n}¢icige arrived. And it came to pass that a lodge of some sort was there. A very aged man sat there. "Yes," said he, "you are very poor. I heard you. The Buffaloes have gone across the great water. Shut your eyes and make a stride, and you shall cross the great water." And he made a stride, and found himself on the other side. His two sons came running to meet him. The woman told him, "They are going across the great water again. They will pass to the other side. They will arrive down there on the earth." * * * When the boy slept at night, the Buffaloes departed. Their way was as usual; their trail could not be discovered. The boy crossed the great water as before, closing his eyes till he was over. They had arrived, and were sitting there. "Why! he has come directly hither," said they. "Look around for your wife," they said. * * * She came to the place where the boy was standing. "When you will be completely unable to recognize me, I will move my right ear." * * * She moved the right ear quite briskly. * * * The next day the Buffaloes had a dance. Waha^{n}¢icige went to it. He changed himself into a martin, and darted here and there among the Buffaloes. He continued making sudden thrusts at the Buffaloes. "You will destroy yourselves by thrusting. Stop it," said he. The Buffaloes continued to fall down suddenly on their knees. He went about, causing them to kill themselves by tearing themselves open. * * *

WAHA^{N}¢ICIGE AND THE BUFFALO-WOMAN.

¢A¢I^{N}-NA^{N}PAJI'S VERSION.

* * * A$^{n'}$ba wéduba ja^{n} tĕ'di gá-biamá wa'ú aká: Ag¢é tá miñke
Day the fourth sleep when said as follows, they say, woman the (sub.): I go home will I who

¢a$^{n'}$ja sig¢é kĕ a^{n}¢a$^{n'}$wa^{n}¢ahé ma^{n}hni$^{n'}$ te hĕ, á-biamá. Ní kĕ masáni
though trail the (ob.) you follow me you walk will . said she, they say. Water the (ob.) on the other side

3 akí ¸ɬĭ cí te hĕ. Géce te hĕ: Hau! wígaq¢a$^{n'}$, ¢é¢u ecéqti ¢a^{n} cub¢é
I reach home when you come will . You say as follows will : Ho! my wife here just as you said I go to you

tá áta^{n}hé á¢a, ecé-da^{n} ictá hníp'i^{n}ze-da^{n} ní kĕ á¢agajáde te hĕ, á-biamá
will I who stand indeed, you say when eye you close when water the (ob.) you stride over will . said, they say

wa'ú aká. Cĭ éduáta^{n} wi$^{n'}$ ma^{n}á watícka uq¢úqaqti i¢é¢ĕqti ¢ígiaxe taité.
woman the (sub.). Again the next one bank creek very deep hollow going down, down they make for you will surely.

Ĕ′di cí ꞎī, Hau! wígaq¢aⁿ′, ecéqti ¢aⁿ cub¢é tá átaⁿhé á¢a, ecé-daⁿ ictá
There you arrive when, Ho! my wife, just as you said I go to you will I who stand indeed, you say when eye

hníp'iⁿze-daⁿ uq¢úqa kĕ á¢agajáde te é¢ĕ, á-biamá. Cí éduátaⁿ waqága
you shut when deep hollow the (ob.) you stride over will indeed, she said, they say. Again the next thorns

pa-í gĕ majaⁿ′ b¢úgaqti áhe ¢ígiáxe taité. Ĕ′di cí ꞎī, Hau! wígaq¢aⁿ′, 3
sharp the scattered land over all on the surface they make for you will surely. There you arrive when, Ho! my wife,

¢é¢u ecéqti ¢aⁿ cub¢é tá átaⁿhé á¢a, ecé-daⁿ ictá hníp'iⁿze-daⁿ waqága
here just as you said I go to you will I who stand indeed, you say when eye you shut when thorns

pa-í gĕ á¢agajáde te é¢ĕ, á-biamá. Cí éduátaⁿ maⁿ′xe ¢aⁿtá ujañ′ge gáxe
sharp the (ob.) you stride over will indeed, she said, they say. Again the next sky to the road made

gaⁿ a¢é taité. Ĕ′di cí ꞎī, Hau! wígaq¢aⁿ′, é¢u ecéqti ¢aⁿ cub¢é tá 6
so they go surely. There you arrive when, Ho! my wife, here just as you said I go to you will

átaⁿhé á¢a, ecé-daⁿ ictá hníp'iⁿze-daⁿ maⁿ′xe ¢aⁿ á¢agajáde te é¢ĕ,
I who stand indeed, you say when eye you shut when sky the (ob.) you stride over will indeed,

á-biamá waʻú aká. Waʻú aká aⁿ′¢a ag¢á-biamá. Ꞟé-ma gazaⁿ′ akí-
said they say woman the (sub.). Woman the (sub.) left him went homeward, they say. The Buffaloes among them after

maⁿ¢iⁿ′-biamá. Ní kĕ masáni Ꞟé amá akí amáma. É¢aⁿbe ahí-biamá 9
reaching home, she walked, they say. . Water the (ob.) on the other side Buffalo (pl. sub.) the they were reaching home, they say. In sight arrived, they say

Wahaⁿ′¢icige aká cĭ. Huhuʻá! cé atí hă, Wahaⁿ′¢icige, á-biamá. Igáq¢aⁿ
Orphan the (sub.) again. Really! that one has come . Orphan said they, they say. His wife

ciñ′gajiñga edábe wíugihe maⁿ¢iⁿ′-biamá. Cĭ úckaⁿ wiⁿ′ cĭ uínai-gă,
child also seeking them he walked they say. Again deed one again seek ye for him,

á-biamá. Cĭ ĕdi ahí-bi ꞎī égazeze jaⁿ′waki¢á-biamá Ꞟe-miⁿ′ga dúba. Ĕ′di 12
said they, they say. Again there he arrived, they say when in a row they made them lie they say Female-buffaloes four. There

ahí-bi egaⁿ′, Hau! ¢igáq¢aⁿ áwakĕ, á-biamá. Niꞑá ɬanúga ¢aⁿ ¢ickañ′g¢a-
arrived, they say having, Ho! your wife where lying? said they, they say. Ear right the (ob.) she moved suddenly

biamá. Wigáq¢aⁿ gáaké á-biamá Wahaⁿ′¢icige aká. Huhuʻá! cĭ úckaⁿ
they say. My wife that one is she lying said he, they say Orphan the (sub.). Really! again deed

wiⁿ′ cĭ uínai-gă, á-biamá. Egi¢e haⁿ′egaⁿ′tce ꞎī íꞎi¢a-bi egaⁿ′, Wahaⁿ′¢icige 15
one again seek ye for him, said they, they say. At length morning when awoke they say having, Orphan

aká enáqtci qádadi jaⁿ′-biamá. Waʻú amá Ꞟé-ma júwagígɛ¢e áiá¢a-
the (sub.) he only on the grass lay they say. Woman the (mv. sub.) the Buffaloes she with them had gone,

bitćama. Égi¢e Ꞟé amá maⁿá watíeka uq¢úqaqti i¢é¢ĕqti wiⁿ′ masáni
they say. At length Buffalo (pl. sub.) the cliff creek very deep hollow going down, down one on the other side

a¢á-biamá. Kĭ Wahaⁿ′¢icige amá ĕdi ahí-biamá. Gá-biamá: Hau! 18
went, they say. And Orphan the (mv. sub.) there arrived, they say. He said as follows, they say: Ho!

wígaq¢aⁿ′, ¢é¢u ecéqti ¢aⁿ cub¢é tá átaⁿhé á¢a, á-bi egaⁿ′, ictá ¢ip'iⁿ′ze-daⁿ
my wife, here just as you said I go to you will I who stand, indeed, said he, they say having, eye he shut when

uq¢úqa kĕ ágajade áiá¢a-biamá. Huhuʻá! cé atí hă, Wahaⁿ′¢icige,
deep hollow the (ob.) striding over he had gone, they say. Really! that has come . Orphan

á-biamá. Cĭ úckaⁿ wiⁿ′ cĭ uínai-gă, á-biamá. 21
said they, they say. Again deed one again hunt ye for him, said they, they say.

Égi¢e égasani ꓘī ha$^{n'}$ega^{n}tce ꓘī íꓘi¢á-bi ega$^{n'}$, enáqtci qádadi ja$^{n'}$-
At length the day after when morning when he awoke, they say having, he only on the grass lay

biamá Waha$^{n'}$¢icige aká. Wa'ú amá ⌊é-ma júwagígɢe áiá¢a-bitćama.
they say Orphan the (sub.). Woman the (mv. sub.) the Buffaloes, she with them had gone, they say.

3 Égi¢e waqága pa-í gĕ maja$^{n'}$ b¢úgaqti áhe giáxa-biamá. Ĕ'di ahí-
At length thorns sharp the (pl. ob.) land all over on the surface they made for him, they say. There arrived

biamá Waha$^{n'}$¢icige amá. Gá-biamá: Hau! wígaq¢a$^{n'}$, ¢é¢u ecéqti ¢a^{n}
they say Orphan the (sub.). He said as follows, they say: Ho! my wife, here just as you said

cub¢é tá áta^{n}hé á¢a, á-bi ega$^{n'}$, ictá ¢ip'i$^{n'}$ze-da^{n} ágajade áiá¢a-biamá.
I go to you will I who stand indeed, said he, they say having, eye he closed when made a stride he had gone, they say.

6 Huhu'á! cé atí hă, Waha$^{n'}$¢icige, á-biamá. Cī úcka^{n} wi$^{n'}$ cī uínai-gā,
Really! that one has come . Orphan, said they, they say. Again deed one again seek ye for him,

á-biamá. Égi¢e égasani ha$^{n'}$ega^{n}tce ꓘī íꓘi¢á-bi ega$^{n'}$, enáqtci qádadi
they said, they say. At length the next day morning when he awoke, they say having, he only on the grass

ja$^{n'}$-biamá Waha$^{n'}$¢icige aká. Wa'ú amá ⌊é-ma júwagígɢe a¢á-bitćama.
lay they say Orphan the (sub.). Woman the (mv. sub.) the Buffaloes she with them went they say.

9 Ma$^{n'}$xe ¢a^{n}ꓘá ujañ'ge gáxe ga$^{n'}$ a¢á-bitćama. Paháciaꓘa ahí-bi ega$^{n'}$,
Sky to the road made so they went, they say. On high arrived, they say having,

húta^{n}-hna$^{n'}$-biamá ⌊é amá Waha$^{n'}$¢icige amá ujañ'ge uí¢a^{n}be a¢á-bi
bellowing repeatedly they say Buffaloes the (pl. sub.). Orphan the (mv. sub.) road up hill went, they say

ega$^{n'}$, ĕ'di ahí-biamá. Gá-biamá: Hau! wígaq¢a$^{n'}$, ¢é¢u ecéqti ¢a$^{n'}$ cub¢é
having, there arrived, they say. He said as follows, they say: Ho! my wife, here just as you said I go to you

12 tá áta^{n}hé á¢a, á-bi ega$^{n'}$ ictá ¢ip'i$^{n'}$ze-da^{n} ágajade a¢á-biamá. Maqpí
will I who stand indeed, said he, they say having eye he shut when made a stride went they say. Cloud

kĕ átatáqti a¢á-biamá. Kī masáni ahí-biamá. Huhu'á! cī cé atí hă,
the ob.) very far beyond he went, they say. And on the other side he arrived, they say. Really! again that one has come .

á-biamá. Ca$^{n'}$ckáxe tai á¢a, hní'a bácĕ, á-biamá. Qá¢a ¢ag¢é tai
said they, they say. Enough ye do will indeed, ye fail must, said they, they say. Back again you go home will

15 á¢a, á-biamá. Éga^{n} đamú agí-biamá. Hídadi ag¢í-biamá. Hau! u'é¢a
indeed, said they, they say. So down hill they were coming home, they say. At the bottom they reached home, they say. Ho! scattering

hné tai á¢a, a-biamá. Gá-biamá Waha$^{n'}$¢icige aká: Kĕ, añgág¢e taí
you go will indeed, said they, they say. Said as follows, they say Orphan the (sub.): Come, let us go homeward.

¢icíꓘa^{n} agíꓘa^{n}be te á¢a, á-biamá. Ag¢á-bi ega$^{n'}$ égi¢e ꓘi ꓘa$^{n'}$ha kĕ
Your husband's sister I see mine will indeed, said he, they say. Went homeward, they say having at length lodge border the (ob.)

18 ĕ'di ciñ gajiñ'ga wa'ú ¢iñké edábe i¢a$^{n'}$wa¢á-biamá Égi¢e iꓘañ'ge
there child woman the (ob.) also he placed them, they say. And behold, his sister

¢iñké waqpániqtia^{n} ¢iñké amá, na^{n}péhi^{n}qti-t'é etéga^{n} ¢añká amá.
the (ob.) very poor the (one at.) they say, very hungry to die apt the ones they say.

⌊añgéha, wiꓘáha^{n} méga^{n}, ag¢í, á-biamá. U¢áde ¢iñgéga^{n} núji̇ñga
O sister, my sister's husband likewise, I have come home, said he, they say. Cause for complaint none, as boy

aⁿgúkiji maⁿ′tanahá i¢é-gaⁿ aⁿ¢aⁿ′gi¢a-bájĭ égaⁿ uwág¢aqtiaⁿ′ aⁿ′gataⁿ′.
we are related to him to a lone place he had gone as we could not find him as we are suffering very much.

Wa¢áhide ć́jidaⁿ ehaⁿ+, á-biamá. Nă! ɻaⁿgć́hă, wíeb¢iⁿ hă, á-biamá
To ridicule us it is unnecessary ! said she, they say. Indeed! O sister, I am he . said he, they say.

Égi¢e ɻaⁿ′ge aká ictá ¢aⁿ gidígugudá-bi egaⁿ′ giɻaⁿ′be gaⁿ′ ¢é¢a- 3
At length his sister the (sub.) eye the (ob.) rubbed holes in repeatedly, they say having to see her own so sent it (vision)

biamá. Ígiɗahaⁿ′-biamá. Hé! wísaⁿ¢aⁿ+! iⁿ′g¢i hĕ, á-biamá. ¢iɻáhaⁿ
they say. She knew her own, they say. Heigho! my dear younger brother! has come back to me . said she, they say. Your wife's brother

g¢í hĕ, á-biamá, nú ¢iñké ¢ispaⁿ′-bi egaⁿ′. ⱡañgéha, ¢icíkaⁿ gátĕdi
has returned . said she, they say, man the (st. ob.) pulled at, they say having. O sister, your brother's wife in that place

g¢iⁿ′. ¢ɻúcka č́di a¢iⁿ′ g¢iⁿ′. Ĕ́di agímaⁿ¢iⁿ′-gă, á-biamá Wahaⁿ′¢icige 6
sits. Your brother's child there having him she sits. There walk for her, said, they say Orphan

aká. A¢iⁿ′ akí-biamá. A¢iⁿ′ akí-bi egaⁿ′, waníɻa b¢úgaqti čĭ qá¢a
the (sub.). Having her reached home, they say. Having her reached home, they say having, animals every one again back again

agí-biamá. Čĭ iɻáhaⁿ aká čĭ íqtaqti t'éwa¢á-biamá. Égi¢e iɻaⁿ′ge aká
were coming, they say. Again his sister's husband the (sub.) again at pleasure killed them, they say. At length his sister the (sub.)

ɨⁿ′taⁿ uckúdaⁿ-biamá Cetaⁿ′. 9
now kind they say. So far.

NOTES.

ɗa¢iⁿ-naⁿpajĭ's variation from the first version begins after the meeting of the Orphan and the Buffalo-woman in the white tent on the prairie. In the morning he found himself lying on the grass, the woman and tent having disappeared. He followed her all day, and overtook her at night. This was repeated three times.

142, 3. ¢e¢u ece-qti ¢aⁿ, "Here, just as you said in the past," or, "here, just in the place that you said."

144, 12–13. maqpi kĕ atataqti a¢a-biama. The Omahas imagine that the upper world is like stone, and that ground is there. The ground rests on the stone. The Orphan pushed his way through both stone and ground, when he pursued his wife.

144, 19. waqpaniqtiaⁿ ¢iñke ama "She had been sitting very poor"; equivalent to waqpaniqtiaⁿ akama; the state or act continued till the arrival of the Orphan, as the classifier implies.

145, 2. ejidaⁿ conveys the idea that the act referred to is superfluous, unnecessary: "There is no necessity for making us suffer by your ridiculing us, for we are great sufferers already."

145, 7. From the time that the Orphan left his sister till his return, his brother in-law had no success in hunting.

145, 7. b¢ugaqti, pronounced b¢u+gaqti by ɗa¢iⁿ-naⁿpajĭ.

TRANSLATION.

On the fourth night the woman said as follows: "Though I go home, please continue to follow me. When I reach home on the other side of the water, please come hither. Say as follows, when you stand on the shore: 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride

over the water. And the next thing which they will make for you will be a cañon hollowed out by a stream, so deep that the bottom can hardly be reached. When you get there, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride across the cañon. And next to it they will make for you sharp thorns over the surface of the whole land. When you arrive, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride over the thorns. And next to it they will make a road to the upper world, and go thither. When you arrive at the place, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride in the air," said the woman. The woman departed and left him. She reached home, and walked among the Buffaloes The Buffaloes had reached their home on the other side of the water. The Orphan came in sight again. "Really! that Orphan has come hither," they said. He continued following his wife and child. "Seek ye a difficult thing for him," said the Buffaloes. And when he arrived they made four female Buffaloes lie in a row. "Come," said they, "which one lying down is your wife?" She moved her right ear very briskly. "That one is my wife," said the Orphan. "Well, seek again for him a difficult thing," said the Buffaloes. The next morning when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. The Buffaloes went across a very deep cañon hollowed out by a stream. The Orphan reached the cañon. Closing his eyes, he said, "Well, my wife, here, just as you said, I will be going to you." He made a stride, and behold, he was across the cañon. "Really! that Orphan has come hither. Seek ye again something difficult for him," they said. At length, on the morning of the next day, when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. And they had made sharp thorns extending all over the surface of the land. The Orphan arrived there. Having said, "Well, my wife, here, just as you said, I will be going to you," he closed his eyes, and made a stride across, and had gone. "Really! that Orphan has come hither. Seek again something difficult for him," said they. At length, on the morning of the next day, when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. Having made a road to the upper world, they had gone. Having gone up above, the Buffaloes kept bellowing. As the road went up hill, the Orphan arrived there. "Well, my wife, here, just as you said, I will be going to you," said he. Having closed his eyes, he made a stride and departed. He went far beyond the clouds, and he reached the other side. "Really! that Orphan has come hither. Make an end of your attempts. You must fail. You shall go home," said they. So they were coming down-hill (*i. e.*, from the upper world to this earth). They reached home at the bottom. "Well, go ye in all directions," said they. The Orphan said as follows to his wife: "Come, let us go home. Let me see your husband's sister." Having gone home, he placed the child and the woman by the outside of the tent. And behold, his sister was very poor; she and her husband had been, and were still, apt to die from starvation. "O elder sister, and my sister's husband, I have come home," said he. "Without any cause for complaint, the boy, our relation, went to some unknown place. We have not found him, and we are great sufferers. It is not necessary to ridicule us," said she. "Indeed, sister, I am he," he said. At length his sister rubbed her eyes repeatedly with her hands, and looked toward him. She recognized him. "Heigho! my dear younger brother has come home

to me,' she said. "Your wife's brother has come back," said she, having pulled at the man to attract his attention. "O sister, your brother's wife sits in that place out of sight, holding your brother's son. Go for her," said the Orphan. She brought her home. Having brought her home, all the animals came back again. And again did his sister's husband kill them at pleasure. And at length his sister was kind to him. The End.

THE MAN WHO HAD A CORN-WOMAN AND A BUFFALO-WOMAN AS WIVES.

Told by Nuda$^{n'}$-axa.

Égi¢e ta$^{n'}$wañg¢a^{n} wi$^{n'}$ ĕdedí-amáma. Má¢e ¢éga^{n}-da$^{n'}$ amá waha$^{n'}$-
It happened tribe one there it was, they say. Winter as this is when they say they removed

biamá. Wa¢áha^{n} te, aí a¢a+, á-biamá. Égi¢e nú wi$^{n'}$ wa'ú ¢iñgá-biamá,
they say. You are to remove, he says indeed, said, they say. It happened man one woman had none they say,

iɻañ'ge aká dúba-biamá. Ga$^{n'}$ waha$^{n'}$-biamá ɻĭ, A^{n}a$^{n'}$¢ai-gă, á-biamá nú 3
his sister the (sub.) four they say. And removed they say when, Leave ye me, said, they say man

aká. Ga$^{n'}$ a$^{n'}$¢a-biamá. Nú aké cénujiñga wakéga ké¢a^{n} iɻañ'ge amá
the (sub.). And they left him they say. Man the one who young man sick he who was his sister the (pl. sub.)

gia$^{n'}$¢a atíi hă, é-hna^{n}-bíamá ta$^{n'}$wañg¢a^{n} b¢úga. Cĭ waha$^{n'}$-biamá ¢é ɻí
left him they have come . said invariably they say tribe . the whole. Again removed they say this lodge

amá b¢úga. Kĭ ¢é iɻañ'ge háci jiñgá aká q¢abé ɻañ'ga kĕ'di íɻinaq¢á- 6
the (sub.) all. And this his sister after small the (sub.) tree big by the hid herself

biamá. Ga$^{n'}$ ag¢á-biamá. Qá¢a ujañ'ge ugíha-biamá. Égi¢e ɻí tĕ
they say. And she went back, they say. Back again road she followed again, they say. At length lodge the

é¢a^{n}be akí-biamá. Kĭ xagé ag¢á-biamá iɻañ'ge. Ga$^{n'}$ iɻínu aká ceta$^{n'}$
in sight of she reached home, they say. And crying went homeward, they say his sister. And her elder brother (sub.) the so far

níɻa ja$^{n'}$ akáma. Eáta^{n} ckí ă, wihé, á-biamá. Ga$^{n'}$, Ⱡinuhá, cat'é ɻĭ 9
alive was lying, they say. Why have you come back ? O younger sister, said he, they say. And, O elder brother, you die when

íwiɗaha^{n} téga^{n} ɗí, á-biamá. Ga$^{n'}$ júgig¢e naji$^{n'}$-biamá. Égi¢e gá-biamá:
I know you in order that I have come back said she, they say. And with her own she stood, they say. At length he said as follows, they say:

Wihé, najíha i^{n}¢iñ'gahá-gă, á-biamá. Ga$^{n'}$ najíha iɻañ'ge aká giáha-biamá.
O younger sister, hair for me comb, said he, they say. And hair his sister the (sub.) combed for him they say.

Waii$^{n'}$ ¢a^{n} i^{n}¢i$^{n'}$¢izá-gă hă, á-biamá. Ga$^{n'}$ ígi¢izá-biamá. Cé¢u wa'i$^{n'}$ tĕ'di 12
Robe the (ob.) take mine for me . said he, they say. And she took his for him they say. Yonder pack in the

hi^{n}qpé uági'a^{n}he hă; é ctĭ i^{n}¢i$^{n'}$¢iza'-gă hă, wihé, á-biama. Ga$^{n'}$ ígi¢izá-
fine feather I put mine in . that too take mine for me . O younger sister said he, they say. And she took his for him

biamá. Ga$^{n'}$ hi^{n}bé ɸa^{n} ctí, uta$^{n'}$ ɸa^{n} ctí, á-biamá. Zaní ígiɸizá-biamá. Ga$^{n'}$
they say. And moccasin the (ob.) too, leggings the (ob.) too, said he, they say. All she took his for him they say. And

ugíta^{n}-biamá bɸúga, hi^{n}bé ɸa^{n}, uta$^{n'}$ gĕ edábe, hi^{n}qpé kĕ ctĭ ágiđaxa$^{n'}$-
he put on his, they say all, moccasins the (ob.), leggings the (ob.) also, fine feather the (ob.) too he stuck his own on

3 biamá ásku ɸan′di. Ga$^{n'}$ waii$^{n'}$ ɸa^{n} waí^{n}cíɸe i$^{n'}$-biamá; ɻigɸípi-qtí-biamá.
they say scalp-lock at the. And robe the (ob.) with hair outside he wore, they say; he wore it very well they say.

ɻi‘a$^{n'}$-biamá. Gá-biamá: Wihé, ukíe ɸiɸiñ′gega^{n} icíɻa^{n} uwíne bɸé tá
He painted his face, they say. He said as follows, they say: O younger sister to talk with as you have none wife your brother's I seek for you I go will

miñke, á-biamá. Ga$^{n'}$ dúba ja$^{n'}$-biamá. ɻijébe eɻá tĕ unáji^{n} éga^{n} ca^{n}ca$^{n'}$-
I who, said he, they say. And four sleeps they say. Door his the (ob.) he stood in as always

6 bi-te wɸéahide aɸá-bají-biamá. Ga$^{n'}$ égasáni ɻĭ đáze hí amá. Kĭ ɸéaka
they say, as far he went not they say. And the next day when evening arrived, they say. And this one

iɻínu aká ga$^{n'}$ ja$^{n'}$-biamá. Égiɸe gá-biamá iɻañ′ge aká, áci aɸá-bi ega$^{n'}$:
her brother the (sub.) as he was lay down, they say. At length said as follows, they say his sister the (sub.), out went, they say having:

ɻinuhá, wa‘ú wi$^{n'}$ atí aká hĕ, á-biamá. ɸicíɻa^{n} aɸi$^{n'}$ gí-gă, á-biamá
O elder brother, woman one has come . said she, they say. Your brother's wife come with her, said he, they say.

9 Ciɻa$^{n'}$, ɻíaɻa í-ă hĕ, á-biamá. Ha$^{n'}$ amá. Kĭ a$^{n'}$ba amá. Cĭ đáze hí amá.
O brother's wife, to the lodge come . said she, they say. Night they say. And day they say. Again evening arrived they say.

Ugáhanađaze uhañ′ge tĕ′di iɻañ′ge aká áci aɸá-biamá. Kĭ cĭ wi$^{n'}$ atí akáma.
Darkness (first) end when his sister the (sub.) out went they say. And again one had come, they say

ɻinuhá, ɸéaka wa‘ú wi$^{n'}$ atí aká hĕ, á-biamá. ɸicíɻa^{n} aɸi$^{n'}$ gí-gă, á-biamá
O elder brother, this one woman one has come . said she, they say. Your brother's wife come with her, said, they say

12 iɻínu aká. Ga$^{n'}$ na$^{n'}$ba wagɸă$^{n'}$-biamá. Ga$^{n'}$ akíwa watézugɸa$^{n'}$-biamá.
her brother the (sub.). And two he married them they say. And both pregnant they say.

Ga$^{n'}$ akíwa ciñ′gajiñ′ga ídawaɸá-biamá, akíwa nújiñgá-biamá. Ga$^{n'}$
And both child bore them they say, both boy they say. And

újawaqti ga$^{n'}$ júwagigɸe gɸi$^{n'}$-biamá. Kĭ ciñ′gajiñ′ga akíwa íe wakan′dagi-
very pleasantly so with them he sat they say. And child both to speak forward

15 hna$^{n'}$-biamá. Ga$^{n'}$, ɸisañ′ga éɸa^{n}ba kiɻína-bajíi-gă, á-biamá iɸádi aká.
only they say. And, Your younger brother he too fight ye not, said, they say his father the (sub.)

Ga$^{n'}$ éga^{n}-biamá. ɻígaxe júkigɸe-hna$^{n'}$-biamá. Égiɸe kiɻína-biamá
And so they say. Playing with each other invariably they say. At length fought they say

nújiñga na$^{n'}$ba akíwa. Akíwa kigɸa$^{n'}$-hna^{n}-biamá. ɸí ɸiha$^{n'}$ ɻé-wa‘ú ɸi$^{n'}$,
boy two both. Both reviled each other only they say. You your mother Buffalo-woman she is,

18 á-biamá. Cĭ áma aká, ɸí ctĭ ɸiha$^{n'}$ Wata$^{n'}$zi-wa‘ú ɸi$^{n'}$, á-biamá. Ga$^{n'}$
said (one), they say. Again the other the (sub.), You too your mother Corn-woman she is, said he, they say. And

aki-biuná ɻĭ ɻe-jiñ′ga aká iha$^{n'}$ ɸi^{n} ugɸá-biamá. Gañ′ki cĭ áma aká cĭ
they reached home, they say when Buffalo-calf the (sub.) his mother the (ob.) told of himself they say. And again the other the (sub.) again

ugɸá-biama. Na^{n}há, wiji$^{n'}$ɸe aká, Wata$^{n'}$zi-wa‘ú hni^{n}, aí, aná‘a^{n}, á-biamá.
told about himself, they say. O mother, my elder brother the (sub.) Corn-woman you are, he said, I heard him. said (one) they say.

Kĭ áma aká, gá-biamá: Kagé aká, na^{n}há, ꞱLé-wa'ú hni^{n}, aí, aná'a^{n},
And the other the (sub.), said as follows, they say: My younger brother the (sub.), O mother, Buffalo-woman you are, he said I heard him

á-biamá. Ga$^{n'}$ ha$^{n'}$ te akíwa waji$^{n'}$cta-biamá wa'ú aká, nú ¢iñké ukía-bají-
said (the other), they say. And night when both in a bad humor, they say woman the (sub.), man the (ob.) they did not talk with

biamá. Ca$^{n'}$ ¢é ꞱLé-wa'ú ¢iñké ja$^{n'}$'a^{n}há-biamá. 3
they say. Yet this Buffalo-woman the one who *cum ea coïit* they say.

Ga$^{n'}$ a$^{n'}$ba amá. Égi¢e nú aká enáqtci ja$^{n'}$ akáma; wa'ú amá akíwa
And day they say. Behold man the (sub.) alone was lying, they say; woman the (pl. sub.) both

ákiág¢a-bitéama. Ga$^{n'}$ g¢i$^{n'}$-biamá. Égi¢e gá-biamá: Wihć, á-biamá, ¢ɨɨúcka
had gone again, they say. For some time he sat they say. At length he said as follows, they say: O sister said he, they say, your brother's son

uágine b¢é tá miñke, á-biamá. Ga$^{n'}$ a$^{n'}$ba tĕ'di a¢á-biamá. Ca$^{n'}$ ga$^{n'}$ ɨan'de 6
I seek my own I go will I who said he, they say. And day when he went, they say. Right along (?) ground

á¢ita ma^{n}¢i$^{n'}$-biamá. Égice Ƌazĕqtci hí ꓘĭ ag¢á-bikéama, sig¢é wć¢a-
crossing he walked, they say. At length late evening arrived when had gone homeward, they say trail he found

biamá. Ga$^{n'}$ sig¢é kĕ wíuha-biamá. Iha$^{n'}$ amá ctĭ ga$^{n'}$ ꞱLéi tĕ, gañ'ki cĭ
they say. And trail the (ob.) he followed them, they say. His mother the (mv. sub.) too was a Buffalo and again

ijiñ'ge amá ctĭ ꞱLe-jiñ'ga-bitéama, nañ'gĕqtci ag¢á-bikéama iha$^{n'}$ é¢a^{n}ba. 9
her son (mv. sub.) the too was a Buffalo-calf, they say running fast had gone homeward, they say his mother she too.

Égi¢e watcícka wi$^{n'}$ cúgaqti naji$^{n'}$ te amá ꓘĭ, ɨí wi$^{n'}$ wa¢íɔna améde, Ƌétĕ é
At length creek one very thick stood they say when, tent one plain they say, when, This it

te-ána, e¢éga^{n}-biamá nú aká. Ga$^{n'}$ ĕ'di a-íg¢i^{n}-biamá, é¢a^{n}ba-bají-biamá.
must be ! thought they say man the (sub.). And there approaching he sat, they say not in sight they say.

Égi¢e ijiñ'ge é¢a^{n}be ahí-biamá. ꞱLe-jiñ'ga aké aké (á-biamá). I^{n}dádi aká 12
At length his son in sight arrived, they say. Buffalo-calf the (sub.) it is (said he, they say). My father the (sub.)

atí aká hă, á-biamá (ꞱLe-jiñ'ga aká). I¢ádi ¢at'a$^{n'}$ edćtĕ a$^{n'}$ba¢ĕ'qti ma^{n}¢i$^{n'}$
has come . said, they say (Buffalo-calf the). His father you had even if this very day walking

¢axáge ma^{n}hni$^{n'}$, á-biama. Edída! wágima^{n}¢i$^{n'}$-ă hĕ, á-biamá ꞱLé-wa'ú
you cried you walked said she, they say. Simpleton! go after him . said, they say Buffalo-woman

aká. Ga$^{n'}$ ĕ'di ahí-biamá. Kĭ ja$^{n'}$-uqpé jiñgáqtci 'í-biamá, ¢é'de á¢ibć¢á- 15
the (sub.). And there he arrived, they say. And wooden bowl very small she gave, they say bottom spread on

biamá. Ní b¢áta^{n}-májĭ ćga^{n} a^{n}¢a$^{n'}$bize ¢a$^{n'}$ctĭ, djúb ínahi^{n} hă, e¢éga^{n}
they say. Water I drink I not but I was thirsty heretofore a little truly . thinking

g¢i$^{n'}$-biamá nú aká. Ƌata$^{n'}$-biamá; ¢a'á-biamá ní kĕ. Djúbaqtci
sat they say man the (sub.). He drank they say; he left (some) water the. A very little

a^{n}¢a$^{n'}$wa^{n}hébe ¢a$^{n'}$ctĭ, égi¢e ní tĕ b¢á'a áha^{n}, e¢éga^{n}-biamá. Uqpé tĕ cĭ 18
insufficient for me heretofore, at length water the I fail to drink ! thought he, they say. Bowl the again

'í-biamá. Kĭ ɨá hébe ¢é¢a^{n}ska 'í-biamá. Na^{n}pa$^{n'}$hi^{n} ¢a$^{n'}$ctĭ, ɨañgéga^{n}
she gave, they say. And jerked meat piece this size she gave, they say. I hungry heretofore somewhat large

a^{n}'í etéde, e¢éga^{n}-biamá. Cĭ ¢a'á-biamá. Kĭ hébe u¢ácte gí'i-biamá.
she should have given me he thought, they say. Again he failed in eating, they say. And piece left from eating he gave it back, they say.

Waɸáte jiñ'ga ínahi^{n}, á-biamá wa'ú aká Ga$^{n'}$ ɬá ɸa^{n} wa'ú aká na^{n}báɸa^{n}
Food small truly said, they say woman the (sub.). And jerked meat the (ob.) woman the (sub.) in two parts

gaxá-bi ega$^{n'}$ gɸásni^{n} iɸéɸa-biamá. Ga$^{n'}$ ha$^{n'}$ éga^{n} ga^{n} ja$^{n'}$-biamá wañ'giɸe.
made, they say having swallowed her own suddenly, they say. And night so as they were slept, they say all.

3 Umi$^{n'}$je úda^{n}qti gaxá-bi ega$^{n'}$ ja$^{n'}$-biamá. A$^{n'}$ba ega$^{n'}$ ja$^{n'}$ ɮídata^{n}-bi ega$^{n'}$
Bed very good made, they say having they slept, they say. Day being lying turned himself, they say having

uɸíxidá-biamá. Égiɸe ɬí ɸiñgé ja$^{n'}$ akáma, uta$^{n'}$nadiqti. Ga$^{n'}$ wíuhá-biamá
he looked around, they say. Behold tent he was without one he was lying, they say in a very lone place. And he followed them, they say

sigɸé aɸaí tĕ. Eɗázĕqtci hí ɮĭ égiɸe úqɸa-biamá cĭ. Cĭ watcícka wi$^{n'}$
trail went. Late that evening arrived when at length he overtook them, they say again. Again creek one

6 ĕdedí-ké ama; cĭ ɬí wi$^{n'}$ ĕdedí-té ama. Ga$^{n'}$ cĭ ĕ'di a-ígɸi^{n}-biamá ɬí ɮa$^{n'}$ha
there it was, they say; again tent one it was there, they say. And again there approaching he sat, they say tent border

kĕ'di. É núǰiñga aká cĭ éɸa^{n}be ahí-biamá. Nă! i^{n}dádi aká atí aká hă,
at the. That one boy the (sub.) again in sight arrived, they say. Why! my father the (sub.) has come

á-biamá Iɸádi cat'a$^{n'}$ edéctĕ a$^{n'}$baɸé'qti ma^{n}ɸi$^{n'}$ ɸaxáge ma^{n}hni$^{n'}$, á-biamá
said he, they say. His father you had even if this very day walking you cried you walked, said, they say

9 Ɫé-wa'ú aká. Wéba^{n} ɸéɸa-ă hĕ, á-biamá. Dadíha, í-gă hau, á-biamá
Buffalo-woman the (sub.) To call them send (the voice) . said she, they say. O father be coming ! said, they say

núǰiñga aká. Ga$^{n'}$ ĕ'di ahí-biamá. Kĭ ja$^{n'}$-uqpé jiñgáqtci 'í-biamá, ɸéde
boy the (sub.). And there he arrived, they say. And wooden bowl very small she gave, they say bottom

áɸibɸá-biamá. Kĭ nú aká úcka^{n} tĕ íbaha^{n}-bi ega$^{n'}$, ɸaqúba-bají-biamá
spread on they say. And man the (sub.) deed the (ob.) knew, they say because, did not wonder they say.

12 ɸata$^{n'}$-biamá; ɸa'á-biamá ní tĕ. Uqpé tĕ cĭ 'í-biamá. Kĭ ɬá hébe
He drank they say; he failed in drinking, they say water the (ob.). Bowl the (ob.) again she gave, they say. And jerked meat piece

ɸéɸa^{n}ska 'í-biamá. Kĭ nú aká úcka^{n} tĕ íbaha^{n}-bi ega$^{n'}$, ɸaqúba-bají-biamá
this size she gave, they say. And man the (sub.) deed the (ob.) knew, they say because, did not wonder they say.

Kĭ ɬá ɸa^{n} cĭ ɸa'á-biamá. Kĭ hébe uɸácte gí'i-biamá. É waɸáte jiñ'ga
And jerked meat the (ob.) again he failed in eating, they say. And piece he left he gave back, they say. That food small

15 ínahi^{n}, á-biamá Ɫé-wa'ú aká. Ɫá ɸa^{n} ɸicpá-bi ega$^{n'}$ gɸásni^{n} ɸéɸa-biamá.
truly, said, they say Buffalo-woman the (sub.). Dried meat the (ob.) pulled a piece off, they say having swallowed hers suddenly, they say.

Ga$^{n'}$ ha$^{n'}$ éga^{n} ja$^{n'}$-biamá. Nú aká hájiñga wi$^{n'}$ aɸi$^{n'}$-bi éde wa'ú kĕ sihí tĕ
And night as they slept, they say. Man the (sub.) cord one had, they say but woman the lying feet the

wan'da^{n} íkika^{n}ta$^{n'}$-biamá. Ha$^{n'}$ ja$^{n'}$ tĕ ɸiqíi-bájĭ éga^{n}, ɸiqíi ga$^{n'}$ɸai éga^{n},
together he tied with it they say. Night slept when he was not roused as to be roused he wished as,

18 Cka$^{n'}$i tĕdíhi a$^{n'}$ɸiqi etéga^{n} áha^{n}, eɸéga^{n}-biamá nú aká. Ga$^{n'}$ ja$^{n'}$-biamá.
Moving when to wake me apt I thought they say man the (sub.). And they slept, they say.

Égiɸe a$^{n'}$ba amá. Égiɸe ictá ɸibɸá-bi ega$^{n'}$ uta$^{n'}$nadiqti ja$^{n'}$akáma.
At length day they say. At length eye opened, they say having in a very lone place he was lying, they say.

Ga$^{n'}$ sigɸé cĭ wíuhá-biamá. Baxú ɮañgáqti kĕ'di éɸa^{n}be ahí-biamá.
And trail again he followed them, they say. Peak very big at the in sight of he arrived, they say.

Égi¢e ní ɻañgáqti wi$^{n'}$ ¢iɻć tá akamá ɻĭ ĕ′di ahí-biamá (nú aká). Kĭ
At length water very big one they would have to cross when there arrived, they say (man the). And

nú aká ja$^{n'}$ tĕ áka^{n}-bi, íɻinaq¢á-biamá. Égi¢e ní úha ma^{n}¢i$^{n'}$-bi tĕ′di
man the wood the leaned against he hid himself, they say. At length water following he walked, they when
(sub.) (ob.) they say, say

iha$^{n'}$ é¢a^{n}ba íe na‘a$^{n'}$-biamá nú aká. Ciñ′gajiñ′ga téqi¢e améde hĭndá 3
his her too speaking he heard, they say man the Child he loves if let me see
mother (sub.).

ní kĕdi gákĕdi atí tá amé, á-biamá. Ga$^{n'}$ iha$^{n'}$ é¢a^{n}ba ní ¢iɻć ag¢á-
water at the at that place he will come, said she, they say. And his mother she too water crossing went homeward

biamá ijiñ′ge aká: q¢áje-hna$^{n'}$-bi, cĭ iha$^{n'}$ amá ctĭ éga^{n}-hna$^{n'}$-biamá. Ga$^{n'}$
they say her son the (sub.): cried out regularly they say, again his mother (mv. sub.) the too so regularly they say. And

ní uka$^{n'}$ska ída^{n}be ahí-bi ɻĭ iha$^{n'}$ é¢a^{n}ba, égi¢e nú aká hi^{n}qpé kĕ 6
water in a straight line through the middle they arrived, they say when his mother she too, behold man the (sub.) fine feather the (ob.)

g¢íza-biamá. Ga$^{n'}$ hi^{n}qpé kĕ nú aká bihí¢a ¢é¢a-biamá. Éta^{n}¢i^{n}
took his, they say. And fine feather the (ob.) man the (sub.) blew away suddenly, they say. He first

masáni ahí-biamá. Bihí¢a ¢é¢ai tĕ é ca$^{n'}$ca^{n} masáni ahí-biamá Hi^{n}qpé
the other side reached, they say. He blew off suddenly when that without stopping the other side he reached, they say. Fine feather

ɻiɻáxai, cĭ ɻiɗíhi¢a ¢é¢ai nú aká. Kĭ q¢abé wi$^{n'}$ á¢askabá-biamá. Ga$^{n'}$ 9
he made himself, again blew himself off suddenly man the (sub.). And tree one he stuck to they say. And

iha$^{n'}$ é¢a^{n}ba wada$^{n'}$be g¢i$^{n'}$-biamá. Masáni ag¢í-biamá ijiñ′ge é¢a^{n}ba.
his mother her too seeing them he sat they say. The other side they came back, they say her son he too.

Hi$^{n'}$ ¢a^{n} bibíza-biamá, uɻíɗata^{n}-biamá ɗizá kĕdi. Ciñ′gajiñ′ga téqi¢e
Hair the they rubbed dry, they say, they rolled themselves, they say sand on the. Child he loves

améde hĭndá atí ta amé, á-biamá ʟé-wa‘ú aká. Ga$^{n'}$ nañ′gĕqti ag¢á- 12
if let me see he will come, said, they say Buffalo woman the (sub.). And running fast they went homeward

biamá uí¢a^{n}be. Ga$^{n'}$ wíuha-biamá nú aká. Baxú kĕ é¢a^{n}be ahí-bi ɻĭ
they say up-hill. And followed them they say man the (sub.). Peak the in sight of he arrived, they say when

égi¢e ɻí ĕdedí-¢a^{n} amá, húi¢uga jiñ′gajĭ ¢a$^{n'}$ amá. Ga$^{n'}$ ĕ′di a-íg¢i^{n}-
behold lodge there was the (circle), they say tribal circle not small the they say. And there approaching he sat

biamá baxú kĕ′di. Na^{n}há, i^{n}dádi aká atí aká hă, á-biamá. É′di 15
they say peak on the. O mother, my father the (sub.) has come . said (the Calf), they say. There

wágima^{n}¢i$^{n'}$-ă, á-biamá. É′di ahí-biamá ɻĭ wć¢ají-biamá, hi^{n}qpé ɻiɻáxa-bi
walk for them said (the mother), they say. There he arrived, they say when he did not find them they say, fine feather made himself they say

ega$^{n'}$. Cĭ, Wihé, ĕ′di wágima^{n}¢i$^{n'}$-ă, á-biamá ʟé-wa‘ú aká. Ga$^{n'}$ wágiahí-
having. Again, O sister, there . walk for them, said, they say Buffalo-woman the (sub.). And she arrived for them

biamá ɻĭ wć¢ajĭ amá. Ja^{n}¢ća, ¢iñgai hĕ, á-biamá Tĕnă′! ít‘a¢ĕwá¢ĕ 18
they say when she did not find them they say. O elder sister, there is none . said she, they say. Why! hateful

ínahi^{n} é, á-biamá. Wé¢ana‘úqtci-hna$^{n'}$i, á-biamá ʟé-wa‘ú aká. Ga$^{n'}$ cĭ
truly ! said she, they say. You passed close by them only said, they say Buffalo woman the (sub.). And again

wi$^{n'}$ aká ĕ′di a¢á-biamá. Ja^{n}¢éha, weá¢a-májĭ, á-biamá cĭ. Cĭ wi$^{n'}$
one the (sub.) there went, they say. O elder sister. I do not find them. she said, they say again. Again one

aká ĕ′di aɸá-biamá cĭ, wéɸajĭ amá. Jaⁿɸéha, weáɸa-májĭ, á-biamá. Cĭ
the (sub.) there went they say again, she did not find them they say. O elder sister, I have not found them said she, they say. Again

wiⁿ′ aká ĕ′di aɸá-biamá. Jaⁿɸéha, weáɸa-májĭ, á-biamá. ɸíť′aɸĕwáɸĕ
one the (sub.) there went, they say. O elder sister, I have not found them, said she, they say. You hateful

3 íɸanahiⁿ′i é. Akihaⁿ-hnaⁿ cíi hĕ, á-biamá. Adíbɸe tá miñke, hĭndá!
you indeed ! Beyond, invariably ye went . said she, they say. I go for him will I who, behold!

á-biamá ʟé-waʻú aká. Hĭndá! iɸáɸa-májĭ eskaⁿ′, á-biamá. Kĭ ĕdi ahí-
said, they say Buffalo-woman the (sub.). Let me see! have I not found him? said she, they say. And there she arrived

biamá. Wahnáte tégaⁿ aɸígiatí-hnaⁿi, eátaⁿ ɸagɸiⁿ′-hnaⁿ ă, á-biamá.
they say. You eat in order that they came for you invariably why you sit invariably ! said she, they say.

6 Égaⁿɸaⁿ′ja ĕ′be añ′giti-äjĭ égaⁿ. Gaⁿ′ agɸiⁿ′ miñké, á-biamá nú aká
Nevertheless who came not for me so. Just so I was sitting, said, they say man the (sub.).

Gaⁿ′ júgɸe agɸá-biamá Égiɸe waʻú aká ukíkiji aká dúba akáma, é
And with him she went homeward they say. Behold woman the near relations the (sub.) four they were, it is said, she

wésatăⁿ aká é wáɸixe ahí aká. Gaⁿ′ gíɸikaⁿ′-biamá. ʟí tĕ úkiza
the fifth the (sub.) that marrying arrived the one who And made room for her they say. Lodge the no one there

9 giáxa-biamá. ɸé iɻañ′ge aká e-hnaⁿ′ júwagigɸaí tĕ.
they made for her, they say. This her sister the (sub.) only she was with them.

Égiɸe haⁿ′egaⁿtce amá. Iɻaⁿ′ aká gá-biamá (iɻúcpa é wagiká-bi
At length morning they say. His grandmother the (sub.) said as follows, they say (her grandchild him she meant her own, they say

egaⁿ′): ɸíadi iⁿ′ʻĕ jeégɸaⁿ hĕ, iⁿúɖe juágɸe tégaⁿ, á-biamá. Gaⁿ′ iⁿúɖe
having) Your father stone I have heated for him . sweat-bath I with him in order that, said she, they say. And sweat-bath

12 júgɸa-biamá iɻanʻde aká. Gaⁿ′ ʟe-núga amá nanʻdiɸágaspe gáxai íi tĕ
he with her, they say her daughter's husband the (sub.). And Buffalo-bull the (pl. sub.) to hold down the walls making came, when

ɖéɸabɸiⁿ′-biamá. Gaⁿ′ iɻaⁿ′ aká iⁿ′ʻĕ jahá-bi ɻĭ gáɸaⁿská-biamá; cĭ pí
eight they say. And his wife's mother the (sub.) stone pushed at, they say when that size they say; again again

jahá-bi ɻí gáɸaⁿská-biamá; wéɸabɸiⁿ′aⁿ jahá-bi ɻĭ gataⁿ′hiɸaⁿ′-biamá; cĭ
she pushed at, they say when that size they say; the third time she thrust at, they say when that high suddenly, they say and

15 pí jahá-bi ɻĭ ɻí tĕ éɸaⁿskáqtciaⁿ′-biamá iⁿ′ʻĕ tĕ. Nú aká hiⁿqpé
again she thrust at, they say when lodge the just the size of they say stone the (col.). Man the (sub.) fine feather

ɻiɻáxa-bi egaⁿ′ ʟe-núga ɻíha biákibesaⁿ′-bi egaⁿ′ hiⁿqpé bihíɸa ɸéɸa-
made himself, they say having Buffalo-bull tent-skin made double up by leaning against, they say having fine feather blew off suddenly

biamá, ɻíha ákibésaⁿ kĕ égih áiáɸa-biamá. ʟé-waʻujiñ′ga, ʟandé,
they say, tent skin fold the right into he had gone, they say. Buffalo old-woman, O daughter's husband,

18 uɸínadáɸaⁿ égaⁿ, á-biamá. Aⁿ′, ɻaⁿhá, á-biamá. Cĭ gaⁿ′te amá. ʟandé
you are accustomed to heat somewhat, said, they say. Yes, O wife's mother, said he, they say. Again a long while they say. O daughter's husband

eʻaⁿ′ égaⁿ ă, á-biamá ʟé-waʻujiñ′ga aká. Nát′e éskaⁿ eɸégaⁿ égaⁿ ímaxá-
how is it ! said, they say Buffalo old-woman the (sub.) Killed by heat she hoped as asked him

biamá. ɻaⁿhá, gaⁿ′ gɸiⁿ′ miñke, á-biamá. Gaⁿ′ wasísige íe tĕ
they say. O wife's mother, all right I am sitting. said he, they say. And active he spoke

áji^{n}äjí′qti égi¢a$^{n'}$-biamá. Cĭ ga$^{n'}$-akáma ɨ̨ī, ɻandé, e'a$^{n'}$ éga^{n} ă, a-biamá.
spoke very fearlessly — he said to her, they say. — Again — they sat for awhile, they say — when, — O daughter's husband — how is it — ! — said she, they say.

ɨ̨a^{n}ha, ga$^{n'}$ g¢i$^{n'}$ miūké. a^{n}wa$^{n'}$nab¢í ctĕwa^{n}-máji, á-biamá. Égi¢e
O wife's mother — all right — I am sitting, — I perspire — in the least — I not, — said he, they say. — At length

ɻé-wa'ujiñ′ga náwakandi¢á-biamá; é nát'eɨ́¢ĕ a¢á-biamá ¢á¢uháqtci. 3
Buffalo old-woman — was made impatient by heat, they say; — she — caused herself to die from heat — she went, they say — almost.

A^{n}wañ′kandi¢ĕ′qti-ma$^{n'}$, gátĕ i$^{n'}$¢icíba-ă hĕ, á-biamá. Gí¢iaxá-biamá ɨ̨ī
I am very impatient from heat, — that — undo for me — said she, they say. — They pulled off for her, when they say

é¢a^{n}be akí-biamá. Ca$^{n'}$ca^{n} t'é áiá¢a-biamá ɻé-wa'ujiñ′ga aká. ¢éaka
in sight — she reached home, they say. — Without stopping — dead — had gone — they say — Buffalo old-woman — the (sub.). — This one

iɨan′de aká é¢a^{n}be akí-bi ɨ̨ī ca$^{n'}$ unáb¢i ctĕwa^{n}-bají-biamá. Nă! i^{n}úaɖe 6
her daughter's husband — the (sub.) — in sight — reached home, they say — when — yet — he perspired — in the least — not — they say. — Why! — I took a sweat-bath

á¢i^{n}hé ctĕ snia$^{n'}$t'e a^{n}wañ′kandi¢é, á-biamá Igáq¢a^{n} aká gá-biamá:
I who move — even — I cold — I am impatient of, — said he, they say. — His wife — the (sub.) — said as follows, they say:

Uɕínab¢í ctĕwa$^{n'}$jī; wa'újiñga akéja nát'e ké, á-biamá. Éga^{n}ja snia$^{n'}$t'e
You perspire — not in the least; — aged woman — on the other hand — lies dead from the heat, — said she, they say. — Nevertheless — I cold

a^{n}wañ′kandi¢é, á-biamá. Égi¢e iɨa$^{n'}$ aká gisi$^{n'}$-biamá. Gisi$^{n'}$-biam éga^{n} 9
I am impatient of, — said he, they say. — At length — his wife's mother — the (sub.) — revived — they say. — She revived, they say — as

égasani wa'ú ¢añká zaní iɨa$^{n'}$ aká wagígq¢a-biamá. (ɻe-jiñ′ga aká)
the next day — woman — the (pl. ob.) — all — his wife's mother — the (sub.) — (see note) — they say. — (Buffalo-calf — the)

gá-biamá: Nă! dadíha, i$^{n'}$na^{n}ha uhníxide taí (íɕagícpaha^{n} te), á-biamá.
said as follows, they say: — Why! — O father, — my mother — you will look around for — (you will know your own), — said he, they say.

¢éaka iɨañ′ge méga^{n} ĭndé ¢a^{n} wi^{n}áqtci-biamá, wa'ú úda^{n}qti-hna$^{n'}$-biamá, ca$^{n'}$ 12
This one — her sisters — likewise — face — the (ob.) — one — they say, — woman — very beautiful as a class, they say, — in fact

ĭndé ¢a^{n} wi^{n}áqtci-biamá, úda^{n}i tĕ. Ga$^{n'}$ wá¢icta$^{n'}$-biamá, ɨi'añ′ki¢á-biamá
face — the (ob.) — one — they say, — as to beauty. — And — they finished them, they say, — they caused to paint themselves, they say

wañ′gi¢e, naji$^{n'}$wakí¢á-biamá. Égazeze naji$^{n'}$wakí¢á-biamá, ɨiɖáɨuwi^{n}xe-
all, — they caused them to stand, they say. — In a row — they caused them to stand, they say, — they caused them to

wákí¢á-biamá, igáq¢a$^{n'}$ ¢iñké ígipaha$^{n'}$jī gíga^{n}¢ai ega$^{n'}$. Ga$^{n'}$ égazezai tĕ, 15
push themselves around, they say, — his wife — (the ob.) — not to know his — wished for him — because. — And — they were in a line — when,

Ké, ɻandé, ¢igáq¢a^{n} ug¢íxidá-ă hĕ, á-biamá ɻé-wa'ujiñ′ga aká. Ga$^{n'}$ ug¢í-
Come, — O daughter's husband, — your wife — look around for yours — said, they say — Buffalo old-woman — the (sub.). — And — looked

xidá-biamá nú aká. Gáta^{n} éĕ hă, á-biamá. U¢a$^{n'}$-biamá. Ga$^{n'}$ ¢añ′gaxá-
around for his, they say — man — the (sub.). — That one is she — he said, they say. — He took hold, they say. — And — they ceased

biamá. Gá-biamá ɻe-jiñ′ga aká: Dadíha, gasáni núɉiñga ákibána^{n}wákí¢aí 18
they say. — Said as follows, they say — Buffalo-calf — the (sub.): — O father, — to-morrow — boy — to make them run a race

'íɕai éde ĕduéhe tá miñke. A^{n}wa$^{n'}$hnixide taí, á-biamá. A^{n}¢a$^{n'}$cpaha$^{n'}$jī
spoke of — but — I join it — will — I who. — You will look around for me, — he said, they say. — You do not know me

tĕdíhi wiɨa$^{n'}$ aká t'é¢i¢ 'íɕai, á-biamá. Ga$^{n'}$ ákibana$^{n'}$-biamá égasani ɨ̨ī.
in case — my grandmother — the (sub.) — killing you — spoke of, — he said, they say. — And — they ran a race — they say — the next day — when

Gá-biamá núǰiñga aká: Dadíha, ⱡe-jiñ'ga sátă^{n} waa$^{n'}$ᵭa-ma é wécade ma^{n}-
Said as follows, they say — boy — the (sub.): — O father, — Buffalo-calf — five — those who leave the others — that — the sixth — I

bᵭi$^{n'}$ tá miñke, á-biamá. Ga$^{n'}$ égasáni ákibana$^{n'}$-biamá. ⱡe-jiñ'ga amá
walk — will — I who, — he said, they say. — And — the next day — they ran a race — they say. — Buffalo-calf — the (pl. sub.)

3 sátă^{n} waa$^{n'}$ᵭa-biamá, kĭ wi$^{n'}$ wíuta^{n} ma^{n}ᵭi$^{n'}$-biamá. Kĭ nú aká gá-biamá:
five — left them — they say, — and — one — next to them — he walked — they say. — And — man — the (sub.) — said as follows, they say:

Ciñ'gajiñ'ga wiwíɬa ᵭi^{n} é, á-biamá. Áwaᵭi$^{n'}$ ă, á-biamá ⱡé-wa'ujiñ'ga
Child — my — the (mv. ob.) — that, said he, they say. — Where is he — ? — said, they say — Buffalo old-woman

aká. Sátă^{n} waa$^{n'}$ᵭa amá é wécade eduáta^{n} ᵭi^{n} éĕ hă', á-biamá. Ga$^{n'}$
the (sub.). — Five — left them — the (sub.) — that — the sixth — next to — the (mv. ob.) — it is he — . — he said, they say. — And

6 cañ'gaxá-biamá. Úwagiᵭa-hna$^{n'}$i ată', á-biamá ⱡé-wa'ujiñ'ga aká.
they ceased — they say. — They told him invariably — I wonder if — said, they say — Buffalo old woman — the (sub.).

Ga$^{n'}$ égasáni ⱡe-jiñ'ga aká gá-biamá: Dadíha, wiɬa$^{n'}$ aká ᵭiki-
And — the next day — Buffalo-calf — the (sub.) — said, they say, as follows: — O father, — my grandmother — the (sub.) — running

bana^{n} 'íᵭai, á-biamá. Uᵭáqᵭajĭ ɬĭ t'éᵭiᵭ 'íᵭai, á-biamá. Wácka^{n} égañ-gă,
a race with you — spoke of — said he, they say. — You do not overtake her — if — she kills you — spoke of, — he said, they say. — Do be strong

9 á-biamá A$^{n'}$, nisíha, ᵭiɬa$^{n'}$ éga^{n} téga^{n} cée hă, á-biamá. Ga$^{n'}$ égasáni
he said, they say. — Yes, — my child, — your grandmother — so — in order that — she says that — . — said he, they say. — And — the next day

ɬĭ iɬan'de ᵭiñké gikíbana$^{n'}$-biamá. Ga$^{n'}$ júgᵭe aᵭá-biamá. ⱡahé waᵭú-
when — her daughter's husband — the (ob.) — she ran a race with her own — they say. — And — with him — she went, they say. — Hill — very

deäǰí'qti ja^{h} ké é júgᵭe aᵭá-biamá. ⱡandé, céhikĕdíta^{n} añgági taté,
distant — it was lying — that — with him — she went, they say. — O daughter's husband, — from yonder place — we coming back — shall,

12 á-biamá. Ĕ'di júgᵭe ahí-biamá. Kĭ eɬáta^{n} júgᵭe agí-biamá. Ga$^{n'}$ ᵭé
she said, they say. — There — with him — she arrived, they say. — And — thence — with him — she was coming back, they say. — And — this

níaci^{n}ga waᵭúdeäǰĭ a$^{n'}$ᵭa-biamá. Ga$^{n'}$ ᵭat'é taté, á-biamá ⱡé-wa'ujiñ'ga
man — very far — she left him, they say. — And — you die surely — shall, — said, they say — Buffalo old-woman

aká. Ga$^{n'}$ a$^{n'}$ᵭa agᵭá-biamă. Ga$^{n'}$ baxú wi$^{n'}$ éᵭa^{n}be akí-biamá. Kĭ
the (sub.). — And — she left him — she went homeward — they say. — And — peak — one — in sight of — she reached home, they say. — And

15 ca^{n}ca$^{n'}$qti agᵭá-biamá Wa'újiñga amá a$^{n'}$ᵭa agíi, á-biamá. Wa'újiñga
without stopping at all — she went homeward — they say. — Old woman — the (mv. ob.) — left him — she is coming back — said they, they say. — Old woman

ɬí kañ'ge akí-bi ɬĭ, Man'dehi háha ihéi^{n}ᵭiñ'kiᵭái-ă, cagᵭé, á-biamá. Nú
lodge — near to — reached home when, they say, — Dart — prepare ye mine for me, — I go homeward to you. — she said, they say. — Man

amá hi^{n}qpé gᵭíza-bi ega$^{n'}$ bihíᵭa ᵭéᵭa-bíamá ɬĭ, égiᵭe ɬí tĕ égiha
the (mv. sub.) — fine feather — took his, they say — having — he blew off — suddenly, they say — when, — behold — lodge — the (ob.) — right into

18 ákiágᵭa-biamá, wa'újiñga aká man'dehi giná agíi tĕ. Kĭ ja^{n}t'éqti
had gone again, they say, — old woman — the (sub.) — dart — asked for her coming — was — when. — And — sound asleep

ja$^{n'}$-biamá; céᵭĕctĕwa$^{n'}$ǰĭ. Ceta$^{n'}$qtihi uᵭúaa$^{n'}$bᵭe hĕ, á-biamá. Kĭ ijiñ'ge
he lay, they say; — he stirred not at all. — At last — I have hindered him — . — she said, they say. — And — his son

aká gá-biamá: Wa'újiñga gáᵭi^{n} edé hna^{n} éi^{n}te; i^{n}dádi aká ɬáciqti agᵭí,
the (sub.) — said as follows, they say: — Old woman — that one — what — only — it may be; — my father — the (sub.) — very long ago — came back

á-biamá. Hm+! á-biamá wa'újiñga. Iha$^{n'}$ aká gá-biamá: Ꞓíadi kí ada$^{n'}$,
said he, they say. Paha! said, they say old woman. His mother the (sub.) said as follows, they say: Your father reached home

á-biamá. Ʞáci i^{n}dádi agǥí égа^{n} ja^{n} t'éqti ja$^{n'}$i, wa'ú ctĭ iñgǥéza,
said she, they say. Long ago my father had come home as sound asleep he lies, woman too talks incessantly,

á-biamá núǰiñga aká. Ga$^{n'}$, Wa'újiñga, qǥíäǰi égа^{n}-ă hĕ, ʞáci agǥí, á-biamá 3
said, they say boy the (sub.). And, Old woman, do keep quiet . long ago came back, said, they say

ijañ'ge aká. Cĭ ga$^{n'}$ ja$^{n'}$ biamá. Dadíha, wiʞa$^{n'}$ aká heǥúbaja^{n} a$^{n'}$ júǥigǥ
her daughter the (sub.). Again so he slept, they say. O father, my grandmother the (sub.) swing to play with you

'íǥai, á-biamá. Ga$^{n'}$ hájiñga ukiátcatcáqti ĕ'di naji$^{n'}$, á-biamá. Kĭ áma
she spoke of said (the boy), they say. And cord tied in many places there stands, said he, they say. And the other

tĕ úda^{n}qtia^{n} sć ǥiñgé, á-biamá. Kĭ gátĕ hájiñga sása kĕ uǥúda^{n}beǥí- 6
the (ob.) very good break there is none, he said, they say. And that cord broken in many places (ob.) the they cause

kiǥe ʞĭ é añ'-gă, á-biamá nújiñga aká. Ga$^{n'}$ ĕ'di júgǥe ahí-biamá.
you to examine when that use, said, they say boy the (sub.). And there with her he arrived, they say.

Ga$^{n'}$ hájiñga áwa^{n}ji kĕ é ǥizá-biamá nú aká. Qǥabé ma$^{n'}$ciädi tĕ
And cord strong the (ob.) that took, they say man the (sub.). Tree high the (ob.)

ma^{n}á ʞa$^{n'}$ha kĕ ágǥe akáma. Hau, Ké, ɬandé, añgáǥe té, á-biamá. Iʞa$^{n'}$ 9
cliff edge the (ob.) was standing on, they say. Well, Come, O daughter's husband let us go, said she, they say. His wife's mother

éǥa^{n}ba wa$^{n'}$da^{n} aǥá-biamá. Uka$^{n'}$skaqti ída^{n}be ahí-bi ʞĭ, égiǥe iɬan'de
she too together went, they say. Right in a line in the middle they arrived, when, they say behold her daughter's husband

bisá-biamá hájiñga. I$^{n'}$'ĕ kĕ kañ'gĕqtci ahí-bi ʞĭ, égĭǥe gisíǥa-bi; hi^{n}qpé
broke it, they say cord. Stone the very near to arrived, when, they say at length remembered, they say; fine feather

kĕ gǥizá-bi ega$^{n'}$ bihíǥa ǥéǥa-biamá. Égiǥe masániaɬa a-íja^{n}-biamá. 12
the (ob.) took his, they say having blew it off suddenly, they say. At length to the other side approached and lay, they say.

Ga$^{n'}$ akí-biamá, ʞigǥí'a-biamá iɬan'de éǥa^{n}ba. Égiǥe banañ'ge kíde
And reached home, they say, failed in doing for herself, they say her daughter's husband he too. At length bananĝe they were playing, they say

akáma. Ꞗe-núga jiñ'ga wi$^{n'}$ naji$^{n'}$-bi ega$^{n'}$ a-í-biamá. Kagéha, á-biamá,
Buffalo-bull young one stood, they say having came, they say. My friend, said he, they say,

ǥé Ꞗé-wa'ú wi$^{n'}$ ní agí taté, éǥa^{n}be tí ʞĭ ǥikíqa taté. Kíqaǰĭ-gă; 15
this Buffalo-woman one water go for will, in sight has come when laugh at you will. Laugh not at her;

égǥañge aká píbaǰĭ, á-biamá. Éǥa^{n}be atí-biamá wa'ú aká Éǥa^{n}be
her husband the (sub.) bad, said he, they say. In sight came they say woman the (sub.). In sight

atí-bi ʞĭ kíqa-biamá. Nú aká da$^{n'}$ba-bají-biamá Cĭ áǥuta^{n} a-í-biamá
she came, they say when she laughed at him, they say. Man the (sub.) did not look at her, they say. Again straight to was coming, they say

ʞĭ, cĭ kíqa-biamá; cĭ nú aká kíqa-bají-biamá. Agí-biamá ʞĭ ní tĕ 18
when, again laughed at him, they say; again man the (sub.) did not laugh at her, they say. Coming back, they say when water the (ob.)

íǥije agí-biamá; cĭ eɬáta^{n} kíqa agí-biamá. Kĭ uhćkiǥa-báǰĭ tĕ, nú ta^{n}
lading out coming back, they say; again thence laughing at him was coming back, they say. And she did not let him have his way, man the (std. ob.)

íqa amá. Kĭ ǥéama Ꞗe-núga amá banañ'ge kíde amá bǥúga a$^{n'}$ha-
laughed, they say. And these Buffalo-bull the (pl. sub.) bananĝe those who played all fled,

biamá. Égiǥe éǥa^{n}be atí-biamá, iénaxiǥá-biamá égǥañge aká. Ga$^{n'}$ 21
they say. At length in sight came, they say, attacked him, they say her husband the (sub.). And

eɻáta^{n} ć₵a^{n}be atí tĕ ɻan′de kĕ bacpć ₵é₵a-biamá, ɻéska amá waji$^{n'}$-píbajĭ
thence in sight he came when ground the thrust off a piece sent suddenly, they say, ox the (sub.) enraged

ma^{n}na$^{n'}$′u ta^{n} éga^{n}qtia$^{n'}$-biamá. Ga$^{n'}$, A$^{n'}$ha-gă, é-hna^{n}-biamá. Ca$^{n'}$
pawing the ground the standing one just so, they say. And, Flee said all they say. Yet

3 cé₵ĕctewa$^{n'}$jĭ naji$^{n'}$-biamá. Gída^{n}be naji$^{n'}$-biamá nú aká. Ĕ′di ahí-
not stirring in the least he stood they say. To see him stood they say man the (sub.). There he arrived,

biamá. É′di ahí-biamá ɻĭ, nú aká waii$^{n'}$ i$^{n'}$i ₵a^{n} a$^{n'}$₵a ₵é₵a-bi ega$^{n'}$,
they say. There he arrived, they say when, man the (sub.) robe he wore the (ob.) threw away suddenly they say having,

man′de ké ugína^{n}qpá-biamá. Jáwahe ₵é amá ɻĭ, hi^{n}qpé g₵íza-bi ega$^{n'}$
bow the strung his they say. To gore went they say when, fine feather took his, they say having

6 bihí₵a ₵é₵a-biamá. ₵ié ámaɻá₵ica^{n} ahí-biamá nú aká. Cĭ éga^{n}-biamá.
blew it off suddenly, they say. Side towards the other arrived they say man the (sub.). Again so they say.

′Ú ₵iñgé kĕɻá₵ica^{n} cĭ ĕ′di ahí-biamá. Ga$^{n'}$ níaci^{n}ga aká ⊥e-núga
Wound none towards the side again there he arrived, they say. And man the (sub.) Buffalo-bull

t′é₵a-biamá. Gañ′ki iɻa$^{n'}$ ₵iñké iénaxí₵e ag₵á-biamá. Ga$^{n'}$ íɻiɗaha$^{n'}$
he killed, they say. And his wife's mother the (ob.) to attack he went back, they say. And he knew for himself

9 amá áda^{n} ɻíbaq₵a a-í-biamá. Ga$^{n'}$ t′égi₵á-biamá iɻa$^{n'}$ ₵iñké.
they say therefore from an opposite direction he was coming, they say. And he killed his, they say wife's mother the (ob.).

NOTES.

147, 1. ma₵e ₵ega^{n}-da^{n}. Nuda^{n}-axa told this myth during the winter; hence he refers to the season: "It was during the winter, as it now is."

147, 2. a₵a+. Criers say a₵a+, instead of á₵a, when those addressed are at a great distance.

148, 3. waíi^{n}ci₵e, equivalent to the Omaha ahi^{n}ci₵e. See **99, 11.**

148, 20. na^{n}ha, wiji^{n}₵e aka. The Corn-woman's son was the younger, so he calls the Buffalo-woman's son his elder brother.

149, 7. ɗazĕqtci, pronounced ɗa+zĕqtci by Nuda^{n}-axa.

149, 12. ɻe-jiñga ake ake. Sanssouci gives the equivalent ⊥oiwere: ɻoe-yiñe e aré ke, "Buffalo-calf that is it"; to be distinguished from the following: ɻe-jiñga aká é aka hă′ (in ⊥oiwere, ɻoe-yiñe e aré táhe ke), said by one (not the father) who discovered, all at once, the calf for which he had been seeking; ₵éaka ɻe-jiñ′ga aká: "There is the calf," or, "There is a calf" (one for which he was not hunting); ₵éaka é aka ɻe-jiñ′ga aka hă: "There is the calf for which I have been looking!" (denoting surprise at finding it unexpectedly).

149, 13. i₵adi ₵at′a^{n} edectĕ a^{n}ba₵ĕqti ma^{n}₵i^{n} ₵axage ma^{n}hni^{n}. Sanssouci gives as the ⊥oiwere, a$^{n'}$tce ratŭ$^{n'}$ cke, ha$^{n'}$we ɻoe mányi raxáɻe ramányi; and he says that the Buffalo-woman doubted that it was the father whom her son saw. "If you had a father, you would not have been crying to-day when walking"; or, "You should have had a father, for to-day you have been crying while walking."

149, 15. ja^{n}-uqpe jiñgaqtci. This bowl was not over two inches in diameter, and the water barely covered the bottom.

149, 18. uqpe. The larger bowl was about six inches in diameter; and the piece of jerked meat was about three inches in diameter.

150, 3. uda^{n}qti, pronounced u+da^{n}qti.

150, 5. eḍazĕqtci, pronounced eḍa+zeqtci.

150, 19. uta^{n}nadiqti, pronounced uta^{n}+nadiqti.

151, 5. q¢aje, refers to the cry of the Buffalo-calf and its mother.

151, 14. hu¢uga, pronounced hu'+¢uga.

152. 13–15. The stones in the sweat-lodge became the size of men's heads the first time that the old woman thrust at them. Next they became larger than good-sized watermelons. The third time, she made them as high as a table (about three feet high). The last time they became so large that they filled the lodge.

152, 14. gata^{n}hi¢a^{n}-biama, contracted from gata^{n}ha and i¢a^{n}.

152, 18. ga^{n}te ama, pronounced ga^{n}+te ama.

153, 9. gisi^{n}-biam egan, in full, gisi^{n}-biamá égan, equivalent to gisi^{n}-bi ega$^{n'}$.

153, 10. egasani wagig¢a-biama ika^{n} aka wa'u ¢añka zani. Sanssouci says that this would mean "the grandmother resembled the women who were her relations," which is not the meaning, and is obscure. He would substitute wág¢awaki¢á-biama for wagig¢a-biama, the former meaning, "to cause them to go as messengers to invite to a feast, game, or assembly." The old woman plotted against her son-in-law; and arranged for her five daughters to stand in a row. I am inclined to read, wagig¢a-biama, from wagi-g¢e, "To go homeward for them (*i. e.*, for those who were not her relations)."

153, 12. uda^{n}qti-hna^{n}-biama, pronounced u+da^{n}qti-hna^{n}-biama.

154, 6. uwagi¢a-hna^{n}i atĕ. "I wonder if some one has not been telling," or, "I am sure that they have been telling." The old woman suspected this. It was something which she did not wish to be told.

154, 13. wa¢udeäjĭ, pronounced wa¢u+deäjĭ.

155, 1. ¢iadi ki ada^{n}. The mother was not in the lodge when the father came.

155, 3. wa'ujíñga q¢iäjĭ ega^{n}-ă he. The old woman was speaking in a loud voice.

155, 11. i^{n}'ĕ kĕ kañgĕqtci ahi-bi ꓘĺ, about two feet from the rocks.

155, 11. kañgĕqtci, pronounced kañ+gĕqtci.

155, 13. banañge kide, a game played by the Ponkas, Omahas, and other tribes: "to shoot at something caused to roll by pushing." (A description of the game will be given elsewhere in this volume.)

155, 19. uhekį¢a-bajĭ tĕ. The man tried to keep from laughing; but the Buffalo-woman would not let him have his way, so at last he had to laugh.

155, 20. b¢uga, pronounced b¢u+ga.

156, 8. iꓘiḍaha^{n} ama. The man knew by experience that it would be difficult to overcome his mother-in-law. So it seems probable that he did not go directly towards her, after leaving the buffalo that he killed. He went around her, and approached her from the opposite side. (This is the only explanation which the collector can give.)

It is probable that there is another part of this myth, which relates how the man recovered the Corn-woman and her son, and then returned home with all of his family.

TRANSLATION.

It happened that there was a tribe. During the winter, as it is now, they removed their camp. "He says that you are to remove!" said the crier. Now there was one man who had no wife; his sisters were four in number. And when they removed, the man said, "Leave me." And they left him. All the women in the camp said con-

tinually, "The sisters of the young man who lay sick, left him and have come hither." All these lodges removed again. And his last sister, the smallest one, hid herself among the large trees. And she went back. She followed the road back to the starting-point. At length she got back in sight of the lodge. And the sister went back crying. And her brother was still alive. "My sister, why have you come back?" said he. And she said, "O elder brother, I have come back to ascertain if you were dead." And she dwelt with him. At length he said as follows: "O younger sister, comb my hair for me." And his sister combed his hair. "Get my robe for me," said he. And she got it for him. "I put my fine feather yonder in the pack; get it, too, for me, O younger sister," he said. And she got it for him. "And the moccasins too, and the leggings," said he. She got all for him. And he put on all of his clothing, the moccasins, the leggings also; the fine feather, too, he stuck in his scalp-lock. And he wore the robe with the hair out, he drew it well around him; and he had painted his face. He said as follows: "O younger sister, as you have no one to talk with, I will go and seek a sister-in-law for you." And there were four days. As he stood in his door, he did not go to a distance. The evening of the fifth day arrived. And this one, her elder brother, lay down as he was. At length his sister said as follows, having gone outside: "O elder brother, a woman has come." "Come back with your brother's wife," said he. "O brother's wife, come to the lodge," she said. It was night. And it was day. Again the evening arrived. When it was the beginning of darkness the sister went outside. And again one had come. "O elder brother," said she, "this woman has come." The brother said, "Come back with your brother's wife." And he married the two. And both became pregnant. And they gave birth to children, both boys. And he dwelt with them very happily. And both of the children were very forward in learning to speak. And their father said, "You and your younger brother must not fight." And it was so. They always played children's games with each other. At length both boys fought. Both reviled each other. "As for you, your mother is a Buffalo-woman," said one. "As for you too, your mother is a Corn-woman," said the other. And when they reached home, the Buffalo-calf told about himself to his mother. And the other one, too, told about himself. "O mother, I heard my elder brother say that you were a Corn-woman," said one. And the other said as follows: "O mother, I heard my younger brother say that you were a Buffalo-woman." And at night both of the women were in a bad humor; they would not talk with the man. Yet, as for this Buffalo-woman, *cum ea concubuit*. And it was day. Behold, the man was lying all alone; the women had gone away again. He sat for some time. At length he said as follows: "O sister, I will go to seek your brother's sons." And when it was day, he departed. Right ahead he went, crossing the land by the nearest way. At length, when it was very late in the evening, he discovered the trail. And he followed their trail. The mother was a Buffalo, and her son was a Buffalo-calf. He and his mother had gone homeward to the Buffaloes, running very swiftly. At length when he reached a creek along which the trees stood very thick, and when a lodge was in sight, the man thought, "This must be it!" And approaching it, he sat down; he was not in sight. At length his son came in sight. "It is the Buffalo-calf," said the man. "My father has come," said the Buffalo-calf. "Even if you had a father, when walking this very day you cried as you walked. Simpleton! go after him," said the Buffalo-woman. And the man arrived there. She gave him a very small wooden bowl, in which the water barely spread over the bottom. The man sat thinking, "As

I did not drink water, I was very thirsty heretofore. It is very little." He drank; but failed to drink all of the water. "A very little was insufficient for me heretofore; at length I have failed to drink all of the water!" thought he. And she gave him a bowl, which contained a piece of dried buffalo meat this size. "I was hungry heretofore; she should have given me a larger piece," he thought. And he failed to eat all of the meat. And he gave back to her the meat that remained after he had eaten. "It is very little food," said the woman. And the woman having divided the dried meat into two parts, she bolted it down. And as it was night, all slept as they were. Having made a very excellent couch, they slept. At day, he turned himself when lying, and looked around. Behold, there was no lodge at all; he was lying in a very lone place. And he followed their trail as it went. When it was very late that evening he overtook them again. Again there was a creek; again there was a tent. And approaching he sat there, by the outside of the tent. And his son came in sight. "Why! my father has come," said he. "Even if you had a father, when walking this very day you cried as you walked," said the Buffalo-woman. "Call him by raising your voice." "O father, come!" said the boy. And he arrived there. And she gave him a very small wooden bowl, in which the water barely spread over the bottom. And as the man understood the matter, he did not wonder. He drank; but failed to drink all of the water. And she gave him the bowl, which contained a piece of dried buffalo meat this size. And as the man understood the matter, he did not wonder. And again he failed to eat all of the dried meat, so he gave back to her the piece which remained. "That is a very little food," said the Buffalo-woman. Having pulled off a piece of the dried meat, she swallowed it suddenly. And as it was night, they slept. The man had a piece of cord; and he tied the woman's feet together with it. As he had not been roused when he slept on the preceding night, and since he wished to be roused, "When she moves, she will be apt to rouse me!" thought the man. And they slept. At length it was day. At length, having opened his eyes, he was lying in a very lonely place. And he followed their trail again. He arrived in sight of a very large peak. At length he reached a very large stream, which they would have to cross. And the man leaned against a tree, and hid himself. At length when they walked along the stream, the man heard the Buffalo-calf and his mother speaking. "As he prizes the child, let me see if he will come to the water at that place," said she. And the son and his mother went crossing the stream, he bellowing, and his mother doing so from time to time. And when he and his mother, going in a straight line to the water, reached the middle, behold, the man took his fine feather. And the man blew off the fine feather suddenly. He was the first to reach the other side. When he blew it off suddenly, he reached the other side without stopping. He changed himself into the feather, and the man blew himself away suddenly. And he stuck to a tree. And he sat (*i. e.*, remained) to see him and his mother. She and her son came back to the other side. They rubbed the hair dry, they rolled themselves on the sand. "As he prizes the child, let me see if he will come," said the Buffalo-woman. And they ran homeward very swiftly, up-hill. And the man followed them. When he arrived in sight of the peak, behold, there was the circle of lodges, a large tribal circle. And approaching it, he sat on the peak. "O mother, my father has come," said the Buffalo-calf. "Go thither for him," she said. When he went thither for him, he did not discover him, as he had changed himself into a fine feather.

Again the Buffalo-woman said, "O younger sister, go for him." And when she went for him, she did not find him. "O elder sister, there is none," said she. "Why! it is indeed hateful! You must have passed close by him," said the Buffalo-woman. And again one went thither. "O elder sister, I have not found him," she said. Again one went thither. Again she did not find him. Again one went thither. "O elder sister, I have not found him," she said. "You are indeed hateful! You have invariably gone beyond him. Stop! I will go for him," said the Buffalo-woman. "Let me see! have I not found him?" said she (*or*, "I will see if I cannot find him"). And she arrived there. "They have been coming for you regularly. Why have you staid here?" said she. "Nevertheless, hardly any one has come for me. I was sitting as I am," said the man. And she went back with him. Behold, the woman's sisters were four; the fifth was she who had gone to marry him. And they made room for her. They made a lodge for her by itself. Those who were her younger sisters were the only ones with her. At length it was morning. His grandmother said as follows (meaning her grandchild): "I have heated stones for your father, in order to take a sweat-bath with him." And her daughter's husband took a sweat-bath with her. And the Buffalo-bulls that came to make a weight for holding down the sides of the tent, were eight. And when his wife's mother pushed at the stones, they were that size. And when she pushed at them again, they were that size. The third time that she pushed at them, they became that high very suddenly. And when she pushed at them again, the stones were just as large as the lodge. The Buffalo-bulls having made the tent-skin double up on itself by leaning on it, and the man having changed himself into a fine feather, he blew off the fine feather very suddenly. He had gone (ere the old woman made the stones large) right into the fold of the tent-skin. The aged Buffalo-woman said, "O daughter's husband, have you become somewhat accustomed to the heat?" "Yes, O wife's mother," said he. And a long while elapsed. "O daughter's husband, how is it?" said the aged Buffalo-woman. She hoped that he was killed by heat, so she questioned him. "O wife's mother," said he, "I am sitting just as I was." And when he sat for a while, she said, "O daughter's husband, how is it?" "O wife's mother, I am sitting just as I was. I am not perspiring in the least." At length the aged Buffalo-woman grew impatient of the heat; she had nearly caused herself to die from the heat. "I am very impatient of the heat; undo that for me," she said. When they pulled it off for her, she came in sight again (*i. e.*, in the open air, her native element). Without stopping, the aged Buffalo-woman had already fainted. When this one, her daughter's husband, came back in sight, he was not perspiring in the least. "Why! even though I have taken a sweat-bath, I am impatient of the cold," he said. His wife said as follows: "You do not perspire in the least; the old woman, on the other hand, has fainted from the heat." "Nevertheless, I am impatient of the cold," said he. At length his wife's mother revived. Having recovered, his wife's mother went on the morrow for all of the women (?) The Buffalo-calf said as follows: "Why! O father, you must look around for my mother and recognize your own." This one and her younger sisters had but one face; they were all beautiful women, yet they had but one face, as regards beauty. And they finished with them; they caused all to paint themselves; they made them stand. They made them stand in a row; they caused them to push themselves around (*i. e.*, to push one another around), as they did not wish him to recognize his

wife. And when they were in a line, the aged Buffalo-woman said, "O daughter's husband, look around for your wife." And the man looked around for her. "That standing one is she," he said. He took hold of her. And they brought the trial to an end. The Buffalo-calf said as follows: "O father, they speak of making the boys run a race to-morrow, and I will join it. You must look around for me. Should you not recognize me, my grandmother speaks of killing you." And they ran the race the next day. The boy said as follows: "O father, I will walk the sixth after the five Buffalo-calves that leave the others behind." And they ran the race the next day. Five Buffalo-calves left the others behind, and one walked following them. And the man said as follows: "That is my child." "Where is he?" said the aged Buffalo-woman. "He is the sixth one, he is next to the five that have left the rest behind," he said. And they made an end of the race. "I wonder if they have been telling him?" said the aged Buffalo-woman. And the next day the Buffalo-calf said as follows: "O father, my grandmother speaks of running a race with you. If you do not overtake her, she speaks of killing you. Be strong." "Yes, my child; what your grandmother says must be so," said he. On the next day she ran a race with her daughter's husband. And she went with him. She went with him to a very distant hill. "O daughter's husband, we will come back from yonder place," said she. And thence she was coming back with him. And she left this man very far behind. And the aged Buffalo-woman said, "You shall surely die." And she left him and went homeward. And she came in sight on a hill on her way home. And without stopping at all, she went homeward. "The old woman has left him, and is coming back," they said. When the old woman came near to the lodge, she said, "Place my spear ready for me; I am coming home to you." The man took his fine feather, and when he blew it off suddenly, behold, he had gone right into his lodge, as the old woman asked for her spear when she was coming back. And he lay sound asleep; he did not stir at all. "At last I have hindered him," she said. And his son said as follows: "What does that old woman keep saying? My father came back a very long time ago." "Hm+!" said the old woman. His mother said as follows: "Has your father reached home?" The boy said, "As my father came home long ago, he lies sound asleep. The woman, too, talks incessantly and may disturb him." And her daughter said, "Old woman, do keep quiet; he came home long ago." And so he slept. "O father, she speaks of playing swinging with you," said the Buffalo-calf. "And a cord is there which is tied in many places. The other one is very good; it is not broken. And when they cause you to examine the cord broken in many places, do you use that," said the boy. And he arrived there with her. And the man took the strong cord. A high tree was standing on the edge of the cliff. Well, she said, "Come, O daughter's husband, let us go." He and his wife's mother went together (*i. e.*, when in the swings). Going directly in a line with the tree, when they were in the middle, behold, her daughter's husband broke the cord by his weight. When he came very near the rocks, he remembered, and having taken his fine feather, he blew it off suddenly. Behold, he approached the other side, and lay there (*i. e.*, as a feather). And they reached home, she and her daughter's husband, having failed in her effort. At length they were playing the game "banañge-kide." One young Buffalo bull approached him and stood. "My friend," said he, "this one Buffalo-woman will go for water. When she shall have come in sight, she will laugh at you. Do not laugh with her. Her

husband is bad." When the woman came in sight, she laughed at him. The man did not look at her. Again, when she was coming directly towards him, she laughed at him. And the man did not laugh with her. When she was coming back, she was lading the water out of the kettle. And she did not let the man have his way; the man laughed with her. And all of these Buffalo-bulls who were playing "banañge-kide" fled. At length her husband came in sight and dashed on him. And when he came thence in sight, he sent the pieces of ground flying, by thrusting his horns into the ground; he was just like an enraged ox, standing pawing the ground. And they said nothing but "Flee." Yet the man stood, not heeding it in the least. The man stood to see him. He reached there. When the Buffalo reached there, the man threw away the robe which he wore, and strung his bow. When the Buffalo went to gore him, the man took his fine feather and blew it away suddenly. The man arrived on the other side of the Buffalo. Again it was so. He arrived on the side of the Buffalo which was not wounded. And the man killed the Buffalo-bull. Then he went homeward to attack his wife's mother. And as he knew her ways by experience, he approached her from an opposite direction. And he killed his wife's mother.

THE ADVENTURES OF HI^{n}QPE-AGɸE.

Told by Joseph La Flèche.

Gañ'ki wa'ú ɸiñkć ciñ'gajiñ'ga pahañ'ga ídaɸě ɸiñkć a^{n}ɸañ'ka^{n} añgáti,
And woman the one who child before born the one who we have a contest with him we have come

á-biamá. (Níaci^{n}ga píäjï aká wi$^{n'}$ égiɸa$^{n'}$-biamá.) Ga$^{n'}$ núǰiñga aká ě'di
said they, they say. (Man bad the one (col. sub.) said to her, they say.) And boy the (sub.) there

3 aɸá-biamá. Iɸádi iha$^{n'}$ ɸiñkć éɸa^{n}ba uɸí'agá-bi ɸa$^{n'}$ja, ca$^{n'}$ ě'di aɸá-biamá.
went they say. His father his mother the one who she too were unwilling, they say though, yet there he went, they say.

Ě'di ahí-biamá ɤï, A^{u}ɸa$^{n'}$ɸika^{n} tañ'gata^{n}, á-biamá. A$^{n'}$ha^{n}, iɸánahi^{n},
There he arrived, they say when, We have a contest with you we will, said they, they say. Yes, I consent,

á-biamá. Edáda^{n} añgáxe taí ă, á-biamá núǰiñga aká. Kï níaci^{n}ga píäjï
said he, they say. What we do will I said, they say boy the (sub.). And man bad

6 aká ja$^{n'}$ wi^{n} snédeqti múza-bitéama, onáqtci. Gañ'ki, Ja$^{n'}$ cétě añgáne ɤï
the (sub.) wood one very long had planted as a post, they say, very smooth. And, Wood that (ob.) we climb when

wi^{n}a$^{n'}$wa háci añgágɸi ɤï t'eañ'kiɸe taté, á-biamá. Ga$^{n'}$ áne aɸá-biamá ɤï,
which one behind we come back when we kill him will surely said they, they say. And climbing they went, they say when,

égiɸe níaci^{n}ga píäjï aká é pahañ'ga akí-bi ega$^{n'}$ núǰiñga t'éɸa-biamá.
at length man bad the (sub.) he before got back, they say having boy he killed, they say.

9 Gañ'ki cï wa'ú ɸiñké cï ciñ'gajiñ'ga ídaɸě amá. Cï na$^{n'}$ amá núǰiñga
And again woman the one who again child she bore him, they say. Again grown they say boy

ȼiñkć. Na$^{n'}$ amá ꓘī, cĭ wi$^{n'}$ áđĕ ahí-biamá. Ciñ'gajiñ'ga ȼiȼíꓷa
the one who. He was grown they say when, again one to go with him to ask him arrived, they say. Child your

a^{n}ȼañ'ka^{n} añgáti, á-biamá. Kĭ iȼádi aká iha$^{n'}$ éȼa^{n}ba cĭ uȼí'agá-biamá.
we have a contest with we have come said he, they say. And his father (sub.) the mother she too again were unwilling, they say.

Égiȼe, cĭ núǰiñga aká na$^{n'}$-biamá, ga$^{n'}$ ĕ'di aȼá-biamá. Gañ'ki ĕ'di hí 3
Behold, again boy the (sub.) was grown, they say, and there he went, they say. And there arrived

amá núǰiñga ȼi$^{n'}$. Cĭ éga^{n} íka^{n}-biamá. Cĭ, Edáda^{n} a^{n}a$^{n'}$ te ă, á-biamá.
they say boy the (mv. one.). Again so they had a contest with, they say. And, What we do will ! said he, they say.

Kĭ, Heȼúbaja^{n} a^{n}a$^{n'}$ te hă, á-biamá. Heȼúbaja^{n} a$^{n'}$-biamá. Háajiñga áma
And, Swing we use will . said they, they say. Swing they used, they say. Cord the one

kĕ sásaqtia$^{n'}$-biamá, kĭ áma kĕ úda^{n}qtia$^{n'}$-biamá. Háajiñga úda^{n} kĕ é 6
the (ob.) was broken very much, they say and the other the (ob.) was very good, they say. Cord good the (ob.) that

núǰiñga ȼiñkć añ'kiȼá-biamá; kĭ háajiñga sása kĕ é níaci^{n}ga píäǰĭ aká
boy the (ob.) they caused him to use, they say; and cord broken the (ob.) that man bad the (sub.)

a$^{n'}$-biamá. Égiȼe háajiñga úda^{n} kĕ égiȼe píäǰĭ ké amá. Háajiñga
he used, they say. At length cord good the (one which) behold bad lay they say. Cord

gaséga^{n} núǰiñga gat'é amá. Ga$^{n'}$ t'é amá núǰiñga kĕ. Cĭ wa'ú ȼiñké cĭ 9
it was cut, as boy the killed fall they say. And dead they say boy the (one lying). Again woman the who one again

ciñ'gajiñ'ga ídaȼá-biamá núǰiñga wi$^{n'}$. Cĭ núǰiñga ídaȼaí ȼiñkć cĭ na$^{n'}$
child bore they say boy one. Again boy born the who one again was grown

amá. Na$^{n'}$ amá ꓘī, cĭ agíahí-biamá. Ciñ'gajiñ'ga ȼiȼíꓷa a^{n}ȼañ'ka^{n} añgáti
they say. He was grown they say when, again they came for him, they say. Child you we have a contest with we have come

á-biamá. Iha$^{n'}$ aká iȼádi éȼa^{n}ba uȼí'agá-bi ȼa$^{n'}$ǰa, ca$^{n'}$ núǰiñga aká ĕ'di 12
said they, they say. His mother the (sub.) his father he too were unwilling, they say though, yet boy the (sub.) there

aȼá-biamá. Ke, cĭ a^{n}ȼa$^{n'}$ȼika^{n} tañ'gata^{n}, á-biamá. Cĭ íka^{n}-bi ꓘĭ cĭ
went they say. Come, again we have a contest with you we will, said they, they say. Again they contested with him, they say when again

núǰiñga kíbana^{n} ákiȼá-biamá. Cĭ núǰiñga ȼi^{n} gia$^{n'}$ȼa-bi ega$^{n'}$ cĭ núǰiñga
boy racing they contended, they say. Again boy the (mv. ob.) left him, they say having again boy

ȼi^{n} t'éȼa-biamá. Égiȼe cĭ wi$^{n'}$ ídaȼá-biamá iha$^{n'}$ aká. Égiȼe ciñ'gajiñ'ga 15
the (mv. ob.) they killed, they say. At length again one bore they say his mother the (sub.). At length child

Hi^{n}qpé-ágȼe ídaȼá-biamá. Kĭ maja$^{n'}$ bȼúgaqti ídaȼaí tĕ unáꓷa^{n}-biamá,
Fine-feather-stuck-in she bore, they say. And land all over that he was born heard of it, they say,

Hi^{n}qpé-ágȼe ídaȼaí tĕ. Núǰiñga ȼi^{n} wakíde-pi hégaǰi ega$^{n'}$ edáda^{n} waníꓷa
Hi^{n}qpe-agȼe that he was born. Boy the (mv. ob.) good marksman very being what animal

ctĕwa$^{n'}$ ȼi'á ȼiñgĕ'qtia$^{n'}$ amá. Ca$^{n'}$ maja$^{n'}$ ȼa$^{n'}$ bȼúgaqti núǰiñga íbaha$^{n'}$- 18
soever failing there was none at all they say. Indeed land indeed all over boy knew him

biamá, núǰiñga úda^{n} hégají-biamá. Égiȼe núǰiñga na$^{n'}$ ꓘī, égiȼe cĭ áđĕ
they say, boy good very they say. At length boy was grown when, at length again to ask him to go with him

ahí-biamá. Núǰiñga ɸiɸíŋa aⁿɸañ′kaⁿ añgáti, á-biamá. Kĭ iɸádi aká
they arrived, they say. Boy your we contend with we have come, said they, they say. And his father the (sub.)

iha$^{n'}$ éɸaⁿba uɸí′agá-biamá. ⁀nájĭ te, á-biamá. Kĭ núǰiñga aká: Naⁿhá,
his mother she too were unwilling, they say. Please do not go, said they, they say. And boy the (sub.): O mother,

3 iⁿdádi éɸaⁿba, ĕ′di bɸé tá miñke, á-biamá. ɸiǰi$^{n'}$ɸe égaⁿ wágiatí éde
my father he too, there I go will I who said he, they say. Your elder brother so they came for them but

wáɸiⁿ aɸaí éde t′éwaɸĕ-hna$^{n'}$i, á-biamá iha$^{n'}$ aká. Kĭ, Ca$^{n'}$, naⁿhá, ĕ′di
they took them away but they killed them invariably, said, they say his mother the (sub.). And, Still, O mother, there

bɸé tá miñke, á-bi egaⁿ$^{'}$, ĕ′di aɸá-biamá núǰiñga aká. Ĕ′di ahí-biamá.
I go will I who said, having, they say there went they say boy the (sub.). There he arrived, they say.

6 A$^{n'}$haⁿ, ca$^{n'}$ hă ɸatí tĕ, á-biamá. Kĭ, Ké, edádaⁿ aⁿa$^{n'}$ taí ă, á-biamá
Yes, that will do . you have come as, said they, they say. And, Come, what we do will ? said, they say

núǰiñga aká. Ja$^{n'}$ cétĕ añgáne taté, á-biamá. Gaⁿ$^{'}$ núǰiñga aká hiⁿqpé
boy the (sub.). Wood that (std.) we climb shall, said they, they say. And boy the (sub.) fine feather

gɸíza-bi egaⁿ$^{'}$ hiⁿqpé ágigɸá-biamá. Gaⁿ$^{'}$ jaⁿ$^{'}$ tĕ áne aɸá-bi egaⁿ$^{'}$, é
took his, they say having fine feather stuck his in, they say. And wood the (ob.) climbing went, they say having, he

9 pahañ′ga núǰiñga aká ahí-biamá. Cĭ agí-bi ɤĭ, cĭ é pahañ′ga híde
before boy the (sub.) arrived, they say. Again coming back, they say when, again he before below

aki-biamá núǰiñga aká Gaⁿ$^{'}$ akí-bi ɤĭ, gaqɸí-biamá níaciⁿga píäǰĭ kĕ,
got back, they say boy the (sub.). And he got back, they say when, he killed him, they say man bad the (ob.),

dúba e wiⁿ$^{'}$ gaqɸí-biamá. Gaⁿ$^{'}$ núǰiñga aká agɸá-biamá. Iha$^{n'}$ ɸiñkĕ′di
four that one he killed they say. And boy the (sub.) went homeward, they say. His mother at the

12 iɸádi ɸiñkĕ′di edábe akí-biamá. Naⁿhá, wiǰi$^{n'}$ɸe t′éwaɸĕ hna$^{n'}$ ɸañ′ka wi$^{n'}$
his father at the also he reached home, they say. O mother, my elder brother killed them inva- riably they who one

t′éaɸĕ hă, á-biamá. Gaⁿ$^{'}$, Síǰiⁿqtciɸaⁿ+! wackaⁿ$^{'}$ egaⁿ$^{'}$-ă hĕ. Égaⁿqtí
I killed him . said he, they say. And, O dear little child! do exert yourself. . Just so

ctĕwaⁿ$^{'}$ ɸiǰi$^{n'}$ɸe t′éwaɸĕ-hnaⁿ$^{'}$i hĕ, á-biamá. Égasáni ɤĭ, cĭ égiɸe ɸábɸiⁿ
notwith- standing your elder brother they killed them inva- riably . said she, they say. The morrow when, again behold three

15 aká ahí-biamá. Aⁿɸaⁿ$^{'}$ɸika^{n} añgáti, núǰiñga, á-biamá A$^{n'}$haⁿ, cubɸé tá
the (sub.) arrived, they say. We contend with you we have come, O boy, said they, they say. Yes, I go to you will

miñke, á-biamá. Kĭ iha$^{n'}$ aká gá-biamá: Wackaⁿ$^{'}$ egaⁿ$^{'}$-ă hĕ, síǰiⁿqtciɸaⁿ+!
I who, said he, they say. And his mother the (sub.) said as follows, they say: Do try . O dear little child!

égaⁿqtí ctĕwaⁿ$^{'}$ ɸiǰi$^{n'}$ɸe t′éwaɸĕ-hnaⁿ$^{'}$i hĕ. Wackaⁿ$^{'}$ egaⁿ$^{'}$-ă hĕ, á-biamá.
just so notwith- standing your elder brother they killed them invariably . Do be strong . said she, they say.

18 Núǰiñga aká ĕ′di aɸá-biamá. Gaⁿ$^{'}$ ĕ′di ahí-biamá. Égiɸe cĭ heɸúbajaⁿ
Boy the (sub.) there went they say. And there he arrived, they say. At length again swing

aⁿ$^{'}$ ′íɸa-biamá. Heɸúbajaⁿ kĕ háajiñga údaⁿ kĕ añ′-ga hă, á-biamá
to use they spoke of, they say. Swing the (ob.) cord good the (ob.) use it . said they, they say.

Núǰiñga é waká-biamá Áma kĕ píäǰĭ hă. Háajiñga itaⁿ$^{'}$ɸiadi kĕ, sásа
Boy him they meant, they say. Other the (ob) bad . Cord old the (ob.), breken

kĕ pĭäjĭ hă, á-biamá. Ga$^{n'}$ gá-biamá: Añ'kajĭ, pĭäjĭ ctéctewa$^{n'}$ ca$^{n'}$
the (ob.) bad . said they, they say. And he said as follows, they say: Not so, bad even if yet

ma$^{n'}$ tá miñké, á-biamá. Añ'kajĭ hă éde, Pĭäjĭ hă, ecéce hă, á-biamá.
I use it will I who, said he, they say. Not so . but, Bad . you say often . said he, they say

Úda^{n} kĕ añ'-gă hă, á-biamá. Añ'kajĭ, ca$^{n'}$ pĭäjĭ ca$^{n'}$ ma$^{n'}$ tá miñke, 3
Good the (ob.) use it . said they, they say. Not so, still bad at any rate I use it will I who,

á-biamá núǰiñga aká. Ga$^{n'}$ heȼúbaja^{n} a$^{n'}$ aȼá-biamá. Núǰiñga aká
said, they say boy the (sub.). And swing to use they went, they say. Boy the (sub.)

úda^{n}qti aȼá-biamá Háajiñga sása kĕ é a$^{n'}$-biamá, kĭ áma ȼiñké,
very good went they say. Cord broken the (ob.) that he used, they say, and the other the (ob.)

háajiñga úda^{n} a$^{n'}$ ȼiñké, gat'é amá Ga$^{n'}$ agȼá-biamá cĭ núǰiñga amá. 6
cord good used the one who, the fall killed him they say. And went homeward, they say again boy the (mv. sub.).

Akí-bi ega$^{n'}$, Na^{n}há, i^{n}dádi éȼa^{n}ba, níaci^{n}ga wiji$^{n'}$ȼe t'éwaȼĕ-hma$^{n'}$ ȼañ'ka
Reached home, they say having. O mother, my father he too, man my elder brother killed them habitually they who

cĭ wi$^{n'}$ t'éaȼĕ hă, á-biamá. Síji^{n}qtciȼa^{n}! ȼiji$^{n'}$ȼe égaqtí ctĕwa$^{n'}$ t'éwaȼĕ-
again one I killed . said he, they say. O my dear little child! your elder brother just so notwithstanding they killed them

hna$^{n'}$í. Wacka$^{n'}$ ega$^{n'}$-ă hĕ, á-biamá. Cĭ égasáni ǩĭ cĭ na$^{n'}$ba ahí-biamá. 9
always. Do be strong . said she, they say. Again the morrow when again two arrived, they say.

Núǰiñga, a^{n}ȼa$^{n'}$ȼika^{n} añgáti, á-biamá. A$^{n'}$ha^{n}, cubȼé tá miñke, á-biamá.
Boy, we contend with you we have come, said they, they say. Yes, I go to you will I who, said he, they say.

Ga$^{n'}$ égasáni ǩĭ ĕ'di aȼá-biamá. Ĕ'di ahí-biamá ǩĭ, Edáda^{n} a^{n}-a$^{n'}$
And the morrow when there he went, they say. There he arrived, they say when, What we do

taí ă, á-biamá. Añkíkibana$^{n'}$ te hă, á-biamá. Cĭ núǰiñga aká hi^{n}qpé 12
will I said he, they say. Let us run a race together, . said they, they say. Again boy the (sub.) fine feather

gȼíza-bi ega$^{n'}$ ágigȼá-biamá. Ga$^{n'}$ júgȼe aȼá-biamá. Kíbana^{n} agí-biamá
he took his, they say having stuck his in, they say. And with him went they say. Racing coming back, they say

ǩĭ, cĭ núǰiñga aká Hi^{n}qpé-ágȼe é pahañ'ga akí-biamá Akí-bi ega$^{n'}$ cĭ
when, again boy the (sub.) Hi^{n}qpe-agȼe he before got back, they say. Got back, they say having again

t'éȼa-biamá, níaci^{n}ga pĭäjĭ ȼañká wi$^{n'}$. Agȼá-bi ega$^{n'}$ iha$^{n'}$ ȼiñkĕ'di akí-bi 15
he killed him, they say, man bad they who were one. Went homeward, they say having his mother at the reached home, they say

ega$^{n'}$, Na^{n}há, i^{n}dádi éȼa^{n}ba, cĭ wiji$^{n'}$ȼe t'éwaȼĕ ȼañká cĭ wi$^{n'}$ t'éaȼĕ hă,
having, O mother, my father he too, again my elder brother killed them the ones who again one I killed him .

á-biamá. Síji^{n}qtciȼa^{n}+! wacka$^{n'}$ ega$^{n'}$-ă hĕ. Égaqtí ctĕwa$^{n'}$ ȼiji$^{n'}$ȼe
said he, they say. O my dear little child! do be strong . Just so notwithstanding your elder brother

t'éwaȼĕ-hna$^{n'}$i hĕ, á-biamá Égasáni ǩĭ núǰiñga aká níaci^{n}ga wi^{n}áqtci 18
they killed them invariably . said she, they say. The morrow when boy the (sub.) man one

ȼiñké iȼápe gȼi$^{n'}$-biamá. Kĭ níaci^{n}ga wi^{n}áqtci aká ahí-bají-biamá.
the (ob.) waiting for sat they say. And man one the (sub.) arrived not they say.

Ahí-bají-bi ǩĭ núǰiñga aká ĕ'di aȼá-biamá. Ití tĕ'di ahí-bi ǩĭ
He arrived not, they say when boy the (sub.) there went, they say. Lodge at the he arrived, they say when

égiȼe ȼiñgá-bitéamá níaci^{n}ga wi^{n}áqtci ucté aká. Uné aȼá-biamá. Uné 21
behold he was not man one remaining the (sub.). Seeking him he went, they say. Seeking him

aɸá-bi ɻĭ égiɸe wa'ú wi$^{n'}$ ákipá-biamá. Wa'ú wi$^{n'}$ úda^{n}qti ákipá-bi
he went, they say — when — at length — woman — one — he met — they say. — Woman — one — very beautiful — met her, they say

ega$^{n'}$, gá-biama Hi^{n}qpé-ágɸe aká: Eáta^{n} ma^{n}ɔni$^{n'}$ ă. A^{n}ɸa$^{n'}$ɸaka^{n}-ɔna$^{n'}$i
having, — said as follows, they say — Hi^{n}qpe-agɸe — the (sub.): — Why — you walk — ! — You contended with me — habitually

3 éde íwika^{n}i ɻĭ'jĭ eáta^{n} ɸaa$^{n'}$he, á-biamá. Kĭ wa'ú aká, Ena+! ĕ'be
but — I contend with you — when — why — you flee, — said he, they say. — And — woman — the (sub.), — Fie! — who

íɸika^{n} éi^{n}te iɸápaha^{n}-majĭ'qti-ma^{n} hĕ. Hi^{n}qpé-ágɸe ábɸixe bɸé, á-biamá.
contended with you — it may be — I know — I not indeed I do — . — Hi^{n}qpe-agɸe — I marry — I go, — said she, they say.

Añ'kajĭ hă, a^{n}ɸa$^{n'}$ɸaka^{n}-hna$^{n'}$i ega$^{n'}$ íwika^{n}i hă, á-biamá Eáta^{n} ɸaa$^{n'}$he
Not so — , — you contended with me — habitually — having — I contend with you — . — said he, they say. — Why — you flee

6 éi^{n}te, á-biamá. Nă! añ'kajĭ'qtia^{n} éde ecéce hĕ. Hi^{n}qpé-ágɸe ábɸixe bɸé,
it may be? — said he, they say. — Fie! — not so at all — but — you say it often — . — Hi^{n}qpe-agɸe — I marry — I go

á-biamá. Tĕnă! Hi^{n}qpé-ágɸe wíebɸi^{n} hă. Ena+! é ta^{n} éde úwagiɸéga^{n}
said she, they say. — Why! — Hi^{n}qpe-agɸe — I am he — . — Fie! — he (it is) — the (std. one) — but — he told somewhat

etéde, á-biamá. Añgɸi$^{n'}$ te hĕ, á-biamá wa'ú aká Gɸi$^{n'}$ júgɸa-biamá.
should have, — said she, they say. — Let us sit — . — said, they say — woman — the (sub.). — Sat — he with her, they say.

9 Gañ'ki wa'ú aká, Hé uwíne te hĕ'. Gátĕdi ja$^{n'}$-ă, á-biamá ɸédehi
And — woman — the (sub.), — Lice — I hunt for you — will — . — In that place — sit thou, said she, they say. — Lap

ájañkiɸá-biamá. Égiɸe hé uína-biamá. Kĭ Hi^{n}qpé-ágɸe ja$^{n'}$t'e amá,
she caused him to lie on, they say. — At length — lice — she hunted for him, they say. — And — Hi^{n}qpe-agɸe — sound asleep — was, they say,

ɸija$^{n'}$-biamá. Ja$^{n'}$t'e ɻĭ níɻa uɸa$^{n'}$-bi ega$^{n'}$ ɸizízi-hna$^{n'}$-biamá. Ga$^{n'}$
she put him to sleep, they say. — Sound asleep — when — ear — she took hold of, they say — having — she pulled and stretched repeatedly, they say. — And

12 cínuda^{n} tígɸe gaxá-biamá. Hi^{n}qpé-ágɸe cínuda^{n} amá. Ga$^{n'}$ Hi^{n}qpé-ágɸe
dog — to become suddenly — she made him, they say. — Hi^{n}qpe-agɸe — dog — they say. — And — Hi^{n}qpe-agɸe

díxĕqtia$^{n'}$ amá, júga kĕ' ctī bɸúga. Ga$^{n'}$ júgɸe aɸá-biamá cínuda^{n} ɸi^{n}.
very scabby — they say, — body — the — too — all. — And — with him — he went, they say — dog — the (mv. ob.).

Ga$^{n'}$ hi^{n}qpé kĕ é níaĉi^{n}ga píäjĭ ɸi^{n} é ágɸa-biamá. Ga$^{n'}$ ta$^{n'}$wañgɸa^{n}
And — fine feather — the (ob.) — that — man — bad — the (mv. sub.) — that stuck in, they say. — And — village

15 ɻañgáqti wi$^{n'}$ ĕ'di ahí-biamá. Wuhú! Hi^{n}qpé-ágɸe tí hă, á-biamá. Níaci^{n}ga
very large — one — there — they arrived, they say. — Wonderful! — Hi^{n}qpe-agɸe — has come — . — said they, they say. — Man

uɸá-hna^{n}i ɸa$^{n'}$ctĭ tí áha^{n}, á-biamá. Égiɸe níkagahi úju aká na'a$^{n'}$-biamá.
told about invariably — heretofore — has come — ! — said they, they say. — At length — chief — principal — the (sub.) — heard it, they say.

Wiɻan'de i^{n}ɸi$^{n'}$ɸi^{n} gíi-gă, á-biamá níkagahi úju aká. Ga$^{n'}$ ĕ'di ahí-
My daughter's husband — bring ye him back to me, — said, they say — chief — principal — the (sub.). — And — there — he arrived

18 biamá níkagahi ɻíi tĕ'di. Níkagahi ijañ'ge aká na^{n}bá akáma Ga$^{n'}$
they say — chief — lodge at the. — Chief — his daughter — the (sub.) — two — were, they say. — And

na$^{n'}$ ɸiñké áɸixekiɸá-biamá. Kĭ Hi^{n}qpé-ágɸe wakíde-pi na'a$^{n'}$ amégа^{n}
grown — the one who — he caused her to marry, they say. — And — Hi^{n}qpe-agɸe — good marksman — heard — as they had

éskana eɸégа$^{n'}$-bi ega$^{n'}$ 'ábae ágají-biamá. Kĭ 'ábae ɸé ɻĭ ɸi'á kí-hna^{n}
It might be — they thought, they say — having — to hunt — they commanded him, they say. — And — to hunt — he went — when failing — he reached home invariably

amá, macteiñ′ge ctī wáȼi^{n} kí-hna^{n} amá. Kī ȼéaka níaci^{n}ga aká gá-biamá:
they say. rabbit too having them he reached home invariably they say. And this one man the (sub.) said as follows, they say:

Cínuda^{n} céȼiñké bȼa$^{n′}$ píäjī, gaqȼíwaȼákiȼe te hă, i^{n}c'áge. Ja$^{n′}$xe hégajī.
Dog that smells bad, you cause them to kill it will , old man. Offensive very,

á-biamá. Kī mi$^{n′}$jinga wáȼixájī aká, Dadihá, ca^{n}ȼiñkéȼa-ă, gaqȼí-bajī-ă. 3
said he, they say. And girl unmarried the (sub.), O father, let it alone, do not kill it.

Abȼi$^{n′}$ tá miñkácĕ, á-biamá. A$^{n′}$ȼĕqtci-hna$^{n′}$ aȼi$^{n′}$-biamá cínuda^{n} ȼiñké.
I have it will I who must, said she, they say. Gently habitually she had him, they say dog the (ob.).

Kī ija$^{n′}$ȼe aká gá-biamá: Hi^{n}+! cínuda^{n} ȼiñké píäjī, ja$^{n′}$xe hégajī, édega^{n}
And her elder sister the (sub.) said as follows, they say: Oh! dog the one who bad, offensive very, but

wanăn′deȼagȼájī é ɔni^{n} hĕ, á-biamá. Égiȼe 'ábae aȼá-biamá níaci^{n}ga 6
you do not loathe it that you are . said she, they say. At length hunting went, they say man

aká. 'Ábae ȼé ɻī ékita^{n} cínuda^{n} aká áci aȼá-biamá. Égiȼe 'ábae akí-bi
the (sub.). Hunting he went when at the same time dog the (sub.) out went, they say. At length hunting he reached home they say

ɻī iñgȼañ′ga aȼi$^{n′}$ akí-biamá níaci^{n}ga aká Gañ′ki cínuda^{n} aká akí-bi
when wild-cat having it reached home they say man the (sub.). And dog the (sub.) reached home they say

ega$^{n′}$, mi$^{n′}$jiñga ȼiñké baspa$^{n′}$-hna^{n}-biamá. Eáta^{n} éda^{n} eȼéga^{n}-bi ega$^{n′}$ 9
having, girl the (ob.) he pushed against repeatedly, they say. Why ! (*in thought*) thought, they say having

uȼúhe aȼá-biamá mi$^{n′}$jiñga aká cínuda^{n} ȼi^{n}. Égiȼe qa$^{n′}$xaɬa júgȼe
following went they say girl the (sub.) dog the (ob.). At length at some distance with him

ahí-bi ɻī ɬáqti mi$^{n′}$ga ɬañgáqti wi$^{n′}$ cínuda^{n} aká t'éȼĕ akáma. Ga$^{n′}$ mi$^{n′}$jiñga
she arrived, they say when deer female very large one dog the (sub.) had killed, they say. And girl

amá ɬíaɬa ɬa$^{n′}$ȼi^{n} agȼá-bi ega$^{n′}$ iȼádi iha$^{n′}$ edábe uȼá-biamá. Dadihá, 12
the (mv. sub.) to the lodge running they say went homeward, having them her father her mother also she told, they say. O father,

i$^{n′}$na^{n}ha mégа^{n}, cínuda^{n} wiwíɬa aká ɬáqti mi$^{n′}$ga ɬañgáqti wi$^{n′}$ t'éȼĕ hĕ,
my mother likewise, dog my the (sub.) deer female very large one killed .

á-biamá. Iȼádi amá iha$^{n′}$ éȼa^{n}ba ĕ′di ahí-biamá ɬáqti kĕ′di. Ga$^{n′}$,
said she, they say. Her father the (mv. sub.) her mother she too there arrived, they say deer at the. And,

Ca$^{n′}$qtia$^{n′}$, nisíha, á-biamá i^{n}c'áge aká. 15
It will do very well, my child, said, they say old man the (sub.).

Ga$^{n′}$ mi$^{n′}$jiñga aká ija$^{n′}$ȼe umi$^{n′}$je eɬá tĕ eca$^{n′}$adi umi$^{n′}$je gáxe-hna$^{n′}$-
And girl the (sub.) her elder sister couch her the (ob.) close by couch made habitually,

biama. Gúatĕɬáha gáxa-ă hĕ. Cínuda^{n} ȼiñké bȼa$^{n′}$ píäjī hĕ, á-biamá. (Umi$^{n′}$je
they say. Further off make it . Dog the one who smells bad . said she, they say. (Couch

tĕ ugȼi$^{n′}$-hna^{n} tĕ′ é wakaí Mi$^{n′}$jiñga aká cínuda^{n} ȼiñké umi$^{n′}$jeɬa gȼiñ′kiȼá- 8
the (ob.) he sat in habitually (act) the that she meant. Girl the (sub.) dog the (ob.) on the couch caused to sit

biamá) Cī 'ábae aȼá-biamá níaci^{n}ga aká. 'Ábae ȼé ɻī, cī ékita^{n} cínuda^{n}
they say). Again hunting went they say man the (sub.). Hunting went when, again at the same time dog

aká ĕ′di aȼá-biamá. Égiȼe níaci^{n}ga aká cī miɻá wi$^{n′}$ 'i$^{n′}$ akí-biamá. Cī
the (sub.) there went they say. At length man the (sub.) again raccoon one carrying reached home, they say. Again

cínuda^{n} aká akí-biamá. Akí-biamá ɤĭ′jĭ, cĭ mi$^{n'}$jinga ɸiñké baspa$^{n'}$-hna^{n}-
dog the (sub.) reached home, they say. He reached home, they say when, again girl the (ob.) he pushed against invariably

biamá. Kĭ mi$^{n'}$jiñga aká cínuda^{n} ɸi^{n} cĭ uɸúhe aɸá-biamá. Uɸúhe qa$^{n'}$xaɬa
they say. And girl the (sub.) dog the (ob.) again following went, they say. Following to some distance

3 ĕ′di ahí-bi ɤĭ, égiɸe wasábe wi$^{n'}$ t′éɸĕ akáma cínuda^{n} aká. Cĭ iɸádi ɸiñké
there she arrived, they say when, behold black bear one he had killed, they say dog the (sub.). Again her father the (ob.)

iha$^{n'}$ éɸa^{n}ba úwagiɸa aɸá-biamá. Dadihá, i$^{n'}$na^{n}ha éɸa^{n}ba, wasábe wi$^{n'}$
her mother her too to tell them she went, they say. O father, my mother she too, black bear one

cínuda^{n} wiwíɬa aká t′éɸĕ hĕ, á-biamá. Kĭ iɸádi aká iha$^{n'}$ éɸa^{n}ba wasábe
dog my (sub.) the killed . said she, they say. And her father the (sub.) her mother she too black bear

6 kĕ aɸi$^{n'}$ akí-biamá ɬíaɬa. Cĭ égasáni cĭ ‘ábae aɸá-biamá. ‘Ábae aɸá-bi
the (ob.) having it reached home, they say at the lodge. Again the morrow again hunting he went, they say. Hunting he went, they say

ɤĭ mactciñ′ge wi$^{n'}$ aɸi$^{n'}$ akí-biamá níaci^{n}ga aká. Kĭ cínuda^{n} aká égiɸe
when rabbit one having reached home, they say man the (sub.). And dog the (sub.) at length

akí-bi ɤĭ, cĭ mi$^{n'}$jiñga ɸiñké baspa$^{n'}$-hna^{n}-biamá Cĭ uɸúhe aɸá-bi ega$^{n'}$,
reached home, they say when, again girl the (ob.) he pushed against frequently, they say. Again following went, they say having,

9 égiɸe, a$^{n'}$pa^{n} kéde t′éɸĕ akáma. Cĭ égasáni ‘ábae aɸá-biamá níaci^{n}ga aká.
behold, elk it lay, but he had killed it, they say. Again the morrow hunting went they say man the (sub.).

Níaci^{n}ga si^{n}snédewágiɸe wi$^{n'}$ aɸi$^{n'}$ kí amá. Égiɸe cínuda^{n} aká jábe wi$^{n'}$
Man muskrat one having reached home they say. At length dog the (sub.) beaver one

t′éɸĕ akáma. Ga$^{n'}$ iɸádi aká iha$^{n'}$ éɸa^{n}ba gíɸĕqtia$^{n'}$-biamá; cínuda^{n} ɸiñké
he had killed, they say. And her father the (sub.) her mother she too were very glad, they say; dog the (ob.)

12 qtágiɸe-hna$^{n'}$-biamá. Mi$^{n'}$jiñga aká ctĭ cínuda^{n} ɸiñké qtágiɸĕqti-hna$^{n'}$-
they loved their own habitually, they say. Girl the (sub.) too dog the (ob.) loved her own very much habitually

biamá. Égiɸe níaci^{n}ga aká gá biamá: I^{n}c′áge, waha$^{n'}$wakiɸé te hă. U‘ábae
they say. At length man the (sub.) said as follows, they say: Old man, please make them remove . Hunting

ɸiñgé hă. U‘ábae t‘añgéɬa ɬíwakíɸe te hă, á-biamá. Kĭ waha$^{n'}$-biamá
there is none . Hunting abounds at cause them to pitch their tents please . said he, they say. And they removed, they say

15 égasáni ɤĭ. Kĭ waha$^{n'}$ aɸá-bi ɤĭ cínuda^{n} aká aɸá-bají-biamá. Níaci^{n}ga
the morrow when. And removing they went, they say when dog the (sub.) went not they say. Man

bɸúgaqti áiáɸa-bi ɤĭ mi$^{n'}$jiñga enáqtci aɸá-bají-biamá. Cínuda^{n} ugíma-
all had gone, they say when girl alone went not they say. Dog she sought her own

biamá, cínuda^{n} íɣinaqɸá-bi ega$^{n'}$. Ga$^{n'}$ ɸi‘údĕqtia$^{n'}$-bi ɤĭ ɬiúɸiqɸíge ugáca^{n}-
they say, dog hid himself, they say having. And fully deserted, they say when remains of lodges went among

18 hma$^{n'}$-biamá, xagé-hna^{n}-biamá mi$^{n'}$jiñga aká. Égiɸe ɖázĕqtci ɤĭ cínuda^{n}
frequently, they say, crying frequently, they say girl the (sub.). At length very dark when dog

aká utcíje kĕɬáta^{n} éɸa^{n}be akí-biamá. Mi$^{n'}$jiñga aká, Eáta^{n} ma^{n}hni$^{n'}$ éi^{n}te.
the (sub.) thicket from the in sight got back, they say. Girl the (sub.), Why you walk it may be

Uwíne hĕ Bȼúgaqtci áiáȼai hĕ. Wínaqtci aⁿwaⁿ′cte. Uwíne hĕ, á-biamá.
I sought you . All have gone . I alone I am left. I sought you . said she, they say.

Aⁿ′haⁿ, téqi hégajī, á-biamá cínudaⁿ aká. Ía-biamá. Néȼa-gă, ɖéde gáxa-gă
Yes, difficult very said, they say dog the (sub.). He spoke, they say. Kindle a fire, fire make

hă, miⁿ′jiñga é waká-bi egaⁿ′. ɖaȼáge céhiȼetĕ′di ĕ′di ɔné te, á-biamá; 3
girl her meant, they say having. Headland at yonder there you go will said he, they say;

wa‘ú ȼiñké é wakáá-biamá. Géce te hă, á-biamá: ʟigaⁿhá, ȼiɬúcpa iⁿ′‘ĕ
woman the (ob.) her he meant, they say. You will say thus , said he, they say: Grandfather, your grandchild stone

d‘úba ćɖiatí hĕ, ecé te, á biamá. Kĭ ɬan′de aká, Ku+! á-biamá. Iⁿ′‘ĕ
some I have come after for him , you will say, said he, they say. And ground the (sub.), Ku+! said, they say. Stone

d‘úba éȼaⁿbe tíȼa-biamá. Gaⁿ′ miⁿ′jiñga aká iⁿ′‘ĕ aȼiⁿ′ agȼá-biamá. Kĭ 6
some in sight it made come, they say. And girl the (sub.) stone took homeward they say. And

iⁿ′‘ĕ tĕ aȼiⁿ′ akí-bi egaⁿ′, Iⁿ′‘ĕ ȼéteĕ hĕ, á-biamá. Kĭ aȼúha, maⁿá
stone the (ob.) reached home with, they say having, Stone these are they . said she, they say. And finally, cliff

céhiȼetĕ′di maⁿȼiñ′-gă, á-biamá. ʟigaⁿhá, ȼiɬúcpa ɬíci d‘úba éɖiatí hĕ,
at yonder walk thou, he said, they say. Grandfather, your grandchild tent-poles some I have come after for him .

á-gă, á-biamá. Égiȼe aȼá-biamá wa‘ú amá. Maⁿá tĕ′di ahí-biamá. 9
say thou, said he, they say. At length went they say woman the (mv. sub.). Cliff at the she arrived, they say

ʟigaⁿhá, ȼiɬúcpa ɬíci d‘úba éɖiatí hĕ, á-biamá. Cí wĕ′s‘ă d‘úba éȼaⁿbá-
Grandfather, your grandchild tent-poles some I have come after for him . said she, they say. Again snake some came in sight

biamá. Gaⁿ′ wa‘ú aká wáȼizá-biamá, wĕ′s‘ă ȼañká; wáȼiⁿ agȼá-biamá.
they say. And woman the (sub.) took them they say, snake the (pl. ob.); took them homeward, they say.

Wáȼiⁿ akí-bi ɤĭ, Kĕ, ɬí jiñ′ga gáxa-gă, a-biamá cínudaⁿ′ aká. Wa‘ú aká 12
She reached home with them, they say when, Come, lodge small make said, they say dog the (sub.). Woman the (sub.)

wĕ′s‘ă ɬíci égaⁿ gaxá-biamá, qáde ɬí gaxá-biamá
snake tent-pole so made they say. grass lodge made they say.

Kĭ wa‘ú ȼiⁿ ukía-biamá cínudaⁿ aká. ȻȻa‘éaⁿȼaȼĕ eɔnégaⁿ éiⁿte.
And woman the (ob.) talked with, they say dog the (sub.). You pitied me you think may.

Wí ȼa‘éwiȼĕ, á-biamá. Waȼíqpaniäjī taté, á-biamá. Hiⁿqpé-ágȼe wíebȼiⁿ 15
I I pity you, said he, they say. You not poor shall, said he, they say. HiⁿqpeagȼeI am he

édegaⁿ níaciⁿga céȼu ȼiñké aⁿȼaⁿ′qtai égaⁿ aⁿ′ȼijuáji hă, á-biamá.
but man yonder he who vented his spite on me so he maltreated me . said he, they say.

Gaⁿ′ ɬí jiñ′ga tĕ ɬimaⁿ′te aȼá-biamá cínudaⁿ aká. Gaⁿ′ iⁿúɖa-biamá
And lodge small the (ob.) within the lodge went they say dog the (sub.). And took a sweat-bath. they say

cínudaⁿ aká. Égiȼe gá-biamá: Caⁿ′; aⁿ′ȼiáza-gă, á-biamá. Égiȼe níaciⁿga 18
dog the (sub.). At length he said as follows, they say: That will do; pull the cover off me said he, they say. Behold man

údaⁿqti akáma; cínudaⁿ-bájī, níaciⁿga údaⁿqti akáma. Gaⁿ′ ĕ′di jaⁿ′-
very handsome, they say; dog not, man very handsome, they say. And there they slept

biamá. Égasáni ɤĭ, Ké, añgáȼe taí, á-bi egaⁿ′, júgȼe aȼá-biamá.
they say. The morrow when, Come, let us go, said, they say having, with him she went, they say.

Mi$^{n'}$jiñga ¢i^{n} g¢ă$^{n'}$-biamá Hi^{n}qpé-ág¢e, ĕdíhi ꓘī. Égi¢e ɬíi ¢a^{n} é¢a^{n}be
Girl the (ob.) he married, they say Hi^{n}qpe-ag¢e, it occurred when. At length village the (ob.) in sight of

ahí-biamá. Kí níaci^{n}ga wada$^{n'}$ba-bi ꓘī, Mi$^{n'}$jiñga cínuda^{n} ugíne amá ¢a$^{n'}$
they arrived, they say. And man saw them, they say when, Girl dog sought her own she who did

3 níaci^{n}ga júg¢e atí, á-biamá. Kĭ níaci^{n}ga egé-hna$^{n'}$-biamá: Kagćha,
man with him has come, said he, they say. And man said thus habitually they say: Friend,

níaci^{n}ga ¢i^{n} úda^{n} hégaji édega$^{n'}$ Hi^{n}qpé-ág¢e é eb¢égа^{n}, á-biamá. Líadi
man the (ob.) good very but Hi^{n}qpe-ag¢e he I think, said he, they say. At the lodge

ahí-biamá ꓘī hi^{n}qpć kĕ ág¢e g¢i$^{n'}$ ákáma níaci^{n}ga píăjī aká. Ga$^{n'}$
they arrived, they say when fine feather the (ob.) sticking in was sitting, they say man bad the (sub.). And

6 Hi^{n}qpé-ág¢e amá akí-bi ega$^{n'}$ hi^{n}qpé kĕ gíg¢izá-bi ega$^{n'}$ hi^{n}qpé
Hi^{n}qpe-ag¢e the (mv. sub.) reached home, they say having fine feather the (ob.) took back his own, they say having fine feather

ágig¢á-biamá. Ga$^{n'}$ níaci^{n}ga ¢iñké na^{n}tá-bi ꓘī égi¢e cínuda^{n} tíg¢e amá:
his own he stuck in. they say. And man the (ob.) he kicked, they say when behold dog he became suddenly, they say:

cínuda^{n} díxĕqti, na^{n}xágĕqti i¢a$^{n'}$¢a amá ꓘī, I^{n}c'áge, gá¢iñke gaq¢íwa¢á-
dog very scabby, made cry much by kicking he put him they say when, Old man, that one please make

9 ki¢e te, píăjī cínuda^{n} ¢iñké, á-biamá. Ga$^{n'}$ cínuda^{n} ¢iñké áci a¢i$^{n'}$
them kill, bad dog the (ob.), said he, they say. And dog the (ob.) out took

a¢á-bi ega$^{n'}$ gaq¢í-biamá. Gañki Hi^{n}qpé-ág¢e aká 'ábae-ɔna$^{n'}$-bi ega$^{n'}$
they say having they killed, they say. And Hi^{n}qpe-ag¢e the (sub.) hunted regularly, they say having

waníɬa dáda^{n}, ca$^{n'}$ ɬé, a$^{n'}$pa^{n}, ɬáqti-má ctī, ca$^{n'}$ waníɬa b¢úgaqti t'éwa¢á-
animal what, for example buffalo, elk, deer too, in fact animal all killed them

12 bi ega$^{n'}$, wacĕ'qti g¢i$^{n'}$-biamá. Níaci^{n}ga, ta$^{n'}$wañg¢a^{n} b¢úgaqti, úda^{n}qti,
they say having, very rich he sat, they say. Man, village all, very good,

gí¢ĕqti ma^{n}¢i$^{n'}$-biamá. Gañki iɬañ'ge ¢iñké eg¢añ'ge giáq¢i aká gá-
very joyful walked they say. And her younger sister the one who her husband killed for her the (sub.) said as follows,

biamá: Wihé, ¢íeg¢añge u¢íde añ'ga¢ixé te hĕ, á-biamá. Ja^{n}¢éha,
they say: My younger sister, your husband together let us marry him . said she, they say. My elder sister,

15 égа^{n}ja, wíeg¢añge b¢a$^{n'}$ píăjī ecé hĕ, ja$^{n'}$xe hĕ. Áqta^{n} ¢ici'é áhnixe
nevertheless, my husband smells bad you said . strong odor . How possible your sister's husband you marry

tă', á-biamá. Gañ'ki wa'ú aká na$^{n'}$ aká xagé-hna^{n} ca^{n}ca$^{n'}$-biamá, nú
shall? said she, they say. And woman the (sub.) grown the (sub.) weeping invariably always they say, man

¢iñké á¢ixe ga^{n}¢á-bi ega$^{n'}$. Égi¢e gá-biamá nú aká: Ké, ¢iɬíga^{n} ¢iꓘa$^{n'}$
the one who to marry him wished, they say having. At length said as follows, they say man the (sub.): Come, thy husband's father thy husband's mother

18 edábe eɔnáqtci awágia$^{n'}$b¢a pí édega^{n} gata$^{n'}$qti awágiɬa$^{n'}$be ka$^{n'}$b¢a.
also alone I left mine I came hither but now, at last I see them, my own, I wish.

Ag¢é te hă, á-biamá Wa'ú aká i¢ádi ¢iñké uí¢a-biamá Dadihá, i¢ádi
I go homeward will . said he, they say. Woman the (sub.) her father the (ob.) told it to him, they say. O father, his father

iha^{n} edábe wagiɬa^{n}be 'í¢ai ega$^{n'}$ ag¢é 'í¢ai hĕ, á-biamá. Ga$^{n'}$, A$^{n'}$ha^{n},
his mother also to see them, his own, he spoke of having to go homeward he spoke of . said she, they say. And, Yes,

nisíha, á-biamá iȼádi aká. Nisíha, nú wáȼixai ɻĭ wiúhe-ɔnaⁿ′ĭ hă.
my child, said, they say her father the (sub.). My child, man they marry them when they follow them invariably

Uȼúha-gă hă, á-biamá. Gaⁿ′ iɻíganⁿ aká cañ′ge áhigíqti iɻan′de ȼiñké
Follow thou . said he, they say. And his wife's father the (sub.) horse a very great many his daughter's husband the one who

gi'ĭ-biamá. Gañ′ki caⁿ′ wa'ú áma aká caⁿ′ wiúha-biamá. Nú aká ukía-bájĭ, 3
gave to him, they say. And at any rate woman the other the (sub.) at any rate followed them, they say. Man the (sub.) talked not to her,

kĭ wa'ú aká ctĭ ukía-bájĭ ɻĭ, caⁿ′ wiúha-biamá, xagé-hnaⁿ caⁿcaⁿ′-biamá.
and woman the (sub.) too talked not to her when, yet she followed them, they say, crying invariably always they say.

Égiȼe ɻí tĕ′di ahí-biamá. Égiȼe iȼádi ȼiñké ihaⁿ′ ȼiñké ctĕwaⁿ
At length lodge at the they arrived, they say. Behold his father the one who his mother the one who notwithstanding

waqpániqtiaⁿ′ ȼañkáma, ɻáxe ictá wádujá-bi egaⁿ′. Égiȼe wa'ú áma aká 6
they were very poor, they say, crow eye picked them out, they say having. At length woman the other the (sub.)

naⁿ′ aká gá-biamá: Wihé, ȼiɻíganⁿ ȼixɻaⁿ′ edábe ictá ȼaⁿ zéawáȼĕ tá
grown the one who said as follows, they say: My younger sister, your husband's father your husband's mother also eye the (ob.) I heal them will

miñke, ché. Ȼ'íegȼañge añgȼăⁿ′ te hĕ, á-biamá. Kĭ nú aká ía-bají-biamá
I who, I say. Your husband let him marry me . said she, they say. And man the (sub.) spoke not, they say.

Kĭ wa'ú aká gá-biamá: Jaⁿȼéha, égaⁿ-ă hĕ. Waqpáȼiⁿ bácĕ. Gaⁿ′ nú 9
And woman the (sub.) said as follows, they say: O elder sister, do so . They must be poor. And man

ȼiñké ȼigȼăⁿ′ taté, á-biamá. Gañ′ki wa'ú aká ictá ȼaⁿ wéȼitaⁿ′-bi egaⁿ′,
the one who marry you shall, said she, they say. And woman the (sub.) eye the (ob.) worked on for them, they say having.

ictá ȼaⁿ égigaⁿ waxá-biamá.
eye the (ob.) as before she made them, they say.

NOTES.

The beginning of this myth, as well as the conclusion, could not be given by the narrator, who had forgotten them.

Hiⁿqpe-agȼe, from hiⁿqpé, *a fine feather*, not a *quill* (macaⁿ), and ágȼe, *to stick an upright object* or feather *in* something. "He who sticks a fine feather in his hair."

162, 6. sneděqti, pronounced sne+děqti by Joseph La Flèche.

163, 16; **163**, 18; **170**, 11. bȼugaqti, pronounced bȼu+gaqti.

164, 17. egaⁿqti ctĕwaⁿ ȼijiⁿȼe t'ewaȼĕ-hnaⁿi hĕ: "Notwithstanding it is so (*i. e.*, though they have always *seemed* to give your brothers the advantage in the contest), they invariably killed your brothers. Do your best, and try to outwit them, as they are very cunning. Do not be elated so soon. You have not yet overcome them."

166, 1. wa'u wiⁿ akipa-biama. This was the surviving bad man in the shape of a beautiful woman. The hero suspected this at first.

166, 3. ena+! e taⁿ uwagiȼegaⁿ etede, spoken as if addressed to another, but really equivalent to "Ena+! ȼieɔniⁿ ȼataⁿcé-de iⁿwiⁿ′ȼaɔna égaⁿ etéde: Fie! as it is you, you should have told me a little (*or*, you should have given me some intimation)."

169, 4. etc. ɻigaⁿha, ȼiɻucpa . . . ediati. The woman addressed the hill and cliff as grandfathers, that is, as sacred beings or gods.

169, 19. udaⁿqti akama, pronounced u+daⁿqti akama.

170, 8. na^{n}xagĕqti i¢a^{n}¢a ama. The hero placed the bad man (i¢a^{n}¢a) as he kicked him, that is, he kicked him into a place, changing him into a dog that howled violently at being kicked.

171, 2. cañge, a modern interpolation.

171, 4. xage-hna^{n} ca^{n}ca^{n}-biama, pronounced xa+ge-hna^{n} ca^{n}ca^{n}-biama.

171, 6. waqpaniqtia^{n} ¢añkama, pronounced waqpa+niqtia^{n} ¢añkama.

TRANSLATION.

And he said, "We have come to contend with the first child born of the woman." One of the bad men said it to her. And the boy went thither. Though his father and mother were unwilling, yet he went thither. When he arrived there, they said, "We will contend with you." "Yes, I consent. What shall we play?" said the boy. And the bad men had planted in the ground a very tall and smooth pole. And they said, "We will climb that pole, and which one of us gets back last, shall be killed." And when they went climbing, behold, the bad man, having returned before the other, killed the boy. The woman bore a son again. And the boy was grown. When he was grown, again there came one to ask him to go with him. "We have come," he said, "to contend with your child." Again were his father and mother unwilling. Behold, the boy was grown, and he went thither. And the boy arrived there. And they contended with him likewise. And he said, "What shall we play?" And they said, "Let us play with swings." They played with swings. One cord was broken in many places, and the other one was very good. They made the boy use the good cord, and the bad man used the bad cord broken in many places. At length the good cord became bad. The cord having been cut, the boy was killed by the fall. The boy was dead. And the woman gave birth to a child again, a boy. And the boy who was born became grown. When he was grown, they came for him. "We have come to contend with your child," said they. Though his mother and father too were unwilling, yet the boy went thither. "Come, we will contest with you," said they. And when they contested, they contended in racing with the boy. And having left the boy behind, they killed the boy. At length his mother bore one again. At length she bore Hi^{n}qpe-ag¢e. And all over the land they heard of his birth, the birth of Hi^{n}qpe-ag¢e. As the boy was a very good marksman, he never failed to get any kind of animal which he desired. In fact, the whole country knew the boy; he was a very excellent boy. At length when the boy was grown, they came again to ask him to go with them. "We have come to contend with your boy," said they. And his father and mother were unwilling. "Please do not go," said they. And the boy said, "O mother and father, I will go thither." "They came thus for your elder brothers and took them away, but they invariably killed them," said his mother. And having said, "Still, O mother, I will go thither," the boy went thither. He arrived there. "Yes," they said, "you have done well by coming." And the boy said, "Come, what shall we play?" Said they, "We will climb yonder pole." And the boy took his fine feather, and stuck it in his hair. And having gone climbing the pole, the boy arrived first at the top. And when they were coming back again, the boy was the first to get back below. And when he returned, he killed the bad man, he killed one of the four. The boy went homeward. He reached home, where was his father and also his mother. "O mother," said he, "I have killed one of those who used to kill my elder brothers." And she said "O, dear youngest child! Do

be strong. Notwithstanding it was just so, they invariably killed your elder brothers. Do your best." On the morrow the three arrived. "Boy," said they, "we have come to contend with you." "Yes," said he, "I will go to you." And his mother said as follows: "Do your best, O dear youngest child! Notwithstanding it was just so, they invariably killed your elder brothers. Do be strong." The boy went thither. And he arrived there. At length they spoke of using the swings again. "Use the swing with the good cord," said they to the boy. "The other one is bad. The old cord, which is broken in many places, is bad," said they. And he said as follows: "No, even if it be bad, still I will use it. It is not so, but you often say, 'It is bad.'" "Use the good one," said they. "No, I will use the bad one at all events," said the boy. And they went to play swinging. The boy went very well (*i. e.*, successfully). He used the cord broken in many places, and the other one, who used the good cord, was killed by a fall. And the boy went homeward. Having reached home he said, "O mother and father, again have I killed one of the men who used to kill my elder brothers." "O dear youngest child! Notwithstanding it was just so, they always killed your elder brothers. Do be strong." And on the morrow two arrived. "Boy," said they, "we have come to contend with you." "Yes, I will go to you," said he. And he went thither the next day. When he arrived there, he said, "What shall we play?" "Let us run a race," said they. And the boy took his fine feather and stuck it in his hair. And he went with the bad man. When they were coming back in the race, Hiⁿqpe-ag¢e got back first. Having returned, he killed one of the bad men. When he reached home he said, "O mother and father, again have I killed one of those who used to kill my elder brothers." "O dear youngest child! Do be strong. Notwithstanding it was just so, they invariably killed your elder brothers," said the mother. On the morrow the boy sat waiting for the one man. And the one man did not arrive. When he did not arrive, the boy went thither. When he reached the lodge, behold, the one remaining man was not there. He departed to search for him. When he went to seek him, behold, he met a very beautiful woman. Hiⁿqpe-ag¢e said as follows: "Why did you go? You used to contend with me; but when I contend with you, why do you flee?" And the woman said, "Fie! I do not know at all who it was that contended with you. I go to take Hiⁿqpe-ag¢e for my husband." "No, you contended with me, and I contend with you. Why did you flee?" said he. "Fie! It is not so at all, but you say it repeatedly. I go to take Hiⁿqpe-ag¢e for my husband," she said. "Why! I am Hiⁿqpe-ag¢e." "Fie! The one standing is he, but he should have told it." "Let us sit down," said the woman. He sat with her. And the woman said, "Lie there. I will hunt lice for you." She caused him to lie with his head on her lap. And she hunted lice for him. And Hiⁿqpe-ag¢e was sound asleep; she put him to sleep with her hands When he was sound asleep, she took hold of his ears, and stretched them repeatedly by pulling them. And she made him become a dog, suddenly. Hiⁿqpe-ag¢e was a dog. And Hiⁿqpe-ag¢e was very mangy all over his body. And the man (who had assumed the form of a woman) went with the dog. And the bad man stuck the fine feather in his own hair. And they reached a very large village. "Wonderful!" said the people, "Hiⁿqpe-ag¢e has come. The man about whom they always tell has come." At length the head-chief heard it. "Bring my daughter's husband to me," said the head-chief. And he arrived there at the lodge of the chief. The chief's daughters were two. And the chief caused the elder one to take the bad man for her husband. And as they

had heard that Hi^{n}qpe-agɸe was a good marksman, they thought that they would try him; so they told him to hunt. And when he went hunting, he always came home unsuccessful; he invariably brought rabbits home. And this man said as follows: "That dog smells bad. Venerable man, cause them to kill him. He is very offensive." And the unmarried girl said, "O father, let him alone. Do not kill him. I must have him." She took the best care of the dog. And her elder sister said as follows: "Oh! the dog is bad, and very offensive, but you are the only one not loathing him." At length the man went hunting. When he went hunting, the dog went out at the same time. At length, when the man reached home from the hunt, he brought back a wild-cat. And the dog, having come home from the hunt, pushed repeatedly against the girl to attract her attention. Having thought "Why should he do it?" the girl went following the dog. At length, when they arrived at some distance from the village the dog had killed a very large doe. And the girl, having run homeward, to the lodge, told about it to her father and mother. "O father and mother, my dog has killed a very large doe," said she. Her father and mother reached the place where the doe was lying. And the old man said, "My child, it will do very well." And the girl was accustomed to making her bed close by the bed of her elder sister. "Make it further off. The dog smells bad," said the elder sister. She meant that he sat on the bed. The girl caused the dog to sit by the bed. The man went hunting again. When he went hunting, the dog went thither at the same time. At length the man reached home again, carrying a raccoon. The dog reached home again. When he reached home again, the dog pushed against the girl repeatedly, to attract her attention. And the girl went following the dog. When she had followed him to a place at some distance from the village, behold, the dog had killed a black bear. And she went to tell her father and mother. "O father and mother, my dog has killed a black bear," said she. And her father and mother brought the black bear home to the lodge. And the next day they went hunting again. When he went hunting, the man brought home a rabbit. And when at length the dog reached home, he pushed against the girl repeatedly to attract her attention. And having gone following him, behold, he had killed an elk. The next day the man went hunting again. The man brought home a muskrat. Behold, the dog had killed a beaver. And her father and mother were very glad; they always loved their dog. The girl, too, loved her dog very much. At length the man said as follows: "Venerable man, please make them remove. There is no game here to be hunted. Please make them pitch the tents at some place where there is plenty of game for us to hunt." And they removed the following day. And when they removed, the dog did not go. When all the people had gone, the girl alone did not go. She sought her dog, he having hid himself. And when the place was altogether deserted, she went around where the lodges had been, crying frequently. At length, when it was very late in the evening, the dog came back in sight, emerging from the thicket. The girl said, "Why have you been walking? (*i. e.*, on what errand have you been?). I sought you. All have gone; I alone am left. I sought you." "Yes," said he, "it is very hard." The dog spoke. "Kindle a fire, make a fire," said he, addressing the girl. "You will please go to yonder headland. You shall say as follows: 'Grandfather, I have come after some stones for your grandchild.'" And the girl having done so, the ground said, "Ku+!" It caused some stones to come suddenly to the surface. And the girl took the stones back to her former home. And

having reached home with the stones, she said, "These are the stones." He said, "And finally, go to yonder cliff. Say, 'Grandfather, I have come after some tent-poles for your grandchild.'" At length the woman went. She arrived at the cliff. Said she, "Grandfather, I have come after some tent-poles for your grandchild." And some snakes came in sight. And the woman took them; she took the snakes homeward. When she reached home with them, the dog said, "Come, make a small lodge." The woman made tent-poles of the snakes; she made a grass lodge. The dog talked with the woman. "You may think that you have pitied me; but I pity you. You shall be rich. I am Hi^{n}qpe-ag¢e; but yonder man vented his spite on me, and maltreated me." And the dog went within the small lodge. And the dog took a sweat-bath. At length he said, "That will do. Uncover me." Behold, he was a very handsome man; he was not a dog, he was a very handsome man. And they slept there. The next day he said, "Let us go." And she went with him. Then Hi^{n}qpe-ag¢e took the girl for his wife. At length they arrived at the circle of lodges. And when the people saw them, they said, "The girl who sought her dog has come with a man." And a man said thus to others: "Friends, the man is very handsome, but I think that he is Hi^{n}qpe-ag¢e." When they arrived at the lodge, the bad man sat with the fine feather sticking in his hair. And Hi^{n}qpe-ag¢e having reached home, he took back his fine feather, and stuck it in his own hair. And when he kicked the bad man, behold, the latter suddenly became a dog, a very mangy dog, caused to howl violently by the kicking. Then Hi^{n}qpe-ag¢e said, "Venerable man, please make them kill that dog. The dog is bad." And they took the dog out and killed it. And Hi^{n}qpe-ag¢e hunted regularly. He killed various sorts of animals, such as buffaloes, elk, deer—in fact, all kinds of animals—and became very rich. All the tribe continued prosperous and happy. And she whose husband had been killed said to her younger sister, "My younger sister, let us have your husband together." "My elder sister, nevertheless you have said that my husband smells bad. He is very offensive. How could you marry your sister's husband?" And the elder woman was crying all the time, because she wished to marry the man. At length the man said as follows: "Come, I came hither and left none but your husband's father and mother; but at last I wish to see them I wish to go homeward." The woman told it to her father. "O father, he spoke of seeing his father and mother, he spoke of going homeward," said she. And her father said, "Yes, my child, when they marry men, they invariably follow them. Follow him." And the wife's father gave to his daughter's husband a great many ponies. And the other woman followed them at any rate. When neither the man nor the woman talked with her, still she followed them, crying continually. At length they reached the lodge. Behold, his father, and even his mother, they were very poor, the crows having picked out their eyes. At length the other woman, the elder one, said as follows: "My younger sister, I say that I will heal the eyes of your husband's father and mother. Let him marry me." And the man did not speak. And the woman said as follows: "My elder sister, do so. They must be poor. The man shall surely marry you." And the woman having worked on their eyes, restored their sight.

THE CHIEF'S SON AND THE THUNDERS.

Told by Joseph La Flèche.

Ta$^{n'}$wañg¢a^{n} wi$^{n'}$ ědedí¢a^{n} amá. Kĭ níkagahi aká cénujiñga wi$^{n'}$ t'a$^{n'}$-
Tribe one there it was they say. And chief the (sub.) young man one had him

biamá. Kĭ cénujiñga aká t'éga hégabají-biamá Kĭ edáda^{n} ctĕwa$^{n'}$ ga$^{n'}$¢a-
they say. And young man the (sub.) lazy very they say. And what soever desired

3 bají-biamá cénujiñga aká. Ja$^{n'}$-hna^{n} ca^{n}ca$^{n'}$qtia$^{n'}$-biamá Ga$^{n'}$ i¢ádi aká,
not they say young man the (sub.). Lying down invaria-bly he was always they say. And his father the (sub.),

Nisíha, nú ɤĭ ugáca^{n}-hma$^{n'}$i. Ugáca^{n} éga^{n}-gă. Cénujiñga júwag¢á-da^{n} ugácañ-
My child, man when travels invariably. Do travel. Young man go with them and travel

gă. Kĭ wa'ú ctĭ úwakiá-da^{n} miñ'g¢ă^{n}ctĕañ'-gă, á-biamá. Kĭ ijiñ'ge aká
(imper. sign). And woman too court them and do marry some one said he, they say. And his son the (sub.)

6 iábají'qti-hma^{n} ca^{n}ca$^{n'}$-biamá, ca$^{n'}$ gí¢a-bajíqti-hma^{n} ca^{n}ca$^{n'}$-biamá. I¢ádi ¢iñke
spoke not at all invaria-bly always they say, and very sad invari-ably always they say. His father the (ob.)

úwakié ctĕ ía-bájĭ-hna$^{n'}$-biamá. Kĭ égi¢e, Dadíha, i$^{n'}$na^{n}ha ɬí wi$^{n'}$ iñgáxe
talked to him even he spoke not invaria-bly they say. And at length, Father, my mother lodge one make for me

te, á-biamá. Kĭ iha$^{n'}$ aká ɬí giáxa-biamá Na^{n}há, umi$^{n'}$je ctĭ iñgáxa-gă,
will, he said, they say. And his mother the (sub.) lodge made for him they say. O mother, couch too make for me,

9 á-biamá. Ga$^{n'}$ núji̇ñga aká ɬí tĕ uɖá-bi ega$^{n'}$, nájija$^{n'}$-biamá. Uma$^{n'}$¢iñka
said he, they say. And boy the (sub.) lodge the (ob.) entered, having, they say fasted they say. Season

dúba nájija$^{n'}$-biamá: wa¢áta-bájĭctĕa$^{n'}$-biamá, ni ¢áta^{n}-bájĭctĕa$^{n'}$-biamá.
four he fasted they say: he ate nothing at all they say, water he drank not at all they say.

Ata$^{n'}$ctĕqtci wa¢áta-biamá, kĭ ní ctĭ ¢ata$^{n'}$-biamá. Égi¢e nan'de ¢a^{n}ɬá
Just a few times he ate they say, and water too he drank, they say. At length heart the at

12 nájija$^{n'}$-bi tĕ'di, Hĭndá! níka-najíha wái^{n}mi$^{n'}$ au, e¢éga$^{n'}$-biamá. Kĭ égi¢e
fasted, they say when, Let me see! human hair I wear as a robe will, he thought, they say. And behold

wakan'da aká ukía-biamá: Edáda^{n} cka$^{n'}$hna tĕ égija^{n} taté, á-biamá. Níkana-
deity the (sub.) talked to him they say: What you desire the (ob.) so you do shall, said he, they say. Human

jíha wái^{n}ji$^{n'}$ taté, á-biamá. Ga$^{n'}$ nájija^{n} tĕ cañ'gaxá-biamá. Égi¢e, Dadíha,
hair you wear as a robe shall, said he, they say. And fast the (ob.) he ceased they say. At length, Father,

15 i$^{n'}$na^{n}ha i^{n}wi$^{n'}$ha^{n} te hă, á-biamá. Dadíha, i^{n}c'áge wi$^{n'}$ iñ'gi¢éwa¢aki¢á-gă,
my mother cook for me will said he, they say. Father, old man one do you make them go after him for me,

á-biamá. Kĭ, Dadíha, uágaca^{n} b¢é ka$^{n'}$b¢a, á-biamá. A$^{n'}$ha^{n}, nisíha, nú
said he, they say. And, Father, I travel I go I wish, said he, they say. Yes, my child, man

ɤĭ ugáca^{n}-hna^{n}i. Éga^{n} u¢ágaca^{n} wíka^{n}b¢a-hna^{n}-ma$^{n'}$. Tíädi ¢at'é wíka^{n}b¢a-
when travels invariably. As you travel I desired you invari-ably I have. At the lodge you die I did not de-

májĭ. Águdi ctécte ɸat'é wíkaⁿbɸa. Uɸágacaⁿ'jĭ tĕ iⁿ'ɸa-májĭ, á-biamá
sire you. Wheresoever you die I desire you. You did not travel when I was sad, said he, they say.

Iⁿc'áge amá ahí-biamá. Gá-biamá: Cénujiñga d'úba, iⁿc'áge-ă, iñ'gimaⁿ-
Old man the (mv. sub.) arrived, they say. He said as follows, they say: Young man some, old man O! go after

ɸiñ'-gă hă, á-biamá. Gaⁿ' iⁿc'áge amá aɸá-biamá. Gañ'ki ɬíi gĕdi ahí-bi- 3
for me . said he, they say. And old man the (mv. sub.) went they say. And lodges at the he arrived, they say

dé, Níkagahi ijiñ'ge aká ɸíkui hă, é úwagiɸa-hnaⁿ'-biamá. Gaⁿ' cénu-
when, Chief his son the (sub.) invites you . that he told them invariably they say. And young

jiñga hégajĭ ahí-biamá, níkagahi ijiñ'ge ɸiñkĕ'di. Kĭ gá-biamá: Hau!
man a great number arrived, they say, chief his son at the. And he said as follows, they say: Ho!

añgúgacaⁿ añgáɸe taí égaⁿ wíkui hă, á-biamá. Nudaⁿ' añgáɸe taí, á-biamá. 6
we travel we go in order that I invited you . said he, they say. To war let us go said he, they say.

Gaⁿ' cénujiñga amá gíɸĕqtiaⁿ'-biamá. Caⁿ', Dúba jaⁿ', hiⁿbé batéwaɸákiɸĕ
And young man the (pl. sub.) very glad they say. And, Four sleep, moccasin ye cause them to sew

taí, á-biamá. Dúba jaⁿ' ɻĭ aɸá-biamá nudaⁿ'. (See Translation and sec-
will, said he, they say. Four sleep when they went, they say on war-path.

ond Note). * * * Kĭ dúba jaⁿ'-qti égaⁿ ɻĭ wadaⁿ'be níaciⁿga dúba ahí- 9
And four sleep about when scouts four arrived

biamá. Ahí-biamá ɻĭ ɬíi hégactewaⁿjĭ ĕdíɸaⁿ amá. Gaⁿ' akí-bi egaⁿ',
they say. They arrived, they say when lodges a great many it was there they say. And returned, they say having,

Núdaⁿhañgá, ɬí hégactewaⁿ'jĭ aⁿdaⁿ'bai áɸa, á-biamá. Níkawasaⁿ', caⁿ'
Leader, lodge a great many we saw indeed, said they, they say. Warrior, enough

áɸa, á-biamá. Gaⁿ' ɬíi ɸaⁿ kañ'gĕqtci ahí-biamá. Kĭ ĕ'di ahí-biamá ɻĭ 12
indeed, said he, they say. And lodges the (col. ob.) very near they arrived, they say. And there they arrived, they say when

gá-biamá wagáqɸaⁿ amá: Hau! núdaⁿhañgá, ɬíădi añgáti, á-biamá. Hau!
said as follows, they say servant the (pl. sub.): Ho! leader, to the lodge we have come, said they, they say. Ho!

níkawasaⁿ', é uána-májĭ áɸa, á-biamá. Áji uáne áɸa, á-biama Gaⁿ'
warrior, that I seek not indeed, said he, they say. Different one I seek indeed, said he, they say. And

taⁿ'wañgɸaⁿ dúbaⁿ égaⁿ wadaⁿ'ba-biamá ćkigaⁿqti. Hau, cī wadaⁿ'be aɸá- 15
tribe four times so they saw them they say just like it. Well, again scouting they went

biamá. Wadaⁿ'be aɸá-biamá ɻĭ gá-biamá nudaⁿ'hañga aká: Níkawasaⁿ',
they say. Scouting they went, they say when said as follows, they say leader the (sub.): Warrior,

égiɸe ɸiɬígaⁿ wiⁿ' ĕdedíɸiⁿ ɻĭ égiɸe t'éɸaɸĕ taí hă. T'éɸa-bajíi-gă, á-biamá.
beware your grandfather one there he is moving if beware lest you kill him . Kill him not said he, they say.

Égiɸe wadaⁿ'be amá ɬe-núga wiⁿ' íɸa-biamá. Égiɸe ɬe-núga taⁿ t'éɸ 'iɸá- 18
At length scouts the (pl. sub.) buffalo-bull one found, they say. At length buffalo-bull the (std. ob.) to kill him they spoke of

biamá. Kagéha, ɬe-núga taⁿ t'eaⁿ'ɸĕ taí, á-biamá. Tĕnā'! kagéha,
they say. My friend, buffalo-bull the (std. ob.) let us kill, said (one), they say. Fie! my friend,

nudaⁿ'hañga aká t'eaⁿ'ɸa-bájĭ ai ɸaⁿ'ctĭ, á biamá. An'kaji, nudaⁿ'hañga aká
leader the (sub.) we kill it not said in the past, said (another), they say. Not so, leader the (sub.)

é waka-bájĭ ebɸégaⁿ, á-biamá. Añ́kajĭ hă, nudaⁿ́hañga aká é wakaí,
that he meant not I think, said (the former), they say. Not so , leader the (sub.) that he meant,

á-biamá. Caⁿ́ t'éɸa-bi gaⁿɸá-biamá ɻĭ ɬe-núga aká níaciⁿga ɸañká wiⁿ́ t'éɸa-
said he, they say. And to kill it, they say they wished, they say when buffalo-bull the (sub.) man the (pl. ob.) one killed

3 biamá. Gaⁿ́ ɸábɸiⁿ agɸá-biamá. Akí-biamá ɻĭ, Núdaⁿhañgá, ɬe-núga wiⁿ́ ĕdí
they say. And three went homeward, they say. They reached home, they say when, Leader, buffalo-bull one there

amédegaⁿ wiⁿ́ t'éawaɸaí áɸa, á-biamá. Níkawasaⁿ́, ɸiɬígaⁿ t'éɸaɸa-bájĭ tá-bi,
he was moving, but one he killed (of)us indeed, said they, they say. Warrior, your grand-father you shall not kill,

ehé ɸaⁿ́ctĭ, á-biamá. Ĕ́'di ahí-biamá ɻi t'éɸa-bikéamá. Hau! níkawasaⁿ́,
I said in the past, said he, they say. There they arrived, they say when he lay killed, they say. Ho! warrior,

6 ujañge ɸútaⁿ ihéɸa-gă. Gaⁿ́ níkawasaⁿ́ ɸéɸu jaⁿ́ gaⁿ́ɸ egaⁿ́ ɸéɸu jaⁿ́ te
road straight place it. By all means warrior here to lie he wished since here let him lie

áɸa, á-biamá. Hau, cĭ aɸá-biamá. Cĭ aɸá-biamá ɻĭ cĭ wadaⁿ́be aɸá-
indeed, said he, they say. Well, again they went, they say. Again they went, they say when again scouting they went

biamá dúba. Wadaⁿ́be aɸá-biamá ɻĭ gá-biamá nudaⁿ́hañga aká: Hau!
they say four. Scouting they went, they say when said as follows, they say leader the (sub.): Ho!

9 níkawasaⁿ́, ɸiɬígaⁿ wiⁿ́ ĕdedíɸiñké égiɸe t'éɸaɸĕ taí hă. T'éɸa-bajíi-gă,
warrior, your grand-father one the one sitting there beware lest you kill him . Do not kill him,

á-biamá. Égiɸe caⁿ́ɬañga wiⁿ́ cĭ daⁿ́ba-biamá. Égiɸe caⁿ́ɬañga taⁿ
said he, they say. At length big wolf one again they saw, they say. At length big wolf the (std. ob.)

t'éɸ 'iɸá-biamá. Kagéha, t'eaⁿ́ɸĕ taí, á-biamá. Tĕnắ! kagéha, nudaⁿ́hañga
to kill him they spoke of, they say. My friend, let us kill him, said (one), they say. Fie! my friend, leader

12 aká t'eaⁿ́ɸa-bájĭ taí ai ɸaⁿ́ctĭ, á-biamá. Añ́kajĭ hă, nudaⁿ́hañga aká é
the (sub.) we kill him not will said he in the past said (a second), they say. Not so , leader the (sub.) that

waka-bájĭ ebɸégaⁿ, á-biamá. Añ́kajĭ hă, nudaⁿ́hañga aká é wakaí
did not mean I think. said (the first), they say. Not so . leader the (sub.) that he meant

ebɸégaⁿ, á-biamá. Áqtaⁿ caⁿ́ɬañga é wake tába, á-biamá. Gaⁿ́ caⁿ́ɬañga
I think, said he, they say. How possible big wolf that he mean should? said he, they say. And big wolf

15 ɸiⁿ kída-biamá ɻĭ égiɸe caⁿ́ɬañga wénaxiɸá-bi egaⁿ́ cĭ dúba-ma wiⁿ́ t'éɸa-
the (mv. ob.) they shot at it, they say when behold big wolf attacked them, they say having again the four one he killed

biamá. Gaⁿ́ akí-bi egaⁿ́, Núdaⁿhañgá, caⁿ́ɬañga wiⁿ́ ĕdí amégaⁿ wiⁿ́
they say. And reached home, they say having, Leader, big wolf one there he was moving, and one

t'éawaɸaí, á-biamá. Hau! níkawasaⁿ́, ɸiɬígaⁿ t'éɸaɸa-bájĭ tá-bi, ehé ɸaⁿ́ctĭ,
killed (of) us, said they, they say. Ho! warrior, your grand-father ye shall not kill, I said in the past,

18 á-biamá. Ĕ́'di ahí-bi egaⁿ́ (t'éɸa-bikéamá). Hau! níkawasaⁿ́, ujañ́ge
said he, they say. There arrived, they say having (killed, he lay, they say). Ho! warrior, road

ɸútaⁿ ihéɸa-gă. Gaⁿ́ níkawasaⁿ́ ɸéɸu jaⁿ́ gaⁿ́ɸ egaⁿ́ gaⁿ́ ɸéɸu jaⁿ́ te áɸa,
straight place it. By all means warrior here to lie wished since at any rate here let him lie indeed,

á-biamá. Hau! ákihaⁿ añgáɸe taí, á-biamá. Aɸá-biamá ɻĭ cĭ dúba
said he, they say. Ho! beyond let us go, said he, they say. They went, they say when again four

wada$^{n'}$be aɸá-biamá. Wada$^{n'}$be aɸá-biamá ɻī gá-biamá nuda$^{n'}$hañga aká:
scouting they went, they say. Scouting they went, they say when said as follows, they say leader the (sub.):

Níkawasa$^{n'}$, égiɸe ɸiníga^{n} wi$^{n'}$ čdedíɸi^{n} ɻī égiɸe t'éɸaɸě taí hă. T'éɸa-bajíi-gă,
Warrior, beware your grand-father one the one moving there if beware lest you kill him . Do not kill him,

á-biamá. Égiɸe wada$^{n'}$be aɸá-biamá Ma^{n}tcú wi$^{n'}$ íɸa-biamá. Égiɸe 3
said he, they say. At length scouting they went, they say. Grizzly bear one they found him, they say. At length

ma^{n}tcú ɸi^{n} t'éɸ 'iɸá-biamá. Kagéha, ma^{n}tcú ɸi^{n} t'ea$^{n'}$ɸě taí, á-biamá.
grizzly bear the (mv. ob.) to kill him they spoke of, they say. My friend, grizzly bear the (mv. ob.) let us kill, said (one), they say.

Tĕnă'! kagéha, nuda$^{n'}$hañga aká t'ea$^{n'}$ɸa-bájĭ ai ɸa$^{n'}$ctĭ, á-biamá. Añ'kajĭ,
Fie! my friend, leader the (sub.) we kill him not said in the past, said (a second), they say. Not so,

nuda$^{n'}$hañga aká é waka-bájĭ ebɸéga^{n}, á-biamá. Añ'kajĭ hă, nuda$^{n'}$hañga 6
leader the (sub.) that he meant not I think, said (the first), they say. Not so , leader

aká é wakaí ebɸéga^{n}, á-biamá Añ'kajĭ hă, áqta^{n} ma^{n}tcú é wake tába,
the (sub.) that he meant I think. said (the second), they say. Not so , how possible grizzly bear that he mean should ?

á-biamá. Ca$^{n'}$ t'éɸa-bi ga^{n}ɸá-biamá ɻī ma^{n}tcú aká níaci^{n}ga ɸañká wi$^{n'}$
said (the first), they say. And to kill it, they say they wished, they say. when grizzly bear the (sub.) man the (pl. ob.) one

t'éɸa-biamá. Ga$^{n'}$ ɸábɸi^{n} agɸá-biamá. Ga$^{n'}$ akí-bi ega$^{n'}$, Núda^{n}hañgá, 9
killed him, they say. And three went homeward, they say. And reached home, having, they say Leader,

ma^{n}tcú wi$^{n'}$ ědí amédega^{n} wi$^{n'}$ t'éawaɸaí, á-biamá Hau! níkawasa$^{n'}$, ɸiníga^{n}
grizzly bear one there he was moving but one killed (of) us, said they, they say. Ho! warrior, your grand-father

t'éɸaɸa-bájĭ tá-bi, ehé ɸa$^{n'}$ctĭ, á-biamá. Ĕ'di ahí-biamá ɻī (t'éɸa-bikéama).
you shall not kill, I said in the past, said he, they say. There they arrived, they say when (killed, he lay, they say).

Hau! níkawasa$^{n'}$, ujañ'ge ɸúta^{n} ihéɸa-gă. Ga$^{n'}$ níkawasa$^{n'}$ ɸéɸu ja$^{n'}$ 12
Ho! warrior, road straight place it. By all means warrior here to lie

ga$^{n'}$ɸ ega$^{n'}$ ga$^{n'}$ ɸéɸu ja$^{n'}$ te áɸa, á-biamá. Égiɸe ma$^{n'}$xe uhañ'ge kĕ'di
wished since at any rate here let him lie indeed, said he, they say. At length sky end at the

ahí-biamá. Kĭ ma$^{n'}$xe uhañ'ge aká ʇan'de kĕ ma^{n}táha áiáɸe akáma.
they arrived, they say. And sky end the (sub.) ground the (ob.) into was going thither, they say.

Ga$^{n'}$, Égiɸe, níkawasa$^{n'}$, na$^{n'}$ɸape taí hă. Na$^{n'}$pa-bajíi-gă. Masániaʇa 15
And, Beware, warrior, lest ye fear what you see . Fear not what you see. To the other side

angáɸe taí, á-biamá nuda$^{n'}$hañga aká. Añ'gaa$^{n'}$si taí hă. Égiɸe na$^{n'}$ɸape
let us go, said, they say leader the (sub.). Let us leap over . Beware ye fear

taí hă. Ga$^{n'}$ nuda$^{n'}$hañga aɸá-bi ega$^{n'}$ masáni ahí-biamá. Ga$^{n'}$ wañ'giɸe
lest . And leader went, they say having the other side he reached, they say. And all

áa^{n}sí-biamá ucté amá. Wi^{n}áqtci áa^{n}si ɸi'á amá; áa^{n}si ga$^{n'}$ɸa ɻī ɸi'á amá 18
jumped over, they say the rest. One only to jump over failed they say; to jump over wished when failed they say

núјiñga aká. Égiɸe ma$^{n'}$xe uhañ'ge aká ma^{n}táha aɸi$^{n'}$ áiáɸa-biamá. Ké,
boy the (sub.). At length sky end the (sub.) inward having him had gone, they say. Come,

níkawasa$^{n'}$, añgáɸe taí hă. Níkawasa^{n} éga^{n} añga$^{n'}$ɸai, éga^{n} áɸa, á-biamá.
warrior, let us go . Warrior so we wish, so indeed, said he, they say.

Ȼéȼu ja$^{n'}$ te áȼa, á-biamá. Níaci^{n}ga t'e ké é wakaí. Aȼá-biamá éga^{n} ca$^{n'}$
Here let him lie indeed, said he, they say. Man dead the one who that he meant. They went, they say as right a-

ga$^{n'}$ aȼé amáma. Égiȼe ɖahé wi$^{n'}$ ma$^{n'}$ciadíqti da$^{n'}$ba-biamá; qȼabé cúgaqti,
long they were going, they say. At length hill one very high they saw they say; tree dense very,

3 mázi cúgaqti da$^{n'}$ba-biamá Hau! níkawasa$^{n'}$, céhiȼeȼau'di ĕ'di añgáȼai áȼa.
cedar very dense they saw they say. Ho! warrior, to yonder place there we go indeed.

Edíta^{n} añgági taí áȼa, á-biamá. Ké, níkawasa$^{n'}$, wada$^{n'}$be ma^{n}ȼiñ'gă,
Thence we will be coming back, indeed, said he, they say. Come, warrior, scouting go,

á-biamá. Kĭ dúba wada$^{n'}$be aȼá biamá. Ĕ'di ahí-bi ɻĭ cúde enáqtci da$^{n'}$ba-
said he, they say. And four scouting went, they say. There they reached, they say when smoke alone they saw,

6 biamá, ɻí tĕ da$^{n'}$ba-bají-biamá. Akí-bi ega$^{n'}$, Núda^{n}hañgá, ĕ'di añgáhi
they say, lodge the (ob.) they saw not they say. Got back, they say having, Leader, there we reached

ȼa$^{n'}$ja cúde édega^{n} ɻí tĕ a^{n}da$^{n'}$ba-bájĭ, á-biamá. Hau! níkawasa$^{n'}$, é uáne
though smoke but lodge the (ob.) we saw not. said they, they say. Ho! warrior, that I seek

áȼa, á-biamá. Cĭ dúba ĕ'di wada$^{n'}$be aȼá-biamá. Edí'qti ahí-bĭ ɻĭ cúde
indeed, he said, they say. Again four there scouting went, they say. Right there they arrived, they say when smoke

9 ȼa$^{n'}$ja ɻí tĕ da$^{n'}$ba-bají-biamá. Núda^{n}hañgá, ɻí tĕ a^{n}da$^{n'}$ba-báji hă, cúde
though lodge the they saw not, they say. Leader, lodge the we saw not , smoke

ȼa$^{n'}$ja, á-biamá Ga$^{n'}$ dúba^{n} éga^{n}-biamá. Wéduba$^{n'}$ tĕdíhi ɻĭ ĕ'di ahí-
though, said they, they say. And four times so they say. The fourth time it arrived when there they arrived

biamá ɻí tĕdi. Kĭ nuda$^{n'}$hañga aká, Ké, níkawasa$^{n'}$, ɻí tĕ añgúde taíte
they say lodge at the. And leader the (sub.), Come, warrior, lodge the we enter shall

12 áȼa, á-biamá. Kĭ ɻí tĕ uɖá-biamá. Égiȼe i^{n}c'ágĕqtci akédega^{n} ĕ'di
indeed, said he, they say. And lodge the they entered, they say. Behold a very old man he was, but there

gȼi$^{n'}$ akáma ɻí tĕ'di. Nackí ȼa^{n} jiñ'ga-ctĕwa^{n}-bájĭ, kĭ najíha skă'qtci
he was sitting, they say lodge in the. Head the by no means small, and hair very white

akáma. Kĭ nuda$^{n'}$hañga aká i^{n}c'áge ȼi^{n} ɻí tĕ úde aȼaí tĕ'di wébaha$^{n'}$jĭ
(had) they say. And leader the (sub.) old man the (mv. ob.) lodge the (ob.) entering went when he did not know him,

15 amá. Égiȼe ga$^{n'}$ȼiñkĕ'qti wébaha^{n} amá i^{n}c'áge ȼiñké. I^{n}c'áge aká
they say. At length after sitting a great while he knew him they say old man the (st. ob.). Old man the (sub.)

géȼega$^{n'}$-biamá: I^{n}ȼi$^{n'}$sabĕ'qti ugáca^{n} 'ábae wéahidĕ'qti ugáca^{n}i ȼa$^{n'}$ctĭ.
thought thus, they say: My relations suffering very much traveling hunting to a great distance they traveled in the past

Níaci^{n}ga d'úba úmakáqtci aɻígȼaȼi^{n} tí áha^{n}, eȼéga^{n}-biamá. Líädĭqti
Man some very easily have brought themselves hither ! thought he, they say. Right in the lodge

18 níaci^{n}ga d'úba t'éawaȼĕ tá miñke, eȼéga^{n}-biamá. Ȼéaká nuda$^{n'}$hañga aká
man some I kill them will I who, thought he, they say. This one leader the (sub.)

géȼega$^{n'}$-biamá: T! Níka-najíha wái^{n}mi$^{n'}$ tá miñke, ehé ȼa$^{n'}$ctĭ. Waí^{n}
thought thus, they say: Excellent! Human hair I wear as a robe will I who, I said in the past. Robe

úda^{n} ínahi^{n} áha^{n}. Abȼi$^{n'}$ tá miñke, eȼéga^{n}-biamá. Égiȼe isañ'ga aká
good truly ! I have it will I who, he thought, they say. At length his younger brother the (sub.)

wi$^{n'}$ aká wasábe wi$^{n'}$ a¢i$^{n'}$ akí-biamá. Nackí ¢a^{n} jiñ'gactĕwa$^{n'}$jĭ akáma,
one the (sub.) black bear one he brought home, they say. Head the (ob.) by no means small he had, they say,

kĭ najíha jídĕqti akáma. Kí ɤĭ isañ'ga íu¢á-biamá i^{n}c'áge aká.
and hair very red had, they say. Reached home when his younger brother told the news to, they say old man the (sub.).

Íɕisabĕqti u¢ágaca^{n} ¢a$^{n'}$ctĭ. D'úba ʇíădĭqti aɤíg¢a¢i^{n} tí. T'éawa¢ĕ tá 3
You suffered exceedingly you traveled in the past. Some right to the lodge have brought themselves. I kill them will

miñke, á-biamá. Cĭ wi$^{n'}$ aká ʇe-núga éde a¢i$^{n'}$ akí-biamá Najíha ¢a^{n}
I who, said he, they say. Again one the (sub.) buffalo-bull but brought it home, they say. Hair the

zíqtci akáma. Hau. Gañ'ki wañ'gi¢e akí-bi ɤĭ cĭ wi$^{n'}$ najíha ¢a^{n}
very yellow he had, they say, Well. And all reached home, they say when again one hair the

ʇúqti akáma. Niáci^{n}ga éde a¢i$^{n'}$ akí-biamá. Ga$^{n'}$ pahañ'ga akí aká, 6
very green he had, they say. Man but brought it home, they say. And before he reached home he who,

I^{n}c'áge-ă, wa¢átai ă níaci^{n}ga ¢añká. A$^{n'}$ha^{n}, wa¢áta-bájĭ, úwagiha$^{n'}$i-gă hă,
Old man O! did they eat ? man they who. Yes, they did not eat, cook ye for them .

á-biamá. Ga$^{n'}$, Wat'a$^{n'}$-bacpí úwagiha^{n}í-gă hă, á-biamá. Kĭ égi¢e,
said he, they say. And, Squash sliced, cook for them . said he, they say. And behold,

níkaci^{n}ga níʇa úwagiha^{n} akáma. Éga^{n} a^{n}¢áta-bájĭ hă, á-biamá. Éga^{n} 9
man ear he had cooked for them, they say. Such we eat not . said they, they say. Such

ɔnáta-bájĭ ɤĭ edáda^{n} ɔnátai éi^{n}te, á-biamá i^{n}c'áge aká, waná'a^{n}-bají-bi
you eat not if what you eat may ? said he, they say old man the (sub.), they not hearing

e¢é'ga^{n} éga^{n}. Wata$^{n'}$zi-skí¢e b¢a$^{n'}$zĕqtci úwagiha$^{n'}$i-gă, á-biamá. Kĭ égi¢e,
he thought as. Corn sweet very fine cook for them, said he, they say. And behold,

hé é waké akáma. Ga$^{n'}$, Éga^{n} a^{n}wa$^{n'}$¢ata-bájĭ, á-biamá. Égi¢e wi$^{n'}$ aká 12
lice that he meant, they say. And, Such we eat them not, said they, they say. At length one the (sub.)

gá-biamá: Wasábe ʇe-núga edábe ĕ'qti uɤíha^{n} taí, á-biamá. Ga$^{n'}$
said as follows, they say: Black-bear buffalo-bull also themselves let them cook for themselves, said he, they say. And

gí¢ĕqtia$^{n'}$-biamá. Uɤíha^{n}-bi ega$^{n'}$ újawaqti wa¢áta-biamá. Hau, égi¢e
they were very glad, they say. Cooked for themselves having in good spirits they ate, they say. Well, at length

ha$^{n'}$ amá. Ha$^{n'}$ ɤĭ i^{n}c'áge aká gá-biamá: Ucpáha, níaci^{n}ga ugáca^{n} 15
night they say. Night when old man the (sub.) said as follows, they say: Grandchild, man travels

ɤĭ décteáa eáwaga^{n} taí hă. Úg¢ai-gă, á-biamá A$^{n'}$ha^{n}, ʇiga$^{n'}$ha, ¢í
when talking incessantly let us be so . Tell about yourselves, said he, they say. Yes, grandfather, you

¢ana$^{n'}$ éga^{n} i^{n}c'áge hni^{n} éga^{n} edáda^{n} áhigiqti ícpaha^{n} hă Ɂíta^{n}¢i^{n} úg¢a-gă hă,
you grown as old man you are as what a great many you know . You first tell about yourselves .

á-biamá. Hau, ʇucpáha, i^{n}c'áge b¢i^{n} ¢a$^{n'}$ja úg¢a a^{n}¢iñ'ge á¢a. Hiága^{n} 18
said he, they say. Well, grandchild, old man I am though to tell about his relations I have nothing indeed. I tell a myth

te á¢a, á-biamá. Ga$^{n'}$ híga^{n}-biamá i^{n}c'áge aká. Égi¢e, ʇucpáha, i^{n}c'áge
will indeed, said he, they say. And told a myth, they say old man the (sub.). It happened, grandchild, old man

wi$^{n'}$ ĕdíaká. Kĭ isañ'ga ¢ábɕi^{n} ʇíg¢e júgig¢e akáma á¢a, á-biamá.
one there was one. And his younger brother three dwelt in a lodge they were with him, they say indeed, said he, they say.

Kĭ isañ′ga ɸañká wéahiděqti ‘ábae iɸaí-de, ha$^{n'}$ Ꞟĭ ctĭ akí-hna^{n}-biamá
And his younger brother — they who — very far away — hunting — had gone when, — night — when — too — reached home invariably — they say

áɸa, á-biamá. Kĭ égiɸe i^{n}c′áge aká enáqtci ɻí ákida aká Ꞟĭ, égiɸe
indeed, — said he, they say. — And — it happened — old man — the (sub.) — he alone — lodge — was watching — when, — at length

3 níaci^{n}ga hégactĕwa$^{n'}$jĭ ɻí tĕ uɗá-biam áɸa. Kĭ i^{n}c′áge aká gɸéga^{n}
people — a great many — lodge — the — entered, they say, — indeed. — And — old man — the (sub.) — thinking thus

gɸi$^{n'}$-biam áɸa: I^{n}ɸi$^{n'}$saběqti wéahiděqti ugáca^{n} iɸé-hma^{n}i ɸa$^{n'}$ctĭ. Níaci^{n}ga
sat — they say — indeed: — My relations suffering very much — very far away — traveling — have gone habitually — heretofore. — Man

d′úba áhigiqti ɻíädiqti t′éawaɸĕ tá miñke-ána, eɸéga^{n} gɸi$^{n'}$-biamá.
some — a great many — right in the lodge — I kill them — will — I who — ! (*in thought*) — thinking — he sat — they say.

6 Gañ′ki, Ké, ɻucpáhă, ɸí ctĭ hígañ-gă, á-biamá. A$^{n'}$ha^{n}, ɻiga$^{n'}$ha, hiága^{n}
And, — Come, — grandchild, — you — too — tell a myth, — said he, they say. — Yes, — grandfather, — I tell a myth

te áɸa, á-biamá. Égiɸe níkagahi wi$^{n'}$ ta$^{n'}$wañgɸa^{n} d′úba júwagɸe am
will — indeed, — said he, they say. — It happened — chief — one — tribe — some — he with them — they say

áɸa. Kĭ ciñ′gajiñ′ga wi$^{n'}$ t′a$^{n'}$ amá. Kĭ ciñ′gajiñ′ga nújiñga aká t′éga
indeed. — And — child — one — he had — they say. — And — child — boy — the (sub.) — lazy

9 hégabají-biam áɸa. Iɸádi ɸiñké ugáca^{n} wágajĭ′ ctĕwa$^{n'}$ ugáca^{n}-bají-biam
very — they say — indeed. — His father — the one who — to travel — commanded — notwithstanding — he did not travel, they say

áɸa. Edáda^{n} ctĕwa$^{n'}$ gáxe ga$^{n'}$ɸajĭqti am áɸa. Égiɸe nújiñga aká nájija$^{n'}$
indeed. — What soever — to do — he did not wish at all — they say — indeed. — At length — boy — the (sub.) — to fast

‘íɸa-bi ega$^{n'}$ iha$^{n'}$ aká ɻí uꞞa$^{n'}$ha wégaxe am áɸa, á-biamá. Égiɸe
spoke of, they say — having — his mother — the (sub.) — lodge — apart — made for him — they say — indeed, — said he, they say. — At length

12 nújiñga aká gɸéga$^{n'}$-biam áɸa, nájije$^{n'}$-bi tĕ′di: Hĭndá! níka-najíha wái^{n}mi$^{n'}$
boy — the (sub.) — thought thus, they say, — indeed, — he fasted, they say — when: — Let me see! — human — hair — I wear as a robe

au, eɸéga^{n}-bi ja$^{n'}$-biam áɸa. Kĭ nuda$^{n'}$ nújiñga aká aɸá-biamá. Níaci^{n}ga
will, — thinking, they say — he lay, they say — indeed. — And — on the war-path — boy — the (sub.) — went — they say. — Man

áhigiqti júwagɸe aɸá-biamá. Égiɸe níaci^{n}ga dúba ɻígɸe ɸañké, kĭ ĕ′di
a very great number — he with them — went — they say. — At length — person — four — dwelt in a lodge — they who, — and — there

15 ahí-biam áɸa. Ĕ′di ahí-bi Ꞟĭ nújiñga aká, Níka-najíha wái^{n}mi$^{n'}$ tá miñke,
they arrived, they say — indeed. — There — they arrived, they say — when — boy — the (sub.), — Human hair — I wear as a robe — will — I who,

ehé ɸa$^{n'}$ctĭ. Waii$^{n'}$ úda^{n} ínahi^{n} áha^{n}, at‘a$^{n'}$ tá miñke, eɸéga^{n} gɸi$^{n'}$-biam
I said — in the past. — Robe — good — truly — ! — I possess it — will — I who, — thinking — he sat, they say

áɸa Wi$^{n'}$ ɸiñké najíha skă′qti, ga$^{n'}$ wi$^{n'}$ ɸiñké jíděqti, wi$^{n'}$ ɸiñké zíqti,
indeed. — One — the one who — hair — very white, — and — one — the one who — very red, — one — the one who — very yellow,

18 wi$^{n'}$ ɸiñké ɻúqti am áɸa. Gañ′ki i^{n}c′áge aká kíqa-biama: Há! ha! há-!
one — the one who — very green — they say — indeed. — And — old man — the (sub.) — laughed with him, they say: — Ha! — ha! — ha!

Wiɻúcpa géɸeqti éska^{n}, á-biamá. Ga$^{n'}$ ha$^{n'}$ amá Ꞟĭ waii$^{n'}$ u′úde ɸa^{n}
My grandchild — thought just thus — it seems, — said he, they say. — And — night — it was — when — robe — hole — the

ictá ugɸa$^{n'}$ ja$^{n'}$-biamá, i^{n}c′áge ɸañká wada$^{n'}$be ja$^{n'}$ ga^{n}ɸá-bi ega$^{n'}$. Kĭ
eye — in it — he lay, they say, — old man — the (pl. ob.) — to see them — lying — he wished, they say — having. — And

wagáqɕa^{n} ɕaⁿká úwagikiá-bi ega$^{n'}$, Wagáqɕa^{n}, égiɕe ɕaja$^{n'}$ tai hă.
servants the (pl. ob.) he talked with them, his own, they say having, Servants, beware lest ye sleep

Ja$^{n'}$-bajĭ ja$^{n'}$i-gă, á-biamá. Égiɕe ha$^{n'}$ ja$^{n'}$ ɤĭ i^{n}c'áge aká a$^{n'}$ɕĕqtci
Sleepless lie ye, said he, they say. At length night lay when old man the (sub.) gently

đágaha$^{n'}$qti wada$^{n'}$be-hna$^{n'}$-biamá ja^{n}-má. Égiɕe i^{n}ɕ'áge aká i$^{n'}$'ĕ-wéti^{n} 3
raised his head high looked at them invariably they say the sleepers. At length old man the (sub.) stone hammer

gɕíza-biamá. Wéti^{n} gɕíza-bi ega$^{n'}$, nuda$^{n'}$hañga aká naji$^{n'}$ átiáɕa-bi ega$^{n'}$
took his they say. Hammer took his, they say having, leader the (sub.) stood suddenly, they say having

húta^{n}qti naji$^{n'}$-bi ega$^{n'}$, Kau+! á-bi ega$^{n'}$, dúba waⁿ'giɕe waqɕí-biamá.
roaring exceedingly stood, they say having Kau+! said, they say having, four all he killed them, they say.

Hau! níkawasa$^{n'}$, náji^{n}-báda^{n} najíha bɕúgaqti wáɕizái-gă Égiɕe 6
Ho! warrior, stand and hair all take ye. Beware

máɕaqa$^{n'}$qa^{n} taí hă. Najíha bɕúgaqti wáɕizái-gă, á-biamá. Ga$^{n'}$ t'éwaɕĕ
lest ye cut it in many pieces Hair the whole take ye, said he, they say. And killing them

ɕicta$^{n'}$-bi ega$^{n'}$, agɕá-biamá. Agɕá-bi ega$^{n'}$ ma$^{n'}$xe uhaⁿ'ge kĕ'di akí-biamá.
finished, they say having, they went homeward, they say. Went homeward, they say having sky end at the they came back to, they say.

Hau! ké, níkawasa$^{n'}$, masáni mañgɕi$^{n'}$i-gă, masáni égazeze akí-naji$^{n'}$i gă, 9
Ho! come, warrior, the other side begone ye, the other side in a row reaching again stand ye,

á-biamá. Ga$^{n'}$ éga^{n}-biamá Waⁿ'giɕe pahaⁿ'ga gɕéwakiɕá-biamá. Ga$^{n'}$
said he, they say. And so they say. All before he sent them homeward, they say. And

é háci agɕá-biamá. ʟa$^{n'}$ɕi^{n}qti agɕá-bi ega$^{n'}$ ua$^{n'}$siqti agɕá-biamá. Ékiga^{n}qti
he behind went homeward, they say. Running fast went homeward, they say having leaped far he went homeward, they say. Just like him

núǰiñga ɻaⁿ'de ma^{n}táha iɕé kĕ júgigɕe agɕá-biamá. Ga$^{n'}$ agɕá-bi ega$^{n'}$, 12
boy ground within had gone he who with his own went homeward, they say. And went homeward, they say having,

ma^{n}tcú kĕ'di akí-bi ega$^{n'}$ cī éga^{n}-biamá. Waⁿ'giɕe pahaⁿ'ga gɕewákiɕá-
grizzly bear at the reached again, they say having again so they say. All before he sent them homeward,

biamá. Ga$^{n'}$ é háci agɕá-biamá. ʟa$^{n'}$ɕi^{n}qti agɕá-biamá, ua$^{n'}$siqti agɕá-
they say. And he behind went homeward, they say. Running very fast he went homeward, leaping very far he went homeward

biamá Cī ékiga^{n}qti núǰiñga t'é kĕ' júgigɕe ni$^{n'}$ɻa agɕáɕi^{n} agɕá-biamá. 15
they say. Again just like him boy dead he who with his own alive having his own went homeward, they say.

Ca$^{n'}$ɻañga kĕ'di cī éga^{n}-biamá. Cī ɻenúga kĕ'di cī éga^{n}-biamá. Waⁿ'giɕe
Big wolf at the again so they say. Again buffalo-bull at the again so they say. All

ni$^{n'}$ɻa agɕáɕi^{n} akí-biamá, wi^{n}éctĕwa^{n} úɳpaɕa-bají-biamá. Ga$^{n'}$ agɕá-
alive having his own he reached home, they say, not even one lost to him not they say. And they went homeward

biamá ɤĭ égiɕe ta$^{n'}$wañgɕa^{n} hégactĕwa$^{n'}$jĭ íhe akí-biama. Íhe akí-bi 18
they say when at length tribe a great many passing got back to, they say. Passing they got back to, they say

ega$^{n'}$, Hau! níkawasa$^{n'}$, ca$^{n'}$ áɕa, níka-najíha wáí^{n}ji$^{n'}$ taíte áɕa, á-biama.
having. Ho! warrior, that will do indeed, human hair ye shall surely wear as robes indeed, said he, they say.

Ga$^{n'}$ ĕ'di akí-bi ega$^{n'}$ ɻí ɕa^{n} bɕúgaqti ci wáqɕi-bi ega$^{n'}$ najíha bɕúgaqti
And there they got back to, they say having lodges the all again killed them, they say having hair all

wáɸizá-biamá. Ca$^{n\prime}$ ta$^{n\prime}$wañgɸa^{n} dúba égа^{n} wáqɸi-biamá. Ga$^{n\prime}$ ɻíi ɸan′di
they took them, they say. And so tribe four so killed them, they say. And lodges at the

akí-biamá. Ga$^{n\prime}$ ta$^{n\prime}$wañgɸa^{n} eɻá amá bɸúgaqtī níkagahi úju gíkɻaxa-bi
they reached home, they say. And tribe his the (pl. sub.) all chief principal made their own, they say

3 ega$^{n\prime}$, é wégiɸigɸa$^{n\prime}$-biamá.
having, he ruled for them, they say.

NOTES.

176, 6. giɸabajiqti-hna^{n} ca^{n}ca^{n}-biama, pronounced gi+ɸabajiqti-hna^{n} ca^{n}ca^{n}-biama by Joseph La Flèche.

176, 12. wai^{n}mi^{n} au, equal to wai^{n}mi^{n} ta miñke. See "au" elsewhere, as in the myth of the Coyote and the Buffaloes, egiɸe na^{n}ji^{n} ɸaa^{n}he ɸi^{n}he au; and in that of the Raccoons and the Crabs, egiɸe na^{n}ji^{n} ɸacka^{n} ɸi^{n}he au.

176, 13. When the young man was fasting, he knew about the aged Thunder-man, who had the Coyote for his servant. The deity told him this.

177, 7. giɸěqtia^{n}-biama, pronounced gi+ɸěqtia^{n}-biama.

177, 11. áɸa. This word is added to express emphasis. I never heard it used in common speech. It is used by the criers in proclaiming the commands of chiefs. See "éɸě" in the Dictionary.

177, 11. nikawasa^{n}, O warrior! O warriors! This is derived from the archaic word nika, a male, a man; and with it may be compared the proper name, Mi^{n}-wasa^{n} (Female warrior?).

177, 18. egiɸe ɻe-nuga ta^{n} t'eɸ 'iɸa-biama. The contraction is from t'éɸě 'iɸa-biama.

178, 6. ujañge ɸuta^{n} iheɸa-gă. This probably meant that they could not resume their march till the body of their comrade had been taken out of the way, and buried.

178, 6. ga^{n} nikawasa^{n} ɸeɸu ja^{n} ga^{n}ɸ ega^{n} ga^{n} ɸeɸu ja^{n} te aɸa. It is almost impossible to give the idea of "ga^{n}" by any single English word. This "ga^{n}" with a rising inflection is very emphatic, and differs from "ga$^{n\prime}$, *and*." The idea in this case was that as the warrior had chosen to lie there, no fault could be found. Ga^{n}ɸ ega^{n} is contracted from ga^{n}ɸa ega^{n}.

178, 17. t'eɸaɸa-bajĭ ta-bi ehe ɸa^{n}ctĭ. This phrase shows that "ta-bi" can be used even in quoting the former words of the speaker himself.

179, 15. na^{n}pa-bajii-gă. The scene was one well calculated to inspire them with fear; but they were urged not to be afraid of what they saw.

180, 4. edita^{n} añgagi tai aɸa. The men were tired of so long a journey.

180, 12. i^{n}c'agěqtci, pronounced i^{n}c'a+gěqtci.

180, 13. jiñgactěwa^{n}bajĭ, pronounced jiñ+gactěwa^{n}bajĭ.

180, 16. i^{n}ɸi^{n}saběqti, pronounced i^{n}ɸi^{n}+saběqti.

181, 4. ɻe-nuga ede. It had been a live buffalo-bull, but at the time referred to it was only the carcass of one. So, niaci^{n}ga ede, it had been a man, but it was then only the body that was carried.

181, 10–11. wana'a^{n}-baji-bi eɸega^{n} ega^{n}. The old man pretended that he thought they said that they did not eat sliced squash, when he knew that they meant human ears.

182, 3; **182**, 7; etc. am áɸa and -biam áɸa are contractions of amá áɸa and biamá áɸa.

182, 18. ha! ha! ha+! *Crescendo*, as in music.

TRANSLATION.

There was a tribe whose chief had a son, a young man. And the young man was very lazy. He did not desire anything at all; he lay down all the time. And his father said, "My child, if one is a man, he usually travels. Do you travel. Go with the young men and travel. Pay attention to the women, and do, at least, take one of them for a wife." And his son never said anything; he continued sad all the while. Even though his father spoke to him, he said nothing. At length he said, "Father, let my mother make a tent for me." And his mother made a tent for him. "Mother," said he, "make also a couch for me." And the boy entered the tent and fasted. He fasted four seasons: he did not eat any food, and he did not drink water. Only once in a while he took a little food, and drank a little water which his mother brought to him. And it happened while he fasted that he thought in his heart, "Let me see! I will wear a robe made of scalps." And it chanced that a deity spoke to him, saying, "Whatever you desire, that shall you do. You shall surely wear a robe made of scalps." And he made an end of the fast. At length he said, "Father, let my mother cook for me. Send them after an old man for me. I wish to go traveling." "Yes, my child," said the chief, "if one is a man, he is accustomed to travel. So have I always wished you to travel. I do not wish you to die in the lodge. I wish you to die at some place that is away from home. I have always been sad because you did not travel." The old man arrived. And the young man said as follows: "O aged man, go after some of the young men for me." And the old man departed. And as he reached each of the lodges, he said to the young men, "The chief's son has invited you." And a great many young men went to the chief's son. And he said as follows: "Ho! I have invited you that we might go traveling. Let us go on the war-path." And the young men were very glad. And he said, "For four days cause them to make moccasins." In four days they went on the war-path. * * * [What follows was not gained in the original, though told by the same man.—And they came to an aged Thunder-man, who was very poor. None but the leader knew that he was a Thunder-man. And they pitied him, saying, "Let us give him some of our robes and other goods." They did so. Then the old man said, "You think that you have been kind to me. I will be kind to you. I will speak to you about something." When he said this, a Coyote, who was the servant of the old man, standing at the door, gave a wink to the chief's son, who followed him and went outside. Said the Coyote, "When he tells you to choose one of the four sacred bags, take the old otter-skin. All are good, but the rest are not exceedingly good." These bags were, first, a hawk-skin bag; second, a martin-skin bag; third, a bag made of the skin of a bird whose name is forgotten; and, fourth, an otter-skin bag. Then the chief's son and the Coyote re-entered the lodge. And the old man said again, "You have been kind to me, and I will be so to you. Which of these four sacred bags will you take? If you wish to return with scalps and booty in half a day, take the martin-skin. Should you take the hawk-skin, you will return in two days. If you wish to be absent a little while (*i. e.*, several days), take the third. This otter-skin one is good, but it is old and worn." And grasping the otter-skin, the chief's son said, "Grandfather, I will take this, notwithstanding its age." And the old man was in a bad humor, and scolded his servant. "Psha! it seems that this one is he who told it." (In the original, Náji! ɸéɸiñké úwagiɸéga^{n} eska^{n}.)

"No, grandfather, he did not tell me. I merely decided so." With the otter-skin bag the old man gave him a wooden club. "The owner of the otter-skin bag does whatsoever he desires, no matter how difficult it is. It kills a great many people. If you wish to kill all in any village or place, flourish this club around your head four times, and at the last time say 'Kau+!' It will make thunder." The old man knew what the chief's son thought in his heart, and he said, "After a while say, 'I will wear a robe of scalps, I say.'" (In the original, Gaⁿ'qti ctécte níka-najíha wáiⁿmiⁿ' tá miñke, ehé, á-gă hă, á-biamá.)—Here the translation of the text is resumed.] * * * And in about four days, four men went scouting. When they arrived, there was a populous village. And when they returned to camp they said, "Leader, we have seen a great many lodges." "Warriors, that will do," said he. And they approached very near to the village. And when they reached it, his followers said as follows, "Ho! leader, we have come to the village." Said he, "Ho! warriors, I am not seeking that. I am seeking a different thing." And just so they saw three other villages. Again they went scouting. And as they went scouting, the leader said as follows: "Warriors, should one of your grandfathers be there, beware lest you kill him." And it happened that the scouts found a buffalo bull. Behold, they spoke of killing the standing buffalo bull. "Friends, let us kill the standing buffalo bull," said one. "Why! my friend, the leader said that we were not to kill it," said another. "No, the leader did not mean that, I think," said the former. "Yes, the leader did mean that," said the latter. And they wished to kill it. And the buffalo killed one of the men. And the three went back to camp. And when they got home to camp, they said, "Leader, a buffalo bull was there, and he killed one of us." "Warriors, I said, 'Do not kill your grandfather,'" said he. And when they arrived, the scout lay killed. "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means," said the leader. Again they went on. When they departed again, four went scouting. When they went scouting, the leader said as follows: "Ho! warriors, should one of your grandfathers be moving there, beware lest you kill him." And it came to pass that they saw a big wolf. Behold, they spoke of killing the big wolf. "Friends, let us kill him," said one. "Fie! my friend, the leader said that we were not to kill him," said a second. "No, the leader did not mean that, I think; how could he mean the wolf?" said the first. And when they shot at the wolf, behold, he attacked them and killed one of the four. Having returned to camp they said, "Leader, a big wolf was there, and killed one of us." "Ho! warriors, I said that you must not kill your grandfather," said he. When they arrived, the scout lay killed, and the leader said, "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here by all means. Let us go further." They went on, and four went scouting. As they went scouting, the leader said as follows: "Warriors, should one of your grandfathers be moving there, beware lest you kill him." And it happened that the scouts found a grizzly bear. Behold, they spoke of killing the grizzly bear. "Friends," said one, "let us kill the grizzly bear." "Fie! my friend, the leader has said that we are not to kill him," said a second. "No, the leader did not mean that, I think," said the first. "Yes, the leader did mean that, I think," said the second. "No, how could the leader possibly mean the grizzly bear?" said the first. And when they desired to kill the grizzly bear, he killed one of the men. And three went homeward to camp. And when they got back to camp, they said, "Leader, a grizzly bear was there, and he killed one of us." "Ho! warriors, I said, 'Do not kill your grandfather,'" said he. And when they arrived,

he lay killed. "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means," said the leader. At length they came to the end of the sky. And the end of the sky was going down into the ground. And the leader said, "Beware, warriors, lest you fear it. Let us go to the other side. Let us leap over. Beware lest you fear it." And the leader having gone, he reached the other side. And all the rest leaped over. One failed to jump across. When the boy wished to jump across, he failed. At length the end of the sky carried him away under the ground. "Come, warriors, let us go. If we wish to be warriors, we must expect such things. Let him lie here." He referred to the man who lay dead. After they departed, they were going for some time. At length they saw a very high hill and a dense forest, a very dense forest of cedars. "Ho! warriors, we are going thither. We will return thence," said he. "Come, warriors, go scouting." And four went as scouts. When they reached there, they saw only the smoke; they did not see the lodge. Having returned, they said, "Leader, although we reached the place, there was smoke, but we did not see the lodge." "Ho! warriors, that is what I am seeking," he said. Again four went scouting. When they reached the very place, though there was smoke, they did not see the lodge. "Leader, though there was smoke, we did not see the lodge," said they. And it was so four times. The fourth time they arrived at the lodge. And the leader said, "Come, warriors, let us enter the lodge." And they entered the lodge. Now, a very old man was dwelling there in the lodge. His head was very large, and his hair was very white. When the leader entered the lodge he did not recognize the old man. But after sitting a great while he recognized the old man (*i. e.*, the old man was going about the lodge when the chief's son entered, and was not recognized; but when both had been sitting a great while, the young man knew who the old one was). The old man thought as follows: "Though my relations suffer very much by going to so great a distance in search of game, some human beings have brought themselves very easily to this lodge. Right at home, I shall kill some men." And the leader thought as follows: "Good! I have said 'I will wear a robe of scalps.' It is indeed a good robe! I will have it." At length one of the younger brothers of the old man came home, bringing a black bear. His head was enormous, and his hair was very red. When he reached home, the old man told the news to his brother. "You had a very hard time traveling; but some have brought themselves right to the lodge. I shall kill them." Again came one carrying a buffalo-bull. His hair was very yellow. And all came home. And one had very green hair; and he carried home a dead man. And he who reached home first said, "O aged man, have the men eaten?" "No, they have not eaten. Cook ye for them," he said. And he said, "Cook ye slices of squash for them." And behold, they cooked the ears of the dead man for them. "We do not eat such things," said they. "If you do not eat such things, what can you eat?" said the old man, acting as if he did not understand them. "Cook ye fine sweet corn for them," said he. And behold, he meant lice. And they said, "We do not eat such things." And one of the old men said as follows: "Let them cook the black bear and the buffalo, too, for themselves." And they were very joyful. And having cooked for themselves, they had pleasure in eating. Well, at length it was night. When it was night, the old man said as follows: "Grandchild, if a man travel, he has many things to talk about. Tell about yourselves." "Yes, grandfather, you being grown and being an old man, you, for your part, must know a

great many things. Do you tell about yourselves first," said he. "Well, grandchild, though I am an old man, I have nothing to tell about ourselves. I will tell a myth," said he. And the old man told a myth. "It happened, grandchild, that there was an old man. And he dwelt in a lodge with his three younger brothers. And when his younger brothers went to a very great distance hunting, they invariably reached home at night. And it happened that when the old man was alone watching the lodge, a great many people entered the lodge. And the old man sat thinking thus, 'Though my own brothers have suffered very much by going from time to time to a very great distance, I shall kill a great many men right in the lodge.'" And he said, "Come, grandchild, do you too tell a myth." "Yes, grandfather, let me tell a myth. It happened that a chief had some villages. And he had a child. And the boy was very lazy. Though his father commanded him to travel, he did not travel. He did not wish at all to do anything whatsoever. At length, the boy having spoken of fasting, his mother made a separate lodge for him. And it happened that the boy thought as follows, as he fasted: 'Let me see! I will wear a robe of scalps.' And the boy went on the war-path with a very great number of men. And there were four men who lived together. And the war-party arrived there. And when they arrived there, the boy sat thinking, 'I did say "I will wear a robe of scalps!" It is indeed a good robe. I will possess it.' One of them had very white hair, and one had very red hair, one had very yellow hair, and one had very green hair." And the old man laughed with him. "Ha! ha! ha! My grandchild has, it seems, guessed the very thing," said he. And when it was night, the leader lay with his eye fixed at a hole in his robe, as he wished to lie watching the old men. And he spoke to his followers: "My followers, beware lest you sleep. Lie without sleeping." And it happened as he was lying down at night, the old man lifted his head very gently, and looked now and then at the supposed sleepers. At length the old man seized his stone hammer. When he seized his hammer, the leader arose suddenly, and brandished his club with a terrible roar, saying, "Kau+!" And he killed all four Thunders. "Ho! warriors, stand ye and take the hair of all. Beware lest ye cut one in pieces. Take the scalps entire," said he. And having finished killing them, they went homeward. Having departed homeward, they came back to the end of the sky. "Ho! come, warriors, begone ye to the other side. Go back to the other side and stand in a row," he said. And they did so. He sent all homeward before him. And he went after. He ran very fast as he went, and leaped very far. And the boy who had gone under the ground went homeward with him, being alive again, just as the leader was. And continuing their homeward journey, they came again to the place of the grizzly bear. It was so again. He sent all homeward before him. And he went homeward after them, running and leaping very far. And he took homeward alive the boy who had been dead. At the place of the wolf it was so again. And at the place of the buffalo it was so again. He reached home with all alive; he did not lose even one. And as they went homeward, they passed by a great many villages. As they passed by them on their way home, he said, "Ho! warriors, that will do. Ye shall surely wear robes made of scalps." And when they reached them again on their way home, having killed all in the villages, he took all their hair. And so he killed all the people of four villages. And they came home to their own tribe. And when all of his villages made him head-chief, he governed them.

THE CHIEF'S SON, THE SNAKE-WOMAN, AND THE THUNDERS.

Told by Cañge-skă.

Iɕádi aká níkagahí-biamá. Gá-biamá: Nisíha, ugácañ-gă. 'Ábaá-
His father the (sub.) chief they say. He said as follows, they say: My child. travel. Hunt

da^{n} waɕíta^{n}-da^{n}ctĕañ'-gă. Níka^{n}hi hă, ú'a^{n}ɕiñ'ge agɕi$^{n'}$ ɤĭ níka^{n}hi-májĭ.
and work or else (imperative sign). I a chief . for nothing I sit if I a chief I not.

Wabɕíta^{n}; awácka^{n} ma^{n}bɕi$^{n'}$ éga^{n} 'áɗae. Ú'a^{n}ɕiñ'ge a$^{n'}$qtiañ'ga^{n}-májĭ. 3
I worked; I made an effort I walked as I hunted. For nothing I a great man I not.

Éga^{n} wíka^{n}bɕa. Éga^{n} ckáxe ɤĭ a$^{n'}$qtiéɕiga^{n}. Ú'a^{n}ɕiñ'ge ɕagɕi$^{n'}$ ɤĭ
So I wish for you. So you do if you a great man. For nothing you sit if

níkaɕiáhiă'jĭ te, á-biamá. Nújiñga, Ké, dadíha, 'ábae bɕé te. Cañ'ge
you a chief not will, said he, they say. Boy, Come, O father, hunting I go will. Horse

aká na$^{n'}$qa iñgɕañ'-gă, á-biamá. Ga$^{n'}$ 'ábae aɕá-biamá. Égiɕe a$^{n'}$pa^{n} 6
the vertebra one who put on it for me, said he, they say. And hunting he went, they say. At length elk

d'úba wéɕa-biamá. Cañ'ge ta^{n} sihí báqtega^{n} iɕa$^{n'}$ɕa-biamá. Ga$^{n'}$ jú-
some he found them, they say. Horse the (ob.) foot tied, having he placed it, they say. And body

hna^{n} ĕ'di aɕá-biamá; mi^{n}déga^{n} a$^{n'}$pa^{n} wagɕáde aɕá-biamá A$^{n'}$pa^{n}-ma
only there went they say; crawled, having elk creeping up on he went, they say. Elk the

ĕ'di ahí-biamá. Ackáqtci wakída-biamá. Kĭ wi$^{n'}$ 'úi tĕ, múzibe iɕéɕa- 9
there he arrived, they say. Very near he shot at them, they say. And one wounded it, he shot and wounded it slightly

biamá. Gañ'ki ɕiqá-biamá. ɕiqé aɕi$^{n'}$ aɕá-bi ega$^{n'}$ wéahide aɕi$^{n'}$ ahí-
they say. And he chased it, they say. Chasing it having him it went, they say having far having him arrived

biamá, cañ'ge ta$^{n'}$ ctĭ wéahide naji$^{n'}$-biamá. Kĭ ewéahiděqti aɕi$^{n'}$ ahí-
they say, horse the (ob.) too far stood they say. And at a very great distance from having him arrived

bi ega$^{n'}$ íbize wakan'diɕega^{n} cañ'ge ta^{n} ágikíbana^{n} agí-biamá. Ní 12
they say having thirsty impatient from as horse the (ob.) running back to his own he was coming back, they say. Water

bɕáta^{n}-máji ɤĭ íbize at'é taté áha^{n}, eɕéga^{n}-biamá. Wakan'diɕeqtia$^{n'}$-biamá
I drink I not if thirsty I die shall ! thought he, they say. Very impatient from they say

ɤĭ égiɕe nihañ'ga ĕdedíte amá. Kĭ Wakan'da ɕiñké ɕaha$^{n'}$-biamá. Hau!
when behold a spring it was there, they say. And Deity the (ob.) he prayed to, they say. Ho!

Wakan'da, ca$^{n'}$ hă. Aníŋa, á-biamá. Wakan'da, at'é tatéska^{n}bɕéga^{n} ɕa$^{n'}$ctĭ. 15
O Deity, it will do . I live, said he, they say. O Deity, I die would, I thought heretofore.

ɕiéwa^{n}ja$^{n'}$. Níŋa tĕ i^{n}ɕéckaxe éga^{n} aníŋa tá miñke, Wakan'da, á-biamá.
You are the cause. Life the you made for me as I live will I who, O Deity, said he, they say.

Hau! ɕata$^{n'}$ ga$^{n'}$ɕa ɕé ɤĭ wĕ's'ă wi$^{n'}$ éɕa^{n}bá-biamá. Báazá-biamá.
Well! to drink wishing he went when snake one emerged they say. Scared him off, they say.

A$^{n'}$ha-biamá. Ahaŭ! Wakan'da, aníŋa éska^{n}bɕéga^{n} ɕa$^{n'}$ctĭ, cĭ at'é tá 18
He fled they say. Oho! O Deity, I live I thought heretofore, again I die will

átaⁿhé hă. Cĭ ní tĕ′di ɸataⁿ′ aɸá-biamá. Cĭ wĕ′s‘ă aká éɸaⁿbe atí-
I who stand . Again water by the to drink he went, they say. Again snake the (sub.) in sight came

biamá. Cĭ xagá-biamá. Aⁿ′ha-biamá. Cĭ ĕɻáwadaⁿ′be tĕ′di ɸiñgaí égaⁿ
they say. Again he cried, they say. He fled they say. Again he gared at it when there was none as

3 cĭ ní tĕ ɸataⁿ′ ɸé. Cĭ wĕ′s‘ă aká éɸaⁿbe atí-biamá. Cĭ aⁿ′hai tĕ. Cĭ
again water the (ob.) to drink he went. Again snake the (sub.) in sight came they say. Again he fled. Again

wédubaⁿ′ tĕ dúbaⁿ báazai tĕ núǰiñga ɸiⁿ. Gaⁿ′ wĕ′s‘ă taⁿ ádaⁿbe tĕ′di
the fourth time when four times it scared him off boy the (ob.). And snake the (ob) looked at when

égiɸe wa‘ú údaⁿqti akáma. Kĭ ní-iɸátaⁿ jiñ′ga ují ‘í-biamá wa‘ú aká.
behold woman very beautiful was, they say. And cup small filled gave him, they say woman the (sub.).

6 Aⁿɸaⁿ′bize aⁿwañ′kandiɸĕqti-maⁿ′, á-biamá núǰiñga aká. Aⁿɸaⁿ′bɸaⁿ-májĭ
I am thirsty I am very impatient from, said, they say boy the (sub.). I get enough I not

taté ahaⁿ. Ní tĕ djúba ínahiⁿ ahaⁿ, eɸégaⁿ-biamá. Égiɸe íbɸaⁿqti giáxa-
shall ! Water the a little very ! thought he, they say. At length to get enough she made for him,

biamá wa‘ú aká. Íbɸaⁿqti ɸataⁿ′-biamá núǰiñga aká.
they say woman the (sub.). Got enough drank they say boy the (sub.).

9 Kĭ núǰiñga aká wa‘ú ɸiñké daⁿbá-bi tĕ′di qtáɸa-biamá Wa‘ú
And boy the (sub.) woman the (ob.) saw, they say when he loved her, they say. Woman

údaⁿ ínahiⁿ ahaⁿ, eɸégaⁿ-biamá. Kĭ ɸé núǰiñga taⁿ gɸé tĕ ɻĭ, naⁿbúɸiqɸá
beautiful truly ! thought he, they say. And this boy the (ob.) went homeward when, ring

wiⁿ′ ‘í-biamá wa‘ú aká. Naⁿbúɸiqɸá gáɸaⁿ jaⁿ′ ɸagɸé te, á-biamá. Kĭ
one gave, they say woman the (sub.). Ring that you use you go homeward will, said she, they say. And

12 wahnáte té ɻĭ ágɸiⁿ wiⁿ′ áɸagɸaⁿ-de, Ké, aⁿwaⁿ′ɸate té, ecé té, á-biamá
you eat will when seat one you put it on when, Come, we eat will, you say will, said, they say

wa‘ú aká. Gaⁿ′ agɸá-biamá nú amá. Cañ′ge taⁿ ágikíbanaⁿ. Cañ′ge
woman the (sub.). And went homeward, they say man the (sub.). Horse the (ob.) he ran back to his. Horse

tan′di akí-biamá. Ágɸiⁿ agɸá-biamá. ɻí tĕ ágikíbanaⁿ′-biamá. Akí-bi
at the (ob.) he got back, they say. Sitting on he went homeward, they say. Lodge the (ob.) he ran back to his they say. He reached home, they say

15 ɻĭ iɸádi aká, Uíhaⁿi-gă. Naⁿpéhiⁿqti gɸí tĕ, á-biamá. Gaⁿ′ uíhaⁿi tĕ
when his father the (sub.), Cook ye for him. Very hungry he has come home said, they say. And they cooked for him.

Waɸáte tĕ áhigi iⁿ′ɸiⁿ íi-gă, á-biamá. Gaⁿ′ waɸáte tĕ áhigi éɸiⁿ ahíi tĕ.
Food the (ob.) much having for me be ye coming said he, they say. And food the (ob.) much having for him they arrived.

Naⁿbúɸiqɸá ɸiɔnúda-biamá. ɸiɔnúda-bi egaⁿ′ ecaⁿ′adi ɸiɔnúde iɸaⁿ′ɸa-
Ring he pulled off, they say. Pulled off, they say having near by pulling it off he put it

18 biamá. Ké, aⁿwaⁿ′ɸate taté, á-bi egaⁿ′ égiɸe wa‘ú aká júgigɸĕ′qti gɸiⁿ′-
they say. Come, we eat shall, said, they say having behold woman the (sub.) right with him sat

biamá, Wĕ′s‘ă-wa‘ú aká. Gaⁿ′ waɸáte júgigɸá-biamá ɻĭ ɸasniⁿ′-biamá
they say, Snake-woman the (sub.). And eating she with him they say when she swallowed, they say.

ɸasniⁿ′-biamá ɻĭ, égiɸe Wĕ′s‘ă-wa‘ú ɸiñgé átiágɸa-biamá Cĭ núǰiñga
She swallowed, they say when, behold Snake-woman was none suddenly, they say. Again boy

21 aká naⁿbúɸiqɸá ɸaⁿ uɸísnaⁿ-biamá. Kĭ núǰiñga gá-biamá: Dadíha, wa‘ú
the (sub.) ring the (ob.) put on, they say. And boy said as follows, they say: O father, woman

amá watcígaxai waɬa$^{n'}$be ka$^{n'}$bɸa, á-biamá. Kĭ iɸádi aká gá-biamá:
the (sub. pl.) they dance I see them I wish, said he, they say. And his father the (sub.) said as follows, they say:

Hau! ciñ'gajiñ'ga wiwíɬa wa'ú watcígaxe wéga^{n}ɸa hă; égа^{n} gáxe taí,
He! child my woman to dance wishes for them ; so do will (they).

á-biamá iɸádi aká. Kĭ i^{n}c'áge wi$^{n'}$ úwagiɸa aɸá-biamá. Gá-biama: 3
said, they say his father the (sub.). And old man one to tell them went, they say. He said as follows, they say:

Wa'ú-macĕ níkagahi ijiñ'ge aká waɸátcigaxe tá-bi aí aɸa+! á-biamá
Ye women chief his son the (sub.) you dance will he says indeed! said, they say

i^{n}c'áge aká. Cí wa'ú-ma watcígaxe-ma wada$^{n'}$ba-bi Ꞟĭ Wĕ's'ă-wa'ú ɸiñké
old man the (sub.). Again the women the ones dancing he saw, they say when Snake-woman the (ob.)

íɸa-bají-biamá. Cañ'gaxewakiɸá-biamá. Ca^{n}ckáxe taí á-biamá aɸa+! wa- 6
he did not find, they say. He caused them to stop, they say. You will stop said he, they say indeed! danc-

tcígaxe tĕ, á-biamá. Ga$^{n'}$ cañ'gaxá-biamá. Lí tĕ'ɬa akí-biamá. Ké,
ing the, said he, they say. And they stopped they say. Lodge to the he reached home, they say. Come,

dadíha, i$^{n'}$na^{n}ha úha^{n} te. Na^{n}pa$^{n'}$hi^{n}, á-biamá. Kĭ úha^{n}-biamá. Dúda
O father, my mother cook will. I hungry, said he, they say. And she cooked, they say. This way

aɔni$^{n'}$ cí taí. Nin'de kĕ áhigi aɸi$^{n'}$ gíi-gă, á-biamá. Ga$^{n'}$ nin'deɸá-bi 9
you will come with it. Cooked the much bring ye hither, said he, they say. And they cause it to be cooked, they say

Ꞟĭ ĕ'di ćɸi^{n} ahí-biamá. Êɸi^{n} ahí-bi ega$^{n'}$ na^{n}búɸiqɸá ɸiɔnúda-biamá.
when there having for him they arrived, they say Having for him they arrived, they say having ring he pulled off they say.

ɸiɔnúda-bi ega$^{n'}$ eca$^{n'}$adi ɸiɔnúd iɸa$^{n'}$ɸa-biamá. Ké, a^{n}wa$^{n'}$ɸate taté,
Pulled off, they say having near by pulled off he put it they say. Come, we eat shall,

á-bi ega$^{n'}$ ćgiɸe wa'ú aká júgigɸĕɋti gɸi$^{n'}$-biamá, Wĕ's'ă-wa'ú aká. 12
said, they say having behold woman the (sub.) right with him sat they say, Snake-woman the (sub.).

Ga$^{n'}$ waɸáte júgigɸá-biamá. Cĭ kikíckade-ctĕa^{n}-hna$^{n'}$-biamá, nú ɸiñké
And eating she with him they say. Again they even played regularly with each other they say. man the (ob.)

áɸixá-bi ega$^{n'}$.
she married, they say having.

Cĭ Wĕ's'ă-wa'ú amá ɸiñgá-biamá. Cĭ na^{n}búɸiqɸá gia$^{n'}$-biamá nú 15
Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man

ɸiñké. Cĭ, Dadíha, wa'ú cémi^{n}jiñ'ga jiñgáqtci watcígaxe waɬa$^{n'}$be ka$^{n'}$bɸa,
the one who. Again, O father, woman young woman very small to dance I see them I wish,

á-biamá. Kĭ iɸádi aká gá-biamá: Hau! ciñ'gajiñ'ga wiwíɬa wa'ú ɸémi^{n}-
said he, they say. And his father the (sub.) said as follows, they say: Well! child my woman young

jiñ'ga jiñgáqtci watcígaxe wéga^{n}ɸa hă; égа^{n} gáxe taí, á-biamá iɸádi aká. 18
woman very small to dance wishes for them ; so do will (they), said, they say his father the (sub.).

Kĭ i^{n}c'áge wi$^{n'}$ cĭ úwagiɸa aɸá-biamá. Gá-biamá: Wa'ú-mácĕ cémi^{n}-
And old man one again to tell them went they say. He said as follows, they say: Ye women young

jiñ'ga jiñgáqtci-mácĕ edábe waɸátcigáxe ɸida$^{n'}$be ga$^{n'}$ɸai. Waɸátcigáxe
woman very small ye who also you dance to see you he wishes. You dance

taí, ai aɸa+! á-biamá. Ga$^{n'}$ watcígaxá-biamá Núǰiñga aká uɸíxidá-biamá 21
will, he says indeed! said he, they say. And they danced they say. Boy the (sub.) looked around they say

Ꞟĭ Wĕ́s'ă-wa'ú íɸa-bají-biamá. Íɸa-bájĭ Ꞟĭ, Ké, dadíha, wa'ú amá
when Snake-woman he did not find, they say He did not find when, Come, O father, woman the (sub.)

watcígaxe cañ'gaxe taí, á-biamá. Ca$^{n'}$ckaxe taí, á-biamá, aɸá+, watcígaxe
to dance stop will (they), said he, they say. Ye will stop, said he, they say, indeed, dancing

3 tĕ, á-biamá. Ga$^{n'}$ cañ'gaxá-biamá. Ų́ tĕ'ꞇa akí-biamá. Ké, dadíha,
the, said he, they say. And they stopped, they say. Lodge to the he reached home, they say. Come, O father,

i$^{n'}$na^{n}ha úha^{n} te. Na^{n}pa$^{n'}$hi^{n}, á-biamá. Kĭ úha^{n}-biamá. Dúda! aɔni$^{n'}$ cí
my mother cook will. I hungry, said he, they say. And she cooked, they say. This way! you come with it

taí. Nin'de kĕ áhigi aɸi$^{n'}$ gíi-gă, á-biamá. Ga$^{n'}$ nin'deɸá-bi Ꞟĭ ĕ'di éɸi^{n}
will. Cooked the much bring ye hither, said he, they say. And they caused it to be cooked, they say when there having for him

6 ahí-biamá. Éɸi^{n} ahí-bí ega$^{n'}$ na^{n}búɸiqɸá gɸíɔnudá-bi ega$^{n'}$, Ké, a^{n}wa$^{n'}$-
they arrived, they say. Having for him arrived, they say having ring pulled off his own, they say having, Come, we

ɸate taté, á-bi ega$^{n'}$, égiɸe wa'ú aká júgigɸĕ'qti gɸi$^{n'}$-biamá, Wĕ́s'ă-wa'ú
eat shall, said, they say having, behold woman the (sub.) right with him sat they say, Snake-woman

aká. Ga$^{n'}$ waɸáte júgigɸá-biamá. Cĭ kikíckade-ctĕa$^{n'}$-hna$^{n'}$-biamá. Cĭ
the (sub.). And eating she with him, they say. Again they even played regularly with each other, they say. Again

9 Wĕ́s'ă-wa'ú amá ɸiñgá-biamá. Cĭ na^{n}búɸiqɸá gia$^{n'}$-biamá nú ɸiñké. Cĭ,
Snake-woman the (sub.) was none, they say. Again ring wore his, they say man the one who. Again,

Ké, dadíha, wa'ú cémi^{n}jiñ'ga na$^{n'}$ ɸi^{n} watcígaxe te, á-biamá. Cémi^{n}jiñ'ga
Come, O father, woman maiden grown the (ob.) let her dance, said he, they say. Maiden

ɸana$^{n'}$ ɸáɸi^{n}cé waɸátcigaxe taí aɸa+! Níkagahi ijiñ'ge aká ɸida$^{n'}$be ga$^{n'}$ɸai
you grown you who are you are to dance indeed! Chief his son the (sub.) to see you wishes

12 aɸa+! á-biamá. Ga$^{n'}$ watcígaxá-biamá. Ga$^{n'}$ wa'ú amá uɸíxidá-biamá.
indeed! said he, they say. And they danced they say. And woman the (one mv.) he looked around for, they say.

Íɸai-bají-biamá Iɸáɸa-májĭ áha^{n}, eɸéga^{n}-biamá Cañ'gaxewakiɸá-biamá.
She was not found, they say. I find her I not ! thought he, they say. He caused them to stop, they say.

Ga$^{n'}$ agɸá-biamá. Akí-biamá Ꞟĭ úha^{n} ágají-biamá. Ké, dadíha, i$^{n'}$na^{n}ha
And he went homeward, they say. He reached home, they say when to cook he commanded them, they say. Come, O father, my mother

15 úha^{n} te. Na^{n}pa$^{n'}$hi^{n}, á-biamá. Kĭ úha^{n}-biamá. Dúda aɔni$^{n'}$ cí taí.
cook will. I hungry, said he, they say. And he cooked, they say. This way you will come with it.

Nin'de kĕ áhigi aɸi$^{n'}$ gíi-gă, a-biamá. Ga$^{n'}$ nin'deɸa-bi Ꞟĭ ĕ'di éɸi^{n}
Cooked the much bring ye hither, said he, they say. And they caused it to be cooked, they say when there having for him

ahí-biamá. Éɸi^{n} ahí-bi ega$^{n'}$ na^{n}búɸiqɸá gɸíɔnudá-bi ega$^{n'}$, Hau! cĭ aɸúha
they arrived, they say. Having for him arrived, they say having ring pulled off his own, they say having, Ho! again finally

18 a^{n}wa$^{n'}$ɸate taté, á-biamá. Égiɸe wa'ú aká júgigɸĕ'qti gɸi$^{n'}$-biamá, Wĕ́s'ă-
we eat shall, said he, they say. Behold woman the (sub.) right with sat they say, Snake-

wa'ú aká. Ga$^{n'}$ waɸáte júgigɸá-biamá. Ukíkie-hna$^{n'}$-biamá. Ukíkie-
woman the (sub.). And eating she with him, they say. They talked to each other invariably they say. They talked to each other

hna$^{n'}$-bi Ꞟĭ iɸádi aká na'a$^{n'}$-biamá. Ĕbé-hna^{n} ukíe éi^{n}te da$^{n'}$bai-gă,
invariably they say when his father the (sub.) heard it they say. Who only he may be talking to see ye,

á-biamá. Miⁿ′jiñga wiⁿ′ daⁿ′be aɕá-biamá. Kĭ gá-biamá: Dadihá, wiɬínu
said he, they say. Girl one to see went they say. And she said as follows, they say: O father, my elder brother

aká waʻú údaⁿ-qti wîⁿ′ júgɕe gɕiⁿ′ hĕ, á-biamá miⁿ′jiñga aká. Gaⁿ′
the (sub.) woman very beautiful one he with her sits . said he, they say girl the (sub.). And

Wĕ′sʻă-waʻú áɕixe waɕíɔna-biamá. 3
Snake-woman married him visible they say.

Wĕ′sʻă-waʻú aⁿwaⁿ′waɬa aɕá-bají-biamá. Égiɕe nú aká aɕá-biamá.
Snake-woman which way went not they say. At length man the (sub.) went, they say.

Aɕá-biamá ɻĭ égiɕe waʻú údaⁿ-qti wiⁿ′ íɕa-biamá. Gá-biamá: Wígɕăⁿ
He went, they say when at length woman very beautiful one he found, they say. He said as follows, they say: I marry you

tá miñke. ɕiádi ɕihaⁿ′ úwagiɕá-gă, á-biamá. Gañ′ki waʻú aká uíɕa 6
will I who. Your father your mother tell them, said he, they say. And woman the (sub.) to tell it

akí-biamá. Gá-biamá: Dadihá, iⁿ′naⁿha mégaⁿ, níkagahi ijiñ′ge aká
reached home, they say. She said as follows, they say: O father, my mother likewise, chief his son the (sub)

añgɕăⁿ′ ʻíɕai, á-biamá. Kĭ iɕádi aká gá-biamá: ɕíɕahídai te hă, a-biamá.
to marry me promised, said she, they say. And her father the (sub.) said as follows, they say: He mocked you . said he, they say.

Kĭ Wĕ′sʻă-waʻú aká waji′ncte ɕiñgá-bitéama, waʻú áji waga′ɕa tĕ′di. 9
And Snake-woman the (sub.) in a bad humor disappeared, they say, woman a different he desired when.

Gaⁿ′ ɕiñgaí tĕ ɻĭ gá-biamá: Wabɕáte kaⁿ′bɕa hă Iⁿ′naⁿha úhaⁿ te,
And she disappeared when he said as follows, they say: I eat I wish . My mother let her cook,

á-biamá. Kĭ úhaⁿ-biamá. Dúda aɔniⁿ′ cí taí. Nin′de kĕ áhigi aɕiⁿ′ gíi gă,
said he, they say. And she cooked, they say This way you will come with it. Cooked the much bring ye hither.

á biamá. Gaⁿ′ nin′deɕá-bi ɻĭ ĕ′di éɕiⁿ ahí-biamá. Éɕiⁿ ahí-bi egaⁿ′ 12
said he, they say. And they caused it to be cooked, they say when there they brought it thither to him, they say. Brought it thither to him, they say having

naⁿbúɕiqɕá gɕíɔnudá-bi egaⁿ′, Kĕ, aⁿwaⁿ′ɕate taté, á-biamá. Égiɕe, añ′kají-
ring pulled off his, they say having, Come, we eat shall, said he, they say. Behold, not so

biamá. Añ′kají egaⁿ′ ɕatá-bají-biamá, gíɕa-bají-biamá, Wĕ′sʻă-waʻú ígiɕa-
they say. Not so being he ate not they say. displeased they say. Snake-woman found not his

bají-bi egaⁿ′. ɕizá-gă. Iⁿ′ɕa-májĭ. Waɕáte kaⁿ′bɕa-májĭ, á-biamá. Kĕ, 15
they say having. Take it. I am sad. Food I want not, said he, they say. Come,

dadíha, ʻábae bɕé tá miñke, á-biamá. Cañ′ge taⁿ naⁿ′qa cánakágɕe
father, hunting I go will I who, said he, they say. Horse the (ob.) vertebra saddle

iñ′gɕaⁿí-gă, á-biamá. Wáɕaha údaⁿqti áɕahá-biamá. Cañ′ge taⁿ′ ctĭ údaⁿqti,
put ye on for me, said he, they say. Clothing very good he put on, they say. Horse the too very good,

cánakágɕe ctĭ údaⁿqti. Aɕá-biamá. Aɕá-biamá ɻı égiɕe Wĕ′sʻă-waʻú 18
saddle too very good. He went, they say: He went, they say when behold Snake-woman

sigɕé tĕ ígiɕa-biamá Nihañ′ga tĕ agɕá-bitéama. Sígɕuɕúgihá-biamá.
trail the he found his, they say Spring the (ob.) she went back, they say. He followed the trail of his they say.

Sígɕuɕúgihá-bi ɻĭ, égiɕe nihañ′ga tĕ ákusande áɬa aɕá-bitéama sigɕé tĕ.
He followed the trail of his, they say when, behold spring the through beyond went, they say trail the.

Sígɕuɕúgihe aɕá-bi egaⁿ′, ɕá-bi gaⁿ′, ɕá-bi gaⁿ′, égiɕe ɻí tĕ píăjiqti édedí 21
Following the trail of his own he went, they say having, he went, they say having, he went, having, at length lodge the very bad there it

te amá. ɸétědi hí eska$^{n'}$, eɸéga^{n} éga^{n} ĕ′di aɸá-biamá. Ĕ′di ahí-bi ɻĭ ćgiɸe
was they say. At this place she arrived it might be, he thought as there he went, they say. There they say he arrived, when behold

níaci^{n}ga i^{n}c‘ágĕqtci akáma, wáɸaha ɸicpácpaqtcia$^{n'}$ akáma. ɸé níaci^{n}ga
person very old man was, they say, clothing torn in shreds they say. This man

3 ahíi ɻĭ i^{n}c‘áge ɸiñké wáɸaha eɻá tĕ áɸahakiɸá-biamá núǰiñga aká.
arrived when old man the (ob.) clothing his the caused him to put on, they say boy the (sub.).

I^{n}c‘áge aká qubá-biamá. Hau! ɻucpáha, ɸá‘ea$^{n'}$ɸaɸĕ ehnéga^{n}, wáɸaha
Old man the (sub.) sacred, they say. Ho! grandchild, you pity me you think, clothing

a^{n}ɸá‘i, ca$^{n'}$ ɸa‘éwigiɸĕ, á-biama. Uwíkie tá miñke, á-biamá. Wa‘ú
you gave me, yet I pity you, said he, they say. I talk to you will I who, said he, they say. Woman

6 uɸúɸahe ɸi$^{n'}$ gákĕ ɸé, ní-ɻañga kĕ áɸite ɸé, á-biamá. Hau! wáɸaha ɸé
you follow her the that (way) went, big water the crossed it went, said he, they say. Ho! clothing this

píäǰĭqtci ɸé úhnaha hné te, á-bi ega$^{n'}$ ‘í-biamá i^{n}c‘áge aká. Waɸáge
very bad this you put on you will go, said, they say. having gave him, they say old man the (sub.). Hat

ɸa$^{n'}$ ctĭ ‘í-biamá. Ma$^{n'}$ze-weti$^{n'}$ ctĭ ‘í-biamá. Cañ′ge ta^{n} píäǰĭ wahíɸagé
the too gave him, they say. Sword too gave him, they say. Horse the bad lame

9 ctĭ ‘í-biamá. Ga$^{n'}$, Ké, hné te. Ta$^{n'}$wañgɸa^{n} wi$^{n'}$ ĕdedíɸa^{n} ĕ′di ahí áɸa
too gave him, they say. And, Come, you will go. Village one the one that is there there arrived indeed

wa‘ú aká, á-biamá. A$^{n'}$ha^{n}, á-biamá. Masáni cí tĕdíhi ɻĭ níaci^{n}ga
woman the (sub.), said he, they say. Yes, said he, they say. Across you arrive arrives at it when person

d‘úba ĕ′di gɸi$^{n'}$, á-biamá. Úwaɸakié te, á-biamá. Íe kĕ éɸiná‘a^{n}-báǰi
some there sit, said he, they say. You will talk with them, said he, they say. Word the not heed for you

12 ɻĭ ɸéwaɸákiɸe té, á-biamá A$^{n'}$ha^{n}, ɻiga$^{n'}$ha, á-biamá, ɸaha$^{n'}$-bi ega$^{n'}$.
if you will send them away, said he, they say. Yes, grandfather, said he, they say, thanked him, they say having.

Ga$^{n'}$ aɸá-biamá.
And so he went, they say.

Ní-ɻañga ahí-bi ɻĭ ní kĕ jiñ′gaǰĭ amá. I^{n}c‘áge aká waqúbe gáxai
Big water he reached, they say when water the not small they say. Old man the (sub.) sacred (thing) made

15 ćga^{n} ní kĕ ágajade ɸćkiɸá-biamá, i^{n}c‘áge aká ictá-ɸip′i$^{n'}$ze gɸi$^{n'}$-bi ega$^{n'}$.
having water the striding he sent him, they say, old man the (sub.) closing his eyes sat, they say having.

Ictá ɸibɸá-bi ɻĭ, égiɸe masáni ahí biamá. Masáni ahí-bi ɻĭ, íí ĕdedí-te
Eye opened, they say when, behold the other side he reached, they say. The other side he reached, they say when, lodge there it was,

amá, cúde ga$^{n'}$ man′gɸe naji$^{n'}$ te amá. ɸé íí wiɻíga^{n} uɸá ɸa$^{n'}$ctĭ, ɸetéĕ hă,
they say, smoke so erect it stood they say. This lodge my grandfather told of heretofore, this is it

18 á-biamá. Ĕ′di ahí-bi ega$^{n'}$ uɖá-biamá. Égiɸe i^{n}c‘áge na$^{n'}$ba ĕ′di gɸi$^{n'}$
said he, they say There arrived, they say having he entered, they say. Behold old man two there were sitting,

akáma, Iñgɸa$^{n'}$ i^{n}c‘áge. ‘Ábae aɸá-biamá ucté amá. Waɸáge ɸa^{n} i^{n}c‘áge
they say, Thunder old man. Hunting went, they say the rest (pl. sub.). the Hat the old man

aká ‘íi ɸa^{n} ugíɖada$^{n'}$-bi ɻĭ waɸíona-bají-biamá. I^{n}c‘áge amá íɸa-bají-
the (sub.) had given him the he pushed down his, they say when he was invisible they say. Old man the (sub.) did not discover him

biamá. Kī égi¢e, añgú égaⁿ níkaciⁿga wá¢ate akáma Iñg¢aⁿ′ aká. Caⁿ′
they say. And behold, us like man were eating them, they say Thunder the (sub.). Yet

wé¢a-bájī g¢iⁿ′-bi ɤī, Píājī ínahiⁿ gáxai áhaⁿ, e¢égaⁿ g¢iⁿ′-biamá núji̇ñga aká.
found him not they sat, they say when, Bad truly they do ! thinking sat they say boy the (sub.).

Wiɬígaⁿ uáwakie taí-ma ¢é wáwake te-ána e¢égaⁿ-biamá. Gaⁿ′ niní ují-bi 3
My grandfather I talk with them will they who this he meant them (*in thought*) ! thought he, they say. And tobacco they put in, they say

ɤī waɕíona ɤiɤáxa-biamá, wa¢áge g¢íonudá-bi egaⁿ′. Niníba kĕ wénacá-
when visible he made himself, they say, hat pulled off his, they say having. Pipe the he snatched from them

biamá. Niníba nákade ɤī íbistá-biamá Iñgcaⁿ′ iⁿc'áge áma ¢iñkĕ. Ǐ'tcitcí!
they say. Pipe hot when he held against, they say Thunder old man the other the (ob.). I burn!

á-biamá iⁿc'áge aká. Gañ′ki wa¢áge ugíɗadaⁿ′-bi ɤī ¢iñgá-biamá. Qa-í, 6
said, they say old man the (sub.). And hat he pulled on his, they say when he was missing, they say. Why!

níaciⁿga úmaka ínahiⁿ aɤíg¢a¢iⁿ tí ¢aⁿ′ctĭ Eátaⁿ cénajī éiⁿte, á-biamá.
man easy truly having himself had come heretofore. Why not destroyed may! said (one), they say.

Áma gá-biamá: ¢Í éwiɗacíbe, ehé té eátaⁿ cénajī, á-biamá. Gáagíama
The other said as follows, they say: Thee I left him for thee, I said when why not destroyed, said he, they say. Those returning

wéama tá amá. Níaciⁿgaúmakatcábetí ¢aⁿ′ctĭ ákiág¢ai, wéahúsa tá 9
they will blame us will the (sub.). Man easy very had come hither went back again, they will scold us

amá. Égi¢e níaciⁿga t'é¢ĕ ‘iⁿ′ ag¢í-biamá. Gákĕ ¢izái-gă, á-biamá.
the (sub.). At length man killed carrying one came home, they say. That (ob.) take ye, said he, they say.

¢izá-bi egaⁿ′ nan′daɬ ihé¢a-biamá. Hau! ha+! wéa¢amá taité, á-biamá.
Took it, they say having by the wall they placed it, they say. (See note) you will surely blame us, said they, they say.

Níaciⁿgaúmakaaɤíg¢a¢iⁿ tí ¢aⁿ′ctĭ ákiág¢ai, á-biamá. Tĕnă′! eátaⁿ ajaⁿ′ 12
Man easy having himself had come hither he went back again, said they, they say. Fie! why you did

ɤī t'é¢a¢a-bájī g¢é¢akí¢aí ă, á-biamá. Wéahiděqti añgú-hnaⁿ añgáhii,
when you did not kill him you sent him homeward ? said he, they say. At a very great distance we only we arrived,

á-biamá. Úmakaqtci tí ɤī t'é¢a¢a-bájī g¢éwa¢a¢aí píājī ckáxai. Íwit'áb¢ai,
said he, they say. Very easily came when you did not kill him you sent them homeward bad you did. I hate you,

á-biamá. Ké, niní ujíi-gă, adída! á-biamá Gañ′ki niní ují-bi egaⁿ′, t'é¢ĕ 15
said he, they say. Come, tobacco put ye in, simpletons! said he, they say. And tobacco put in, they say having, killed

‘iⁿ′ g¢í ¢iñké ‘í-biamá. Niníba kĕ ¢aná-bi egaⁿ′ núji̇ñga aká wénacá-
carrying came home the one who they gave him, they say. Pipe the took a whiff, they say having boy the (sub.) snatched it from them

biamá, íbistá-biamá. Ǐ'tcitcí! á-biamá Wíeb¢iⁿ-májī, á-biamá. Áma,
they say, pressed it against him, they say. I am burnt! said he, they say. It was not I, said (one), they say. The other,

Wíeb¢iⁿ-májī, á-biamá. Núji̇ñga aká wa¢áge g¢íonudá-biamá. ¢éma 18
It was not I, said he, they say. Boy the (sub.) hat pulled off his, they say. These

júwag¢é'qti i¢aⁿ′-biamá. Edádaⁿ edécai ă, á-biamá Edádaⁿ edaⁿ′¢aⁿ-báji,
right with them he sat suddenly, they say. What what said ye ? said he, they say. What what we said not,

á-biamá. Ǐ¢ae-hnaⁿ′i, á-biamá núji̇ñga aká. Ké, e'aⁿ′ ckáxe ckaⁿ′hnai
said they, they say. You were speaking, said, they say boy the (sub.). Come, how you do you wish

ɻĭ, kĕ, gáxai-gă, á-biamá. Wéja-biamá. Kagéha, añ′kajĭ, a^{n}₵a$^{n'}$a-bájĭ,
if, come, do ye, said he, they say. They denied, they say. Friend, not so, we were not speaking,

á-biamá. ₵ábᵭi^{n} aká da^{n}bá-bi ɻĭ, égiᵭe, sabájĭqti waᵭáge ₵a^{n} ugídada$^{n'}$-bi
said they, they say. Three the (sub.) saw him, they say when, behold, very suddenly hat the pushed on his, they say

3 ega$^{n'}$ ₵iñgá-biamá.
having he was not, they say.

Nă! kagé, wéaᵭamaí ₵a$^{n'}$ctĭ, íhusa-biamá cĭ. Eáta^{n}, kagé, níkaci^{n}ga
Why! younger brother, you blamed us heretofore, they scolded him, they say. again. Why, younger brother, man

t′éᵭaᵭájĭ gᵭéwaᵭakiᵭé ă. Wéaᵭama ₵a$^{n'}$ctĭ, á-biamá pahañ′ga aká. Gá-
you did not kill you sent homeward ! You blamed us heretofore, said, they say the first the (sub.). Those

6 agíama wéama taité, á-biamá. Égiᵭe agᵭí-biamá. Ciñ′gajiñ′ga ‘i$^{n'}$ agᵭí-
returning will surely blame us, said (the first ones), they say. At length (one) came home, they say. Infant carry-ing he came home

biamá. Gákĕ ₵izái-gă, á-biamá. Nan′daɻ ihéᵭa-biamá. Gá-biamá: Wa-
they say. That (ob.) take ye, said he, they say. By the wall they laid it, they say. He said as follows, they say: Very

₵údeäjĭ-qti pí; a‘i$^{n'}$ agᵭí, á-biamá. Gá-biamá: Kagéha, níaci^{n}ga wi$^{n'}$
far I was (I reached); I carried I have come home, said he, they say. They said as follows, they say: Younger brother, man one

9 úmaka tcábe atí ₵a$^{n'}$ctĭ. T′ea$^{n'}$wa^{n}ᵭa-bájĭ agᵭaí, á-biamá. Céaka wéama éde
easy very came hither formerly. We did not kill them he went homeward, said they, they say. Yonder one blamed us but

é ctĭ égaⁿi jú-bajĭ hă. Wañ′gabacíbai, t′ea$^{n'}$ᵭa-bájĭ cĭ. Gá-biamá: Qa-í!
he too was so unsuccess-ful We left it for them, we did not kill him again. He said as follows, they say: Why!

a^{n}₵a$^{n'}$sabe ínahi^{n} wéahide pí ₵a$^{n'}$ctĭ. Úmaka ínahi^{n} tí tĕ t′éᵭaᵭa-bájĭ
I suffered truly a great distance I reached formerly. Easy truly came when you did not kill him

12 gᵭéᵭakiᵭaí tĕ píäjĭ ckáxai. Wí ga$^{n'}$ ɻa$^{n'}$be ɻĭ t′éaᵭĕ tá miñke, á-biamá
you sent him homeward when bad you did. I at any rate I see him if I kill him will I who, said he, they say.

Íkihusá-bi ɻĭ égiᵭe núǰiñga aká waᵭáge gᵭíonudá-biamá, éwakiga$^{n'}$qti iᵭa$^{n'}$-
Scolding one another, they say when at length boy the (sub.) hat pulled off his they say, just like them sat suddenly

biamá. Edécai ă, á-biamá. A^{n}₵a$^{n'}$a-bájĭ, á-biamá. Kagéha, edáda^{n} eda$^{n'}$-
they say. What said you ? said he, they say. We did not speak, said they, they say Friend, what we said

15 ₵a^{n}-bajĭ, á-biamá. Wéja-biamá Na$^{n'}$pa-í-biamá núǰiñga aká. Íᵭae-hna$^{n'}$i.
nothing, said they, they say. They denied it, they say. Was feared they say boy the (sub.). You were speaking.

Edáda^{n} edécega^{n} íai-gă. Kagéha, edáda^{n} ctĕwa$^{n'}$ ‘ia$^{n'}$ᵭa-bajĭ, á-biamá.
What what you said, so speak ye. Friend, what soever we spoke not of, said they, they say

Waᵭáge ₵a^{n} gia$^{n'}$-bi ɻĭ égiᵭe ₵iñgé átiágᵭa-biamá. Kagéha, eáta^{n} aja$^{n'}$.
Hat the he put on his, they say when behold he disappeared suddenly, they say. Younger brother, what were you doing?

18 Eáta^{n} t′éwaᵭaᵭájĭ, kigᵭéwaᵭáᵭĕ ă Wéaᵭamaí ₵a$^{n'}$ctĭ, á-biamá. Níkaci$^{n'}$ga
Why you killed them not, you sent them home again ! You blamed us heretofore, said they, they say. Man

úmaka tcábe atí-hna^{n} ₵a$^{n'}$ctĭ, a^{n}wa$^{n'}$₵igᵭa$^{n'}$₵ai. T′ea$^{n'}$ᵭa-bájĭ. Ĭ$^{n'}$ta^{n} gáagí-ma
easy very came regularly heretofore, we missed doing it to him. We did not kill him. Now those returning

wi$^{n'}$ qtáwaᵭĕ uᵭíciqtia$^{n'}$i, wéahusa tá amá, á-biamá. Cĭ wi$^{n'}$ agᵭí-biamá.
one to love us very difficult, they scold us will the (pl. sub.), said they, they say. Again one came home they say.

Wa'ú miⁿ'jiñga ć¢aⁿba wa'iⁿ' ag¢í-biamá. Hau! kagéha, wéa¢at'áhne taí,
Woman girl too carrying them he came home, they say. Ho! younger brother, you hate us will,

á-biamá. Níkaciⁿga wiⁿ' úmaka tcábe atí ¢aⁿ'ctī, t'eaⁿ'waⁿ¢a-bájĭ, kig¢éaⁿ-
said they, they say. Man one easy very came formerly, we did not kill them, we sent them

waⁿ¢aí, á-biamá. Hau, ha+! á-biamá. Eátaⁿ t'éwa¢á¢a-bájĭ ă. Wéahide 3
home again, said they, they say. (See note) said he, they say. Why you killed them not ? Very far

añgúne-hnaⁿ añgáhi. Wéasabēqtí añgáhi-hnaⁿi. Eátaⁿ t'éwa¢á¢a-bájĭ ă.
we hunting regularly we arrive. We suffering exceedingly we usually arrive. Why you did not kill them ?

Íwit'ábc¢ai, á-biamá. Aⁿ'haⁿ, kagéha, égaⁿ hă, á-biamá. Aⁿwaⁿ'daⁿbaí
I hate you, said he, they say. Yes, younger brother, it is so . said they, they say. We see them

ctěwaⁿ' eáwagaⁿ-hnaⁿ'i, ákiág¢e-hnaⁿ'i, wiⁿ'¢ake. Atí tá ama hă, á-biamá. 6
notwithstanding we are always so, they always go back again, you speak truly. Come will the (pl. sub.) . said they, they say.

Wí ɬaⁿ'be ɬĭ t'éa¢ĕ te. Niní ují-gă, á-biamá ĭⁿ'tcaⁿ ag¢í aká. Gañ'ki
I I see him if I kill him will. Tobacco put ye in, said he, they say just now come the (sub.). And

niní ují-bi egaⁿ' t'é¢ĕ 'iⁿ' g¢í ¢iñké 'í-biamá. Niníba kĕ ¢aná-bi egaⁿ'
tobacco put in, they say having killed carrying came home the one who they gave him, they say. Pipe the drew a whiff, they say having

núǰiñga aká wénacá-biamá, íbistá-biamá. Ĭ'tcitcí! á-biamá. Nin'deaⁿ¢á¢ai, 9
boy the (sub.) snatched it from them they say, pressed it against him, they say. I am burnt! said he, they say, You burn me,

á-biamá. Añgú aⁿ¢iⁿ-bájĭ, á-biamá. Núǰiñga aká wa¢áge g¢ĭonudá-bi egaⁿ'
said he, they say. We we are not, said they, they say. Boy the (sub.) hat pulled off his, they say having

júwag¢ĕ'qti i¢aⁿ'-biamá wa¢íɔna-biamá. Kiɬaⁿ'ɬaⁿbĕqtí-biamá.
right with them sat suddenly, they say visible they say. They looked repeatedly at one another they say.

Ɬégaⁿ u¢í¢a-hnaⁿi ¢aⁿ'ctī égijaⁿ hmañkácĕ, uwíkie taí miñke, á-biamá 12
Thus he told of you only formerly you do that you who are, I talk to you will I who, said, they say

núǰiñga aká. Uwíkie taí miñke caⁿ'ja íe kĕ á¢aná'aⁿ-bájĭ ɬĭ hné taité,
boy the (sub.). I talk to you will I who though words the you obey not if you go shall,

á-biamá. Á¢aná'aⁿi ɬĭ hná-bájĭ taité, á-biamá. Níaciⁿga ¢éama
said he, they say. You obey if you go not shall, said he, they say. Man these

'ág¢awa¢á¢ai. Eátaⁿ t'éwa¢a¢aí ă. Aⁿwaⁿ'¢ate taí hă, á-biamá. Kī ¢éma 15
ye make them suffer. Why you kill them ? We eat them will . said they, they say. And these

ĕ'be wáhnataí ă. Píăjĭ ckáxai, á-biamá. Caⁿ'ckaxe taí ¢éma t'éwa¢a¢aí
who you eat them ? Bad you do, said he, they say. You will stop it these you kill them

tĕ, á-biamá. Aⁿ'haⁿ, kagéha, á-biamá. Gátēdi hé t'aⁿ wactaⁿ'bai ă,
the, said he, they say. Yes, friend, said they, they say. In that place horn have you see them ?

á-biamá (ɬé é waká-biamá). Aⁿ'haⁿ, hégabáji, á-biamá. Ɬé Wakánda 18
said he, they say (buffalo that he meant, they say). Yes, a great many, said they, they say. This Deity

aká waɬáte wáxai níkaciⁿga g¢úba. Ɬéma wáhnatai tĕ píăjĭ ckáxai.
the (sub.) food made them people all. These you eat them as bad you do.

Cañ'gaxái-gă, á-biamá núǰiñga aká É ctī wactaⁿ'bai ă (aⁿ'paⁿ é waká-
Stop ye it, said, they say boy the (sub.). That too you see them ? (elk that he meant

biamá), á-biamá. A$^{n'}$ha^{n}, á-biamá Éga^{n} wa¢átai-gă, á-biamá núǰiñga
they say), said he, they say. Yes, said they, they say. So eat ye them said he, they say boy

aká. É ctĭ wacta$^{n'}$bai ă, á-biamá núǰiñga aká (ɻáqti é waká-biamá).
the (sub.). That too you see them ? said, they say boy the (sub.) (deer that he meant they say).

3 A$^{n'}$ha^{n}, hégabajĭ a^{n}wa$^{n'}$da^{n}bai hă, á-biamá. Éga^{n} wáhnate taí. ₵éma
Yes, a great many we saw them . said they, they say. So ye eat them will. These

ca^{n}méwa¢ái-gă, á-biamá. Ú'a^{n}¢iñ'ge 'ág¢awa¢á¢ai, á-biamá núǰiñga aká.
let them alone, said he, they say. Needlessly you make them suffer, said, they say boy the (sub.).

Kĭ éga^{n} ckáxe taí ɻĭ uwíkie taí miñke. A$^{\tilde{n}'}$ha^{n}, kagéha, éga^{n} añgáxe
And so you do will if I talk to you will I who. Yes, friend, so we do

6 tañ'gata^{n}, á-biamá. Ca$^{n'}$ckaxe taité, á-biamá A$^{n'}$ha^{n}, kagéha, ca$^{n'}$añgáxe
we who will, said they, they say You will surely stop it, said he, they say. Yes, friend, we stop it

tañ'gata^{n}, á-biamá. Kĭ ¢éma waníɻa hnáte áwigajĭ-má wáhnate taité,
we who will, said they, they say. And these animal you eat I command them you eat them will surely,

á-biamá. A$^{n'}$ha^{n}, kagéha, a^{n}wa$^{n'}$¢ate tañ'gata^{n}, á-biamá. Hau! b¢é tá
said he, they say. Yes, friend, we eat them we who will, said they, they say. Ho! I go will

9 miñke, á biamá núǰiñga aká. B¢é tá miñke ¢a$^{n'}$ja íhe ag¢í tá miñke,
I who, said, they say boy the (sub.). I go will I who though passing I come back will I who,

á-biamá. Wi$^{n'}$¢aka-bájĭ hnañkácĕ hné taité; wi$^{n'}$¢ake hnañkácĕ ca$^{n'}$ca^{n}
said he, they say. You tell not the truth ye who you go shall; you tell the truth ye who continually

¢ag¢i$^{n'}$ taité ₵e waníɻa wáhnate hnañkácĕ ag¢í ɻĭ ca$^{n'}$ca^{n} hni$^{n'}$ taité,
you sit shall. This animal you eat them ye who I come back when continually you be shall,

12 á-biamá. Añ'ka-¢i^{n}-bájĭ hnañkácĕ, ag¢í kĭ hné taité, á-biamá. Ga$^{n'}$ a¢a-
said he, they say. You are not so ye who, I come back when you go shall, said he, they say. And went

biamá. Wa'ú sig¢é ¢é tĕ cī u¢úhe a¢á-biamá. Sig¢é ¢é tĕ u¢úhe a¢á-bi
they say. Woman trail went the again following he went, they say. Trail went the following went, they say

ega$^{n'}$, ¢á-bi ga$^{n'}$, ¢á-bi 'ga$^{n'}$, égi¢e ta$^{n'}$wañg¢a^{n} hégactĕwa$^{n'}$jĭ ĕdedí-¢a^{n} amá.
having, went, they say having, went, they say having, at length village populous there it was they say.

15 Kĭ Wĕ's'ă-wa'ú ĕ'di ahí-bitéamá. Núǰiñga aká ɻí kañ'gĕqtci ahí-bi ɻĭ
And Snake-woman there arrived had, they say. Boy the (sub.) lodge very near to arrived, when they say

ɻig¢íta^{n}-biamá. Waqúbe gaxá-bi ega$^{n'}$ wá¢aha úda^{n}qti i^{n}c'áge 'íi kĕ é
worked for himself, they say. Sacred thing made, they say having clothing very good old man gave him the that

gaxá-biamá. Cañ'ge ta$^{n'}$ ctĭ sáběqti gaxá-biamá. Ma$^{n'}$ze-weti$^{n'}$ ctĭ míg¢a^{n}-
he made, they say. Horse the too very black he made, they say. Sword too he wore in his belt

18 biamá. É'di a¢á-biamá. Cañ'ge amá ua$^{n'}$siqti nañ'ge ma^{n}¢i$^{n'}$-biamá
they say. There he went, they say. Horse the (sub.) leaping very high running walked they say.

Níaci^{n}ga wada$^{n'}$be ɻĭ'ctĕ na$^{n'}$pe átiág¢a-biamá. ₵é níaci^{n}ga wi$^{n'}$ atí éde
People saw even when feared suddenly they say. This man one has come but

wá¢aha úda^{n} tcábe á¢a. Cañ'ge ta$^{n'}$ ctĭ úda^{n}qti ag¢i$^{n'}$i, á-biamá. Wĕ's'ă-
clothing good very indeed. Horse the too very good he sits on, said they, they say. Snake-

21 wa'ú ugíne tí éga^{n} ɻíi ¢a^{n} ɻúwi^{n}xe a¢á-biamá. Ug¢íxide ga$^{n'}$ g¢i$^{n'}$-biamá.
woman seeking his had as come lodges the (ob.) going around he went, they say. Looking for his so he sat they say.

Égiᵭe Wĕ′s'ă-wa'ú ígiᵭa-bi egaⁿ′ égiᵭe nú wiⁿ′ áᵭixe akáma. Uné ahí
At length Snake-woman found his, they say having behold man one she had married, they say. Seeking her arrived

aká íť'aᵭá-biamá, miⁿ′ada-biamá. Miⁿ′wadá-biamá ᵭī maⁿ′ze-wetiⁿ íⁿc'áge
he who he hated they say, jealous they say. Jealous they say when sword old man

aká 'íi kĕ gᵭizá-bi egaⁿ′, wétiⁿ ábahá-biamá. Wéduba ⁿ′ tĕdíhi taⁿ′wañgᵭaⁿ 3
the (sub.) gave the him (ob.) took his, they say having, threatened to strike, they say. The fourth time arrived at it village

bᵭúgaqti wáqᵭi-biamá. Wĕ′s'ă-wa'ú edábe gaqᵭí-biamá. Agᵭá-biamá
the whole he killed them, they say. Snake-woman also he killed her, they say. Went homeward, they say

núǰiñga aká. Agᵭá-bi egaⁿ′ níaciⁿga úwakie-ma ĕ′di akí-biamá.
boy the (sub.). Went homeward, they say having person those with whom he talked there he reached home, they say.

Égiᵭe wiñ′ka-báǰi akáma, cañ′gaxe 'íᵭai tĕ. Naxíde-ᵭiᵭiñ′ge íᵭanahiⁿ′i 6
Behold they had not told the truth, to stop it they promised. You have no ears you indeed

áhaⁿ. Caⁿ′ckaxe tá-bi, ehaí ᵭaⁿ′ctĭ. Áᵭaná'aⁿ-báǰĭ hă, á-biamá. Hné taité,
I You are to stop it, I said formerly. You have not obeyed . said he, they say. You go shall,

á-biamá. ₵éᵭu maⁿhniⁿ′ ᵭī níaciⁿga-ma íqtaqti wáhniⁿ ínihe ebᵭégaⁿ
said he, they say. Here you walk if the human race wantonly you have them lest I think

gaⁿ′ maⁿ′ci hné tai, á-biamá Níkaciⁿga t'éwaᵭáᵭĕ-mácĕ maⁿ′ci hné ᵭī, 9
so high you go will, said he, they say. Men ye who kill them high you go when

aⁿ′ba ataⁿ′ctĕ mactĕ′qti ᵭī gañ′ki ásniⁿwaᵭákiᵭĕ taí, á-biamá. Najiⁿ′ é
day whenever very warm when and you make them cool again will, said he, they say. Rain that

waká-biamá. Gaⁿ′, Ké, ᵭá-i-gă, á-biamá. Gaⁿ′ maⁿ′ci ᵭéwakiᵭá-biamá.
he meant, they say. And, Come, go ye, said he, they say. And high he sent them, they say.

Gaⁿ′ agᵭá-biamá. Ní-tañga kĕ ahí-biamá. Hau! íⁿc'áge, cagᵭé áᵭa, 12
And he went homeward, they say. Big water the he reached, they say. Ho! venerable man, I go back to you indeed.

á-biamá. Iⁿc'áge aká ictá-ᵭip'iⁿ′ze gᵭiⁿ′-bi egaⁿ′ núǰiñga ᵭiⁿ ní ágajade
said he, they say. Old man the (sub.) closing his eyes sat, they say having boy the (one mv.) water striding

ᵭékiᵭá-biamá. Masáni ahí-biamá ictá ᵭibᵭá-bi tĕ′di. Iⁿc'áge ᵭiñké
sent him, they say. Across he got, they say eye he opened, they say when. Old man the (one st.)

akí-biamá. Hau! ţigaⁿ′ha, agᵭí, á-biamá. Níaciⁿga uáwakie te ecé-ma 15
reached home, they say. Ho! grandfather, I have come back, said he, they say. Person I talk to them will you said ones the who

uáwakie éde íe égaⁿ iñgáxa-báǰĭ, ádaⁿ maⁿ′ci ᵭéawákiᵭĕ hă, á-biamá.
I talked to them but words so they did not do for me, therefore high I sent them . said he, they say.

Hau! caⁿ′ hă, á-biamá iⁿc'áge aká. ₵éwaᵭákiᵭĕ tĕ údaⁿ hă, á-biamá.
Ho! enough . said, they say old man the (sub.). You sent them away as good . said he, they say.

Kĭ ᵭé uᵭúahe bᵭé ᵭiⁿ′ wáᵭixe akádi pí, ádaⁿ taⁿ′wañgᵭaⁿ bᵭúga áqᵭi, 18
And this I followed her I went the (mv. ob.) married to the one who arrived, I therefore village all I killed,

á-biamá. Úckaⁿ gáxe aⁿ′ᵭagaǰi tĕ égaⁿqti ₫áxe, á-biamá. A, caⁿ′ hă,
said he, they say. Deed to do you commanded me the just so I did. said he, they say. Yes, enough .

á-biamá Úckaⁿ égaⁿ ckáxe tĕ wíkaⁿbᵭa gaⁿ′ wi'í, á-biamá (maⁿ′ze-wetiⁿ′
said he, they say. Deed so you do the I wished you so I gave to you, said he, they say (sword

é waká-bi ega$^{n'}$). Ké, ꞇiga$^{n'}$ha, ag¢é tá miñke. I^{n}dádi agíꞇa^{n}be ka$^{n'}$b¢a,
that he meant, they say having). Come, grandfather, homeward I go will I who. My father I see mine I wish,

á-biamá Ag¢á-biamá. Cañ'ge wahí¢agĕqtia$^{n'}$i, wá¢aha píäjĭqti, wa¢áge
said he, they say. He went homeward, they say. Horse very lame, clothing very bad, hat

3 píäjĭqti, b¢ab¢ázĕqti. Kĭ i¢ádi aká t'é giꞇáxa-biamá. T'é tĕ áha^{n},
very bad, torn very much. And his father the (sub.) dead considered his, they say. He died !

e¢éga^{n}-biamá. Akí-biamá. Ꞇíi ¢an'di akí-bi ꞇĭ íbaha^{n}-bají-biamá
thought he, they say. He reached home, they say. Lodges at the he reached home, they say when did not know him they say

níaci^{n}ga amá. Níaci^{n}ga waqpáni tcábe [g¢i] tí, á-biamá. Níkagahi úju
people the (sub.). Man poor very [come back] has come, said they, they say. Chief principal

6 ¢iñkĕ'di [ĕ'di] a¢á-biamá. I¢ádi éꞇii tĕ'di akí-bi ega$^{n'}$ uᗡá-biamá I¢ádi aká
by the [there] went, they say. His father his lodge at the reached home, they say having he entered, they say. His father the (sub.)

ctĭ íbaha^{n}-bají-biamá. Dadíha, wíeb¢i$^{n'}$, á-biamá. Ag¢í, á-biamá. A$^{n'}$ha^{n},
too did not know him, they say. O father, it is I, said he, they say. I have come, said he, they say. Yes,

ca$^{n'}$, ¢ag¢í, á-biamá. Ꞓat'é éska^{n} eb¢éga^{n} éga^{n} i$^{n'}$¢a-májĭ ag¢i$^{n'}$, á-biamá.
enough, you have come, said he, they say. You died it might be I thought as I was sad I sat, said he, they say.

9 Ꞓag¢í tĕ ca$^{n'}$ hă, á-biamá. A^{n}jiñ'gadi, nisíha, ¢égima^{n}, á-biamá. Maja$^{n'}$
You have come as enough . said he, they say. When I was small, my child, I did thus, said he, they say. Land

ꞇañgá¢ĕha uágaca^{n}-hna^{n}-ma$^{n'}$. A^{n}wa$^{n'}$qpaniqti ag¢í-hna^{n}-ma$^{n'}$ ga$^{n'}$ a$^{n'}$qti-
over a large tract I traveled regularly. I was very poor I came home regularly so I was a

añ'ga^{n}, á-biamá. Hau! mi$^{n'}$-¢ag¢ă$^{n'}$ te, nisíha. Wa'ú wi$^{n'}$ ahni$^{n'}$ te, á-biamá
great man, said he, they say. Ho! female you will marry, my child. Woman one you shall have, said he, they say.

12 Gá-biamá: Dadíha, wa'ú gátĕdi qtáa¢ĕ, á-biamá. Wá¢ixájĭ ă, á-biamá
He said as follows, they say: O father, woman in that place I love her, said he, they say. Is she unmarried ? said, they say

ijiñ'ge aká. A$^{n'}$ha^{n}, wá¢ixájĭ, á-biamá i¢ádi aká Ca$^{n'}$, dadiha, ¢éwaki¢á-gă.
his son the (sub.). Yes, she is unmarried, said he, they say his father the (sub.). Then, O father, send them.

Kĭ i¢ádi aká ĕ'di ¢éwaki¢á-biamá. Ĕ'di ahí-biamá. Níkagahi ijiñ'ge aká
And his father the (sub) there sent them, they say. There they arrived, they say. Chief his son the (sub.)

15 ¢ijañ'ge g¢ă$^{n'}$ ga$^{n'}$¢ai, á-biamá. Gañ'ki wa'ú i¢ádi aká gá-biamá: A$^{n'}$ha^{n},
your daughter to marry her wishes, said they, they say. And woman her father the (sub.) said as follows, they say: Yes,

níaci^{n}ga a^{n}wa$^{n'}$qpani ga$^{n'}$ éga^{n} taté eb¢éga^{n}-májĭ ¢a$^{n'}$ctĭ, á-biamá. Ga$^{n'}$
man I am poor as so it shall be I did not think formerly, said he, they say. And

¢a'é¢ĕ ga$^{n'}$ ca$^{n'}$ hă, á-biamá. Ga$^{n'}$ 'í-biamá wa'ú ¢iñké nú ¢iñké. Ga^{n}
he pities her as enough . said he, they say. And gave to him, they say woman the man the. And

18 g¢ă$^{n'}$-biamá. Wa'ú ctĭ t'a$^{n'}$-biamá, ꞇí t'a$^{n'}$-biamá nújiñgá aká Gañ'ki
he married her, they say. Woman too he had, they say, lodge he had, they say boy the (sub.). And

níaci^{n}ga ájiaꞇáta^{n} wénaxi¢á-biamá. Wénaxi¢á-bi ꞇĭ íki¢itañ'ga ákikí¢aí tĕ.
people from a different (place) rushed on them, they say. They rushed on them, when they say here and there they attacked one another.

Kĭ ĕ'di t'é¢a-biamá nújiñga ĭ$^{n'}$tca^{n} miñ'g¢ă^{n} aká. (Híga^{n} tĕ áhigi ucté
And there they killed, they say boy just now married a woman the (sub.). (Myth the much remains

21 ca$^{n'}$ja agísi¢a-májĭ hă.)
though I do not remember it .)

NOTES.

189, 5–6. cañge aka na^{n}qa iñg¢añ-gă. Sanssouci reads, cañge aka na^{n}qahi cana-kag¢e iñg¢a^{n}i-gă, place ye for me the saddle on the horse's backbone.

189, 11. weahide, pronounced we+ahide.

189, 13. wakandi¢ĕqtia^{n}-biama, pronounced waka^{n}+di¢ĕqtia^{n}-biama.

189, 15. tateska^{n}b¢ega^{n}, in full, tate eska^{n} eb¢ega^{n}.

190, 5. uda^{n}qti akama, pronounced u+da^{n}qti akama.

190, 10–12. The Snake-woman told him that she would leave him if he ever courted another woman.

190, 16. The young man had a lodge for himself, apart from that occupied by his father and the rest of the family.

193, 2; 193, 5; 193, 17. uda^{n}qti, pronounced u+da^{n}qti.

194, 2. i^{n}c'ageqtci akama, pronounced i^{n}c'a+geqtci akama.

195, 11. hau-ha+! This is retained in the text, as it was given by Cange-skă; but Frank La Flèche says that it is obsolete, huhu+! having taken its place.

197, 18; 198, 3. hegabajĭ, pronounced he+gabajĭ.

198, 14. hegactĕwa^{n}jĭ, pronounced he+gactĕwa^{n}jĭ.

198, 16. wa¢aha uda^{n}qti, pronounced wa¢aha u+da^{n}<qti, showing *emphasis* as well as *prolongation.*

198, 17. sabĕqti, pronounced sa<bĕqti.

199, 4. b¢ugaqti, pronounced b¢u+gaqti.

199, 19. Sanssouci gave as the old man's reply, ă, ca^{n} hă. Gáqta^{n} pĕ'ji-ɔna^{n}'i hă wa'ú-ma. Ucka^{n} ega^{n} ckaxe te wika^{n}b¢a ga^{n} wi'i. Gaqta^{n} pĕji-ɔna^{n}i hă wa'ú-ma (said in condemnation), "The women are always doing just that way".

200, 5. F. La Flèche agreed with the collector in doubting the correctness of "g¢i tí." He inserted "wi^{n}," *one*, between niaci^{n}ga and waqpani, omitting "g¢i," and also "ĕdí", in line 6, the latter word being superfluous.

TRANSLATION.

The father was a chief. He said as follows: "My child, travel. Either hunt or work. I am a chief. When I sat doing nothing I was not a chief. I worked; I did my best in walking, so I hunted. I am not a great man without cause. So I desire for you. If you do so, you are a great man. If you sit doing nothing, you will not be a chief." The boy said, "Come, father, I will go hunting. Saddle the horse for me." And he went hunting. At length he found some elk. He stationed the horse with his feet tied, and he went thither on foot. He went creeping up on the elk, crawling on his hands and knees. He reached them. When very near he shot at them. And he wounded one slightly. He chased it. As it went along with him after it, it took him a great distance; and the horse, too, stood far off. And having been taken to a very great distance, he was impatient from thirst, and was coming back running to his horse. Thought he, "If I do not drink water, I shall surely die." When he was very impatient from thirst, behold, a spring was there. And he prayed to the Deity. "Ho! Wakanda, it will do; I live. Wakanda, I thought heretofore that I would die. You being the cause, you have made life for me; so I will live, Wakanda." Well,

when he went wishing to drink, a snake emerged from the water. It scared him off. He fled. "Alas, Wakanda, I thought heretofore that I would live; but I stand about to die!" He went again to the water to drink. The snake came in sight again. Again he cried and fled. And when he looked that way again, as there was nothing to be seen, he went to drink the water. The snake came in sight again. Again he fled. And when it was the fourth time, as he looked at the snake, behold, it was a very beautiful woman. And the woman filled a small drinking-vessel which she gave to him. "I am very impatient from thirst," said the youth. "Surely I shall not get enough! The water is indeed a little!" thought he. At length the woman made him have the greatest abundance. The youth drank just as much as he could drink. And when the youth looked at the woman he loved her. "A very beautiful woman!" he thought. And when this youth went homeward, the woman gave him a ring. "Wear that ring as you go homeward. And when you will eat, you shall put it on a seat, and say, 'Come, let us eat,'" said the woman. And the man went homeward, running back to the horse. He reached the horse again. Sitting on it, he went homeward. He ran back to the lodge. When he reached home, his father said, "Cook ye for him. He has come back very hungry." And they cooked for him. "Bring ye much food to me," said the son. And they took much food to him. He pulled off the ring. Having pulled it off, he placed it there "Come, we will eat," said he. Behold, the Snake-woman sat right with him. And when she ate with him, she swallowed the food. When the Snake-woman had swallowed it, behold, she disappeared suddenly. And the youth put on the ring again. And the youth said as follows: "O father, I wish to see the women dance." And his father said as follows: "Ho! my child wishes the women to dance. They shall do so." And an old man went to tell them. He said as follows: "Ye women, the chief's son says that you are to dance." And when he saw the women dancing, he did not find the Snake-woman. He made them stop. "You shall stop the dance," said the old man. And they stopped. He reached home at the lodge. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When it was taken to him, he pulled off his ring, which he placed near him. Having said, "Come, we will eat," behold, the Snake-woman sat right with him. And she ate with him. Again they went so far as to romp with each other, as she had married the man. Again the Snake-woman was missing. The man wore his ring again. Again he said, "O father, I wish to see the women and the very small young women dance." And his father said as follows: "Ho! my child wishes the women and the very small young women to dance. They shall do so." And an old man went to tell them. He said as follows: "Ye women, and ye very small young women also, he wishes to see you dance. He says, 'You shall dance.'" And they danced. When the youth looked around, he did not find the Snake-woman. When he did not find her, he said, "Come, O father, let the women stop dancing." "Ye shall stop the dance," said the crier. And they stopped. He reached home at the lodge. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When they had taken it to him, he pulled off his ring, saying, "Come, we will eat." Behold, the Snake-woman sat right with him. And she ate with him. They romped with each

other again. Again the Snake-woman was missing. And the man put the ring on again. Again he said, "Come, O father, let the women and the grown maidens dance." "Ye grown maidens in motion, ye are to dance. The chief's son wishes to see you dance," said the crier. And they danced. And he looked around for the woman. She was not found. Thought he, "I have not found her!" He made them stop, and he went homeward. When he reached home, he commanded one to cook. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way bring ye it. Bring ye hither much of what is cooked," said he. And when they caused it to be cooked, they took it to him. When they took it to him, he pulled off his ring, and said, "Ho! we will eat for the last time in private." Behold, the Snake-woman sat with him suddenly, and ate with him. They continued talking to each other. When they talked, his father heard it. Said he, "With whom is he talking? See ye." A girl went to see. And she said as follows: "O father, my elder brother sits with a very beautiful woman." And it was manifest that the Snake-woman had married him. The Snake-woman went nowhere.

At length the man (*i. e.*, her husband) departed. He found a very beautiful woman, to whom he said, "I will marry you. Tell your father and mother." And the woman reached home to tell it. She said, "O father and mother, the chief's son has promised to marry me." And her father said, "He made fun of you." And when her husband desired another woman, the Snake-woman disappeared in a bad humor. And when she disappeared, he said, "I wish to eat. Let my mother cook." And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When they took it to him, he pulled off his ring, and said, "Come, we will eat." Behold, it was not so (*i. e.*, she did not appear as before). As it was not so, he did not eat. He was displeased because he did not find his Snake-woman. "Take it. I am grieved. I do not desire food," he said. "Come, O father, I will go hunting Put ye a saddle on the horse's back for me," said he. He put on very good clothing. The horse too was very good. The saddle too was very good. He departed. As he went, behold, he found the trail of the Snake-woman. She had gone back to the spring. He followed the trail of his wife. When he followed the trail of his wife, behold, the trail went through and beyond the spring. He went following the trail of his wife, following, following, following, till at length there was a very unsightly lodge. Having thought, "She may have arrived at this place," he went thither. When he arrived there, behold, a person, a very aged man, was there; his clothing was very much torn in shreds. When this man arrived, he made the old man put on his clothing. The old man was sacred. "Ho! grandchild, you think that you pity me (*or*, are kind to me) in giving me clothing, yet I pity you. I will talk to you. The woman whom you have been following went that way. She went across the great water. Ho! you shall put on this very bad clothing and go." Having said it, the old man gave it to him. He gave him the hat, too. He gave him a sword, too. He gave him the bad, lame horse, too. And he said, "Come, you shall go. The woman reached a village which is there." "Yes," said the young man. "When you get across," said the old man, "you shall talk to some persons who are there. If they do not obey your words, you shall send them away." "Yes, grandfather," he said, having thanked him.

And he departed. When he reached the big water, the water was wide. The old man having performed a sacred rite, as he sat with closed eyes, sent him over the water

at a stride. When he opened his eyes, behold, the young man reached the other side. The lodge was there; and the smoke arose in a straight column. "This is the lodge of which my grandfather told heretofore. This is it," said he. Having arrived there, he entered. Behold, two old men sat there, and they were aged Thunder-men. The rest had gone hunting. When he pushed down on his head the hat which the old man had given him, the old men did not detect him. And behold, the Thunders were eating men like us. Yet, when they sat without discovering him, the youth sat thinking, "They behave very wrong! My grandfather meant these when he said that I should talk to them" And when they filled a pipe, he made himself visible, having pulled off his hat. He snatched the pipe from them. When the pipe was hot, he held it against the other aged Thunder-man. "I am burnt!" said the old man. And when the young man pushed on his hat, he was missing. "Why! A man brought himself hither very easily heretofore. Why was he not destroyed?" said one. The other said as follows: "When I said that I left him for you, why was he not destroyed? Those who are coming home will blame us. They will scold us because a man went away again who had come hither very easily." At length one came home carrying a man whom he had killed. "Take ye that object," said he. Having taken it, they laid it by the side of the lodge. "Well-a-day! You will surely blame us. A man went away again who had brought himself hither very easily," they said. "Fie! What were you about that you let him go homeward and did not kill him? We have always gone a very great distance. When he came hither with no trouble to you, and you let him go homeward instead of killing him, you did wrong. I hate you. Come, fill ye the pipe, simpletons!" said he. And having filled the pipe, they gave it to him who had brought back the man. When the old man had taken a whiff from the pipe, the youth snatched it from him, and pressed it against him. "I am burnt!" said he. "It was not I," said one. The other said, "It was not I." The youth pulled off his hat. He sat suddenly with them. "What thing did you say?" said he. "We said nothing," said they. "You were speaking," said the youth. "Come, do ye as ye wish to do." They denied it. "Friend, it is not so. We were not speaking," said they. When the three looked at him, behold, the youth pushed on his hat very suddenly, and was missing.

"Why! younger brother, you blamed us formerly," they said, as they scolded him. "Younger brother, why did you let the man go homeward instead of killing him? You blamed us heretofore. Those who are coming home will surely blame us," said the first ones. At length one came home. He brought an infant home on his back. "Take ye that," said he. They laid it by the wall. Said he, "I went very far, and I have brought this home on my back." They said as follows: "Younger brother, a man came hither very easily heretofore. We did not kill him, and he went homeward. Yonder one blamed us, but he was just as unsuccessful. We left it to him to kill the man, so we did not kill him." He said as follows: "Why! I suffered very much formerly in going a great distance. When one came hither very easily, and you let him go homeward instead of killing him, you did wrong. If *I* see him, *I* will kill him at all events." When they were scolding each other, the youth pulled off his hat, and sat suddenly just like them. "What did you say?" said he. "We did not speak," they said. "Friend, we said nothing." They denied it. The boy was feared. "You were speaking. Speak ye what thing ye said." "Friend, we spoke not of anything whatsoever," said they. When he put on his hat, behold, he disappeared suddenly. "Younger

brother, what were you doing that you let him go homeward instead of killing him? You blamed us heretofore. A man has been coming regularly heretofore, and we have missed doing to him what we wished. We have not killed him. Now, it is very difficult for one of those who are coming home to love us. They will scold us," said they. Again one came home. He carried a woman and a girl. "Ho! younger brother, you will hate us. A man came hither very easily heretofore, but we sent him back again instead of killing him," they said. "Well-a-day!" said he. "Why did you not kill him? We have always gone very far when hunting. We usually suffer very much in reaching there. Why did you not kill him? I hate you." "Yes, younger brother, it is so. Notwithstanding we saw him, we were always so. He always went home again. You tell the truth. He will come," said they. "If *I* see him *I* will kill him. Fill ye the pipe," said he who had just come home. And having filled the pipe, they gave it to him who had brought back the slain woman and girl. When he drew a whiff from the pipe, the youth snatched it from him and pressed it against him. "I am burnt! You burn me," he said. "It was not we," they said. The youth having pulled off his hat, sat with them suddenly. He was visible. They looked repeatedly at one another. "O ye who do thus as he told of you, I will talk to you," said the youth. "Though I will talk to you, if you do not obey the words, you shall surely depart. If you obey, you shall not go. You make these men suffer. Why do you kill them?" "We will eat them," said they. "And who are these that you eat? You do wrong. You must stop killing these," said he. "Yes, friend," said they. "Have you seen them that have horns," said he, meaning the buffalo. "Yes, there are a great many," they said. "Wakanda made these for food for all people. When you eat these human beings, you do wrong. Put a stop to it," said the youth. "Have you seen those too?" said he, meaning the elk. "Yes," said they. "Eat such," said the youth. "Have you seen those too?" said he, meaning the deer. "Yes, we have seen a great many," they said. "You shall eat such animals. Let these human beings alone. You make them suffer without just cause. If you will do as I command, I will talk to you." "Yes, friend, we will do so," said they. "You will surely stop it?" said he. "Yes, friend, we will stop it," said they. "And you will surely eat these animals which I have commanded you to eat?" said he. "Yes, friend, we will eat them," said they. "Ho! I will depart. Though I will depart, I will pass here on my return home. Those of you who tell not the truth, shall surely depart. Those of you who tell the truth, shall remain continually. Ye who eat these animals when I return, shall surely be here continually. Ye who are not so when I return, shall surely depart," said the youth. And he departed.

He went following again the woman's trail as it went along. Having gone following the trail as it went along, and went, and went, at length there was a populous village. And the Snake-woman had arrived there. When the youth approached very near to the lodges, he decorated himself (*i. e.*, painted his face, stuck feathers in his hair, etc.). Having performed a sacred rite, he made the clothing very good which the old man had given him. He made the horse very black. And he wore the sword in his belt. He went thither. The horse went along running and leaping very far. When the people saw them, they became suddenly amazed. "A man has come, and his clothing is very good. He also sits on a very good horse," they said. As he had come seeking his wife, the Snake-woman, he went round about among the lodges. He sat looking around for his wife. At length when he found the Snake-woman, behold, she had taken a man

for her husband. He who came to seek her hated her; he was jealous of her. When he was jealous, he took the sword the old man had given him, and brandished it. At the fourth time he killed all in the village. He killed the Snake-woman too. The youth went homeward. As he went homeward, he came again to those with whom he had talked. Behold, they had not told the truth when they promised to stop it. "You are indeed disobedient! Though I said that you were to stop it, you have not obeyed. You shall surely depart. If you remained here, I am afraid that you would treat the human race very wantonly; so you shall depart on high. When you who kill men go on high, whenever the day is very warm, you shall make the men cool again," said he, referring to the rain. And he said, "Come, depart ye." And he sent them on high. And he went homeward. He reached the big water. "Ho! venerable man, I am going back to you," said he. When the old man sat with closed eyes, he sent the youth across the water at one stride. He got across, when the old man opened his eyes. He came again to the old man. "Ho! grandfather, I have come back. I talked to the persons to whom you said that I was to talk; but they did not obey my words, therefore I sent them on high," said he. "Ho! It will do," said the old man. "It was right for you to send them away." "And this one whom I went following after, I reached when she had taken another husband; therefore I killed all in the village. I did the deed just as you commanded me to do it," said he. "Yes, it will do. As I desired you to do the deed, so I gave it to you," said the old man, referring to the sword. "Come, grandfather, I will go homeward. I wish to see my father," said the youth. He went homeward. The horse was very lame; the clothing was very bad; the hat was very bad; it was very much torn. And his father regarded him as dead. "He died!" thought he. The youth reached home. When he reached home at the village, the people did not know him. "A very poor person has come," said they. He went to the lodge of the head-chief. Having returned to his father's lodge, he entered. His father, too, did not recognize him. "O father, it is I. I have come home," said he. "Yes, it is well. You have come home. As I thought that you were dead, I sat sorrowful. As you have come home, it is well. When I was young, my child, I traveled regularly over large tracts of land. I always came home very poor, having given away all that I had, so I am a great man. Ho! You shall take a wife You shall have a woman," said he. He said as follows: "O father, I love a woman in that place. Is she unmarried?" "Yes, she is unmarried," said his father. "Then, O father, send them thither." And his father sent them thither. They arrived there. "The chief's son wishes to marry your daughter," said they. And the woman's father said as follows: "As I am poor, I did not think that it would be so. But as he pities her, it is well." And he gave the woman to the man. And he married her. The boy had a woman, and he had a lodge. And people from a different place rushed on them. When they rushed on them, they attacked each other here and there (*i. e.*, not in regular order). And the boy who had just married was killed there. (Though there is much more of the myth, I do not remember it.)

TWO-FACES AND THE TWIN BROTHERS.

TOLD BY ƇA¢I^{n}-NA^{n}PAJĬ.

Égi¢e níaci^{n}ga wi$^{n'}$ wa'ú júgig¢e g¢i$^{n'}$-biamá ɻígi¢e. Wa'ú ¢iñké
At length man one woman he with his sat they say dwelt in a lodge. Woman the

watézug¢a$^{n'}$-biamá. Újawaqti g¢i$^{n'}$-biamá, ɻáqti t'éwa¢á-bi ega$^{n'}$. Égi¢e
pregnant they say. Having a very good time they sat they say, deer he killed them, they say having. At length

nú aká ɻúha-biamá. Égi¢e úkiza wia$^{n'}$b¢a b¢é ɻĭ'jĭ níkaci^{n}ga tí ctć- 3
man the (sub.) feared unseen danger, they say. Beware no one at home I leave you I go if person come not-

ctewa$^{n'}$, da$^{n'}$bajĭ-gă, á-biamá. Názugáq¢e g¢iñ'-gă, á-biamá. Égi¢e nú
withstanding, look not at him, said he, they say. With your back to him sit, said he, they say. At length man

aká a¢á-biamá. Égi¢e níaci^{n}gă wi$^{n'}$ a-í-biamá. Wúhu'á! júg¢e ¢iñgĕ'qti
the (sub.) went they say. At length person one was approaching, they say. Really! with her none at all

iñ'g¢i^{n} ¢iñké-ána, á-biamá. Dáda^{n} úgine i$^{n'}$ju-ɔna$^{n'}$. ɻijébe ubáha íja^{n}- 6
she is sitting for me ! said he, they say. What seeking them I am invariably fortunate. Door the side of she lay

biamá. Da$^{n'}$ba-bají-biamá wa'ú aká. Égi¢e nú amá 'ábae tĕ agí-biamá.
they say. Did not see him they say woman the (sub.). At length man the (sub.) hunting the was coming back, they say.

Ag¢á-biamá i^{n}c'áge ahí aká. Nú aká akí-biamá. 'A$^{n'}$ ă, á-biamá. ₵é¢u
Went homeward, they say old man arrived the (sub.). Man the (sub.) reached home, they say. How was it ! said he, they say. Here

ecé te ¢égа^{n} i^{n}c'áge wi$^{n'}$ tí éde ɻa$^{n'}$ba-májĭ hĕ, á-biamá. Wacka$^{n'}$ ¢i^{n}hé, 9
you said the thus old man one came but I did not look at him . said she, they say. To try be sure,

wígaq¢a$^{n'}$. Tí-hna^{n} taté ¢a$^{n'}$ja da$^{n'}$bajĭ ca^{n}cañ'-gă, á-biamá. Cĭ a¢á-biamá
O my wife. Come regularly will surely though not seeing him be always, said he, they say. Again went they say

nú amá 'ábae. Cĭ dúba^{n}-biamá. Égi¢e cĭ i^{n}c'áge amá ahí-biamá. Cĭ
man the (sub.) hunting. Again four times, they say. At length again old man the (sub.) arrived, they say. Again

atí hă, winaú, á-biamá. Da$^{n'}$ba-bají-biamá. Cĭ nú amá agí-biamá 'ábae 12
I have come , O first daughter, said he, they say. She did not look at him, they say. Again man the (sub.) was coming home, they say hunting

tĕ. Cĭ ag¢á-biamá i^{n}c'áge aká. 'A$^{n'}$ ă, á-biamá. Cĭ i^{n}c'áge aká atí hĕ,
the (ob.). Again went homeward, they say old man the (sub.). How was it ! said he, they say. Again old man the (sub.) came .

á-biamá. Da$^{n'}$bajĭ ¢i^{n}hé, á-biamá nú aká. Wéduba$^{n'}$ tĕdíhi ɻĭ i^{n}c'áge
said she, they say. Not to see him be sure, said, they say man the (sub.). The fourth time arrived at the when old man

aká ag¢á-bi tĕ'di, wa'ú aká ugás'i^{n}-biamá. Da^{n}bá-bi ega$^{n'}$ égi¢e Índé- 15
the (sub.) went homeward, they say when, woman the (sub.) peeped they say. She saw him, they say when behold Face-

na$^{n'}$ba é amáma. Wa'ú kĕ t'é i¢é amá. Hahá! gawé'a^{n} ata$^{n'}$he-ɔna$^{n'}$,
two it was he who was moving, they say. Woman the dead had gone they say. Ha! ha! doing that to them I always stand,

á-biamá i^{n}c'áge aká. Wa'ú níxa ¢a^{n} máb¢azá-bi ega$^{n'}$, ciñ'gajiñ'ga na^{n}-
said, they say old man the (sub.). Woman stomach the (ov. ob.) cut open, they say having, infant two

bída¢e akáma; núǰiñga akíwa. Áma kĕ hahi$^{n'}$t'a^{n} ubéta^{n}-bi ega$^{n'}$ nan'da↳a
born they were, they say: boy both. The one the (ob.) skin with the hair on wrapped in, they say having by the wall

ihć¢a-bi ega$^{n'}$, áma kĕ a¢i$^{n'}$ ag¢á-biama. Ja^{n}¢a$^{n'}$qa ukíba égih i¢ć¢a-biamá.
laid it, they say having, the other the (ob.) he took homeward, they say. Log a crack in he sent headlong into, they say.

3 Nú ¢i^{n} akí amá. Égi¢e wa'ú kĕ t'é ákiág¢a-bitéama, níxa kĕ máb¢aze
Man the reached home, they say. Behold woman the (ob.) dead (see note) had gone again, they say, stomach the (lg. ob.) cut open

ké amá. Giqéga^{n} waii$^{n'}$ ugíɗeta^{n} ga$^{n'}$ ↳an'de kĕ giqé amá. ⊥í tĕ'↳a
she lay, they say. He buried his, so robe he wrapped his in and ground the he buried his, they say. Lodge to the

akí-biamá nú aká. Kí ǰĭ'jĭ égi¢e nan'da↳a ciñ'gajiñ'ga xagé amá. Hé!
reached home, they say man the (sub.). He reached home when behold by the wall infant was crying, they say. Alas!

6 síji^{n}qtci¢ć, ć amá. Ĕ'di a¢á-bi ega$^{n'}$ g¢íza-biamá ciñ'gajiñ'ga kĕ. Égi¢e
my dear little child, said he, they say. There went, they say having he took his, they say infant the (ob.). Behold

núǰiñga akáma. Núǰiñgá-bi ega$^{n'}$ g¢i$^{n'}$ wakan'dagí-biamá. ⊥a$^{n'}$¢i^{n} wakan'-
boy he was, they say. Boy, they say being to sit it was forward they say. To run it was for-

dagí-biama. Ma^{n}¢ída^{n} wakan'dagíqtia$^{n'}$-biamá. Dadíha, man'dĕ jiñ'ga
ward, they say. To pull the bow it was very forward they say. O father, bow small

9 iñgáxa-gă. Hídeɬáce giáxa-biamá. Wajiñ'ga ga$^{n'}$ wakíde-hua$^{n'}$-biamá.
make for me. Blunt arrows he made for him, they say. Bird so he used to shoot at them, they say.

I¢ádi aká 'ábae a¢é ta-bi, gia$^{n'}$ze-hna$^{n'}$-biamá. ⊥anúɬa jégɸa^{n} ǰĭ nin'de
His father the (sub.) hunting go will, he said, taught him they say. Fresh meat cooked on the fire when done

ǰĭ hnáte-hna^{n} ¢aja$^{n'}$ te, á-biamá. Wéahide ckáde ¢ájĭ-hnañ'-gă, á-biamá.
when you eat it regularly you sleep will, said he, they say. Far away to play go not always, said he, they say.

12 I¢ádi ¢i^{n} ¢é amá 'ábae. Égi¢e núǰiñga wi$^{n'}$ a-í átiág¢a-biamá. Wa'a$^{n'}$
His father the (mv. one) went they say to hunt. At length boy one was coming suddenly, they say. Song

gáxe a-í-biamá:—
making he was coming, they say:—

Kagé, ¢í i¢ádi ¢at'a$^{n'}$ ega$^{n'}$
Younger brother, you his father you have since

15 ⊥aní úɸize hnáte ¢áta^{n}cé.
Soup rations you eat you who stand.

Wí i¢ádi a^{n}¢iñ'ge ga$^{n'}$
I his father I have none as

Ha^{n}b¢í-si-↳añ'ga b¢áte áɸi^{n}hé,
"Turkey pease" I eat I who move,

18 á-biamá. ₵iádi i¢é ă, kagéha, á-biamá. A$^{n'}$ha^{n}, ji^{n}¢éha, i^{n}dádi i¢é hă.
said he, they say. Your father has gone ! younger brother, said he, they say. Yes, elder brother, my father has gone .

Í-gă. ₵ćkĕ wabásna^{n} kĕ hégactĕwa$^{n'}$ji a^{n}¢áte taí. Í-gă hă, á-biamá.
Come. This (ob.) roasting piece the (ob.) many let us eat. Come . said he, they say.

Kagé, ¢iádi cé¢iñké, á-biamá. Náji! ji^{n}¢éha, i^{n}dádi i¢é hă, á-biamá.
Younger brother, your father that one, said he, they say. For shame! elder brother, my father has gone . said he, they say.

Égiᵭe égih áiáᵭa-biamá ɻí tĕ. Ahí-bi egaⁿ′ ɻanúɻa basnaⁿ′ kĕ ᵭaté
At length right in he went, they say lodge the (ob.). Reached it, they say having fresh meat stuck on sticks to roast the (ob.) ate

júgigᵭá-biamá Ckáde júgigᵭe gᵭiⁿ′-biamá. Kagé, ᵭiádi cugí, á-biamá.
he with his they say. Played he with his he sat they say. Younger brother, your father yonder he comes, said he, they say.

ɻuˈĕˈqti ákiágᵭa-biamá. Wégᵭaⁿᵭiⁿ′, á-biamá ijiⁿ′ᵭe aká. Nă! wabásnaⁿ 3
With a sudden rush he had gone again they say. He is bewildered, said, they say his elder brother the (sub.). Why! roasting-pieces

áhigi wíɗaxe-hnaⁿ-maⁿ′ ᵭaⁿ′ctĭ, onásniⁿ áhaⁿ, á-biamá iᵭadi aká. Wí,
many I made for you heretofore, you have swallowed them ! said, they say his father the (sub.). I,

dadíha, é amá. Gisíᵭajĭ amá íe tĕ. Hau! cĭ ˈábae bᵭé tá miñke.
O father, he said, they say. He forgot they say words the. Ho! again hunting I go will I who.

Gakégaⁿ wíɗaxe bᵭé tá miñke, á-biamá iᵭádi aká. Cĭ núǰiñga amá 6
Like those I make for you I go will I who, said, they say his father the (sub.). Again boy the (sub.)

a-í-biamá. Ꝑiádi iᵭé ă, á-biamá. Aⁿ′haⁿ, jiⁿᵭéha, iⁿdádi iᵭé. Í-gă hă, á-biamá
was coming, they say. Your father has gone ? said he, they say. Yes, elder brother, my father has gone. Come . said, they say

isañ′ga aká. Cĭ ɻanúɻa ᵭaté júgigᵭá-biamá núǰiñga ᵭiñké isañ′ga ᵭiñké.
his younger brother the (sub.). Again fresh meat ate he with his they say boy the one who his younger brother the one who.

Kagé, ᵭiádi cugí, á-biamá. Agᵭá-biamá ci. Wégᵭaⁿᵭiⁿ′, á-biamá ijiⁿ′ᵭe 9
Younger brother, your father yonder he comes, said he, they say. He went homeward again, they say. He is bewildered, said, they say his elder brother

aká. Nă! waᵭáte hégactĕwaⁿ′jĭ wíɗaxe-hnaⁿ-maⁿ′ ᵭaⁿ′ctĭ. Hnásniⁿ-hnaⁿ-jaⁿ′
the (sub.). Why! food a great deal I made for you heretofore. You have done naught but swallow it

hă, á-biamá iᵭádi aká. Wí, dadíha, é amá. Gisíᵭajĭ amá. Cĭ égaⁿ
said, they say his father the (sub.). I, O father, he said, they say. He forgot they say. Again so

wíɗaxe tá miñke, á-biamá. Wabásnaⁿ hégactĕwaⁿ′jĭ giáxa-biamá. Cĭ 12
I do for you will I who, said he, they say. Roasting-pieces a great many he made for him, they say. Again

núǰiñga amá a-í-biamá. Ꝑiádi iᵭé ă, á-biamá. Aⁿ′haⁿ, jiⁿᵭéha, iⁿdádi
boy the (sub.) was coming, they say. Your father has gone ? said he, they say. Yes, elder brother, my father

iᵭé. Í-gă hă, á-biamá isañ′ga aká Cĭ ɻanúɻa ᵭaté júgigᵭá-biamá
has gone. Come . said, they say his younger brother the (sub.). Again fresh meat ate he with his, they say

núǰiñga ᵭiñké isañ′ga ᵭiñké. Kagé, ᵭiádi cugí, á-biamá. Cĭ wégᵭaⁿᵭiⁿ′, 15
boy the one who his younger brother the one who. Younger brother, your father yonder he comes, said he, they say. Again he is bewildered,

á-biamá ijiⁿ′ᵭe aká. ɻuˈĕˈqti ákiágᵭa-biamá. Nă! waᵭáte hégactĕwaⁿ′jĭ
said, they say his elder brother the (sub.). With a sudden rush he had gone back they say. Why! food a great deal

wíɗaxe-hnaⁿ-maⁿ′ ᵭaⁿ′ctĭ. Hnásniⁿ-hnaⁿ-jaⁿ′ hă, á-biamá iᵭádi aká. Dadíha,
I made for you formerly. You have done naught but swallow it . said, they say his father the (sub.). O father,

wíjiⁿᵭe tí-hnaⁿ hă, á-biamá núǰiñga aká. Hé, síjiⁿqteiᵭé! Nisíha, ᵭihaⁿ′ 18
my elder brother comes regularly . said, they say boy the (sub.). Alas, my dear little child! My child, your mother

watézuᵭígᵭaⁿ ɻíǰĭ Ĭndé-naⁿ′ba ᵭihaⁿ′ téᵭai hă. Máᵭibᵭázai égaⁿ waqpániqti
pregnant with you when Face-two your mother killed her . He cut you open as very poor

uɸíhi hă. ɸijiⁿ′ɸe tí ɬĭ uɔnaⁿ′ te hă, á-biamá. Dadíha, wijiⁿ′ɸe
you were raised (you grew up) . Your elder brother comes when you hold him will . said he, they say. O father, my elder brother

ubɸaⁿ′, ecé te hă, á-biamá. Hau, wéduba ⁿ′ tĕ′di núǰiñga amá a-í-biamá.
I hold him, you say will . said he, they say. Well, the fourth time when boy the (sub.) was coming, they say.

3 ɸiádi iɸé ă, á-biamá. Aⁿ′haⁿ, jiⁿɸéha, iⁿdádi iɸé. Í-gă hă, á-biamá
Your father has gone ! said he, they say. Yes, elder brother, my father has gone. Come . said, they say

isañ′ga aká. Iɸádi aká ɮeđáhi násageqti ɬɨɬáxe jaⁿ′-biamá. J̌ijébe
his younger brother the (sub.). His father the (sub.) buffalo neck dried very hard made himself he lay, they say. Door

maⁿtáɮa jaⁿ′-biamá. Jiⁿɸéha, hé añgúkine té, á-biamá. Aⁿ′haⁿ, á-biamá.
inside he lay, they say. Elder brother, lice let us hunt for each other, said he, they say. Yes, said he, they say.

6 Hé uína-bi ɬĭ′ǰĭ ásku naⁿbé iɸábetaⁿtaⁿ′-biamá. Dadíha, wijiⁿ′ɸe ubɸaⁿ′
Lice he hunted for him, they say when scalp-lock hand he wrapped round and round it they say. O father, my elder brother I hold him

hă, á-biamá. ɸijiⁿ′ɸe ɸictaⁿ′ajĭ-gă, á-biamá. Ɖáhaⁿ átiaɸá-biamá. Núǰiñga
. said he, they say. Your elder brother do not let him go, said he, they say. He arose suddenly they say. Boy

gɸé gaⁿ′ɸaqtiaⁿ′. Égiɸe ckaⁿ′ajĭ iɸaⁿ′-biamá. Nisíha, wíebɸiⁿ áɸa! á-biamá.
to go homeward wished very much. At length motionless he became, they say. My child, it is I indeed! said he, they say.

9 ɸijiⁿ′ɸe amégaⁿ uɸákikíji, á-biamá. ɸihaⁿ′ tézuɸígɸaⁿi ɬĭ′ǰĭ Ĭndé-naⁿ′ba
Your elder brother he likewise you are near relations to each other, said he, they say. Your mother pregnant with you when Face-two

amá t′éɸai égaⁿ waqpániqti akíɸaha uɸíhi, á-biamá.
the (sub.) killed her as very poor both you grew up, said he, they say.

Dadíha, kagé mégaⁿ, manʻdĕ jiñ′ga wegáxai-gă, á-biamá. Wajiñ′ga
O father, younger brother likewise, bow small make ye for us, said he, they say. Bird

12 aⁿwañ′kide-hnaⁿ tábacé, á-biamá ijiⁿ′ɸe aká. Wajiñ′ga kíde ahí-hnaⁿ′-
we shoot at them regularly must, said, they say his elder brother the (sub.). Bird to shoot at they arrived regularly

biamá. Égiɸe, ɸisañ′ga mégaⁿ, gátĕdi nihañ′ga teɸanʻdi, égiɸe ĕ′di hmé tai,
they say. Beware, your younger brother likewise, in that place spring at the, beware there you go lest

á-biamá iɸádi aká. Kagé, ɸiádi nihañ′ga uɸá teɸanʻdi añgáɸe tĕ, á-biamá
said, they say his father the (sub.). Younger brother, your father spring told of at the let us go, said, they say

15 ijiⁿ′ɸe aká. Náji! jiⁿɸéha, iⁿdádi ɸájĭ wágaji, á-biamá. Égiɸe đahiⁿ′ kĕ
his elder brother the (sub.). For shame! elder brother, my father not to go commanded us, said he, they say. Then hair the (ob.)

iⁿ′iɸá-gă, á-biamá ijiⁿ′ɸe aká. Hĺnʻdega ⁿ′! á-biamá isañ′ga aká. Aɸá-biamá
hand back to me, said, they say his elder brother the (sub.). Let us see! said, they say his younger brother the (sub.). Went they say

nihañ′ga tĕ′di akíɸa. Égiɸe nihañ′ga tĕ wĕ′s′ă kĕ ɸégaⁿqtiaⁿ′ akáma (saɸú).
spring to the both. Behold spring the (ob.) snake the (lg. ob.) just this way they were, they say (rattling).

18 Kagé, wanágɸe úđaⁿ hégajĭ weaⁿ′ɸĕ, á-biamá ijiⁿ′ɸe aká. Kagé, wañ′ga-
Younger brother, pet animal good not a little we have found them, said, they say his elder brother the (sub.). Younger brother, we having

ɸiⁿ añgágɸe te, á-biamá. Sĭndé gĕ máwasá-bi egaⁿ′ ubétaⁿ-bi egaⁿ′ aɸiⁿ′
them let us go homeward, said he, they say. Tail the (ob.) cut them off, they say having wrapped up, they say having they took

agɕá-biamá. Akí-bi ega$^{n'}$ ɻijébe égaxe ugácka-biamà. Iɕádi aká ɻáqti
them homeward, they say. Reached home, they say having door around they tied (them), they say. His father the (sub.) deer

wi^{n} ‘i$^{n'}$ akí-biamá. ɻijébe tĕ′di ɻáqti kí ihéɕĕ ɻī wasáɕu égan amá. Pĭäĭĭ
one carrying it reached home, they say. Door at the deer reached home he laid it when a slight rattling they say. Bad

hégajĭ ckáxe. Ĕ′di weágaɕi^{n} ma^{n}ɕi$^{n'}$i-gă, á-biamá. Égiɕe weágaɕi^{n} aɕá- 3
not a little you do. There having for them walk ye, said he, they say. At length having for them they went

biamá. Ĕ′di ahí-biamá. Égiɕe sĭndé gĕ wíugibádan^{n}da$^{n'}$-biamá. Cĭ
they say. There they arrived, they say. At length tail the (pl. ob.) they pushed each down on its own, they say, Again

iɕádi aká ‘ábae aɕá-bi tĕ′di, Égiɕe ɻíqĭnde ĕ′di hné tai, á-biamá. Kagé,
his father the (sub.) to hunt went, they say when, Beware gorge there you go lest, said he, they say. Younger brother,

ɻíqĭnde ɕiádi uɕá teɕan′di añgáɕe taí, á-biamá ijin$^{n'}$ɕe aká. Náji! jin$^{n'}$ɕéha, 6
gorge your father told of to the let us go, said, they say his elder brother the (sub.). For shame! elder brother,

indádi ɕájĭ wágaji, á-biamá. Égiɕe ɗahi$^{n'}$ kĕ in$^{n'}$iɕá-gă, á-biamá ijin$^{n'}$ɕe aká.
my father not to go commanded us, said he, they say. Then hair the hand back to me, said, they say his elder brother the (sub.).

Hĭn′dega$^{n'}$! á-biamá isañ′ga aká. Aɕá-biamá ɻíqĭnde kĕ′di akíɕa. Égiɕe
Let us see! said, they say his younger brother the (sub.). Went they say gorge to the both. Behold

wa‘újiñgáqtci čdedí akáma. Man^{n}ɕiñ′ka néxe gáxe akáma. Kagé, ɕixan$^{n'}$ 9
a very old woman was sitting there, they say. Earthen kettle she was making, they say. Younger brother, your grandmother

ɕéɕiñké ɕiñké, á-biamá ɻanhá, añgáɕigi-añgáti hă, á-biamá. Skéwan^{n}qti
this (sitting one) the one who, said he, they say. Grandmother, we for you, we have come . said he, they say. Many years

gan$^{n'}$miñké-hnan^{n}-man$^{n'}$ ɕan$^{n'}$ja ĕ′be añ′giti, ɻucpáha, an$^{n'}$ɕiqɕúde tádan^{n}, á-biamá
I have ever been sitting for some time though who comes for me, grandchild, pull me out shall? said, they say

wa‘újiñga aká. ‘An$^{n'}$ in$^{n'}$ɕé‘in áwibɕaskábe ɻī can$^{n'}$can^{n} áwibɕaskábe taí, á-biamá 12
old woman the (sub.). How you carry me I stick to you if without stopping I stick to you will, said, they say

wa‘újiñga aká. Ké, ɕixan$^{n'}$ gí‘iñ-gă hă, á-biamá. ɕiádi wákidawákiɕĕ gan$^{n'}$
old woman the (sub.). Come, your grandmother carry her . said he, they say. Your father causes us to watch (the lodge) as

ɕixan$^{n'}$ juañ′gɕe añgɕin$^{n'}$ te, á-biamá ijin$^{n'}$ɕe aká. C‘égĕ néxe gĕ d‘úba
your grandmother we with her we sit will. said, they say his elder brother the (sub.). Those kettles the some

gaqíxa-gă, á-biamá ijin$^{n'}$ɕe aká Gaqíqixá-biamá. Égiɕe gí‘in agɕá-biamá 15
break in, said, they say his elder brother the (sub.). He broke in repeatedly, they say. At length carrying her he went homeward, they say

ɻí tĕ′ɻa. Ké, ɻanhá, tiɕá-gă hă, á-bi ega$^{n'}$, Añ′kajĭ éɕĕ, cpaɕa$^{n'}$. ‘An$^{n'}$
lodge to the. Come, grandmother, pass on . said, they say having, Not so indeed, grandchild. How

wábɕaskábe ɻī can$^{n'}$can^{n} wábɕaskábe éɕĕ, á-biamá ɕixan$^{n'}$ cíbe ɕi‘íɕa-gă,
I stick when continually I stick indeed, said she, they say. Your grandmother bowels tickle her,

kagé, á-biamá. Cíbe ɕi‘íɕa ctéctewan$^{n'}$ can$^{n'}$can^{n} gɕin$^{n'}$-biamá. Inwéti^{n} ɕan^{n} 18
younger brother, said he, they say. Bowels tickled notwithstanding without stopping she sat they say. Stone-hammer the

ɕixan$^{n'}$ sĭndéhi ítiñ-gă hă, á-biamá. Sĭndé-qɕu‘a uti$^{n'}$-bi ega$^{n'}$ ugáqpaɕ iɕéɕa-
your grandmother tail-bone hit her on . said he, they say. Hollow of back hit her, they say having, he made her fall suddenly by hitting her

biamá. Égiɸe iɸádi amá akí-biamá cĭ. Dadíha, wiɬa$^{n'}$ i$^{n'}$'i^{n} añgágɸi,
they say. At length his father the (sub.) reached heme, they say again. O father, my grandmother we carried her we have come home,

á-biamá. Wúhu'á! píäjĭqti ckáxe. ɸiɬa$^{n'}$ iɸa$^{n'}$ɸě ma^{n}ɸi$^{n'}$i-gă, á-biamá.
said they, they say. Really! very bad you did. Your grandmother to put her walk ye, said he, they say.

3 Gí'i^{n} aɸá-biamá. Líqĭnde pahañ'ga ɸizaí tĕ'di cĭ gí'i^{n} ahí-biamá. Ké,
Carrying her they went, they say. Gorge before took her at the again carrying they arrived, they say. Come,

ɬa^{n}há, tiɸá-gă, á-bi ega$^{n'}$, Añ'kajĭ éɸě, cpaɸa$^{n'}$. 'A$^{n'}$ wábɸaskábe ɬĭ ca$^{n'}$ca^{n}
grandmother, pass on, said they, they say having, Not so indeed, grandchild. How I stick if without stopping

wábɸaskábe éɸě, á-biamá wa'újiñga aká Égiɸe sĭndé-qɸu'a uti$^{n'}$-bi ega$^{n'}$
I stick indeed, said, they say old woman the (sub.). At length the lower part of the back hit, they say having

6 ugáqpaɸ iɸéɸa-biamá
he made her fall suddenly by hitting her, they say.

Cĭ akí-biamá. Égiɸe, ɖahé ma$^{n'}$ciadi áɖaɸage kĕ'di qɸabé wi$^{n'}$ naji$^{n'}$
Again they reached home, they say. Behold, hill high headland at the tree one stands

amá. Égiɸe ĕ'di ɔné tai, á-biamá iɸádi aká. Kĭ 'ábae aɸá-biamá. Kagé,
they say. Beware there you go lest, said, they say his father the (sub.). And to hunt he went, they say. Younger brother,

9 qɸabé ɸiádi uɸá teɸan'di añgáɸe taí, á-biamá iji$^{n'}$ɸe aká Ně! ɸájĭ
tree your father told of to the let us go, said, they say his elder brother the (sub.). Why! not to go

wágaji ɸa$^{n'}$ctĭ, á-biamá Égiɸe ɖahi$^{n'}$ kĕ i$^{n'}$iɸá-gă, á-biamá iji$^{n'}$ɸe aká.
he commanded us formerly, said he, they say. Then hair the hand back to me, said, they say his elder brother the (sub.).

Ĭn'daké! añgáɸe te, á-biamá (isañ'ga aká). Égiɸe qɸabé tĕ wéɬugɸe
Let us see! let us two go, said, they say (his younger brother the). Behold tree the nest

12 tĕ'di Iñgɸa$^{n'}$ jiñ'ga ɬiɖáda gɸi$^{n'}$-biamá. Dúba akáma. Kagéha, ɸéaká
in the Thunder-bird small drilling holes in their shells sat they say. Four they were, they say. O younger brother, this (one col.)

wanágɸe djúba weáɸě, á-biamá. ɸiádi wanágɸe iñ'gaɸi^{n} añgáki taté,
pet animal a few I have found them, said he, they say. Your father pet animal we have for him we reach home shall,

á-biamá. Áne wági-ma^{n}ɸiñ'-gă, á-biamá. Ubɸí'age, ji^{n}ɸcha. ɸí ma^{n}ɸiñ'-gă,
said he, they say. Climbing go for them, said he, they say. I am unwilling, O elder brother. You walk,

15 á-biamá isañ'ga aká. Ké, wáɖibɸe tá miñke, á-biamá iji$^{n'}$ɸe aká Áne
said, they say his younger brother the (sub.). Come, I go for them will I who, said, they say his elder brother the (sub.). Climbing

aɸá-biamá. Ĕ'ɬa ahí-biamá paháciaɬa. Kagé, wanágɸe ɸéɸañká úda^{n}
he went, they say. At it he arrived, they say above. Younger brother, pet animal these good

hégaji ɸañká, á-biamá. Ubɸíqpaɸě cuɸéaɸě ɬĭ wáqɸi-gă hă, á-biamá
not a little the ones who, said he, they say. I make (them) fall I send to you when kill them . said he, they say.

18 Gá-hniñkĕ'ce, ĩndáda^{u} ijáje ahni$^{n'}$. Li-úɸia$^{n'}$ba ijáje abɸi$^{n'}$ (á-biamá Iñgɸa$^{n'}$
That you who are, what name you have. Lodge-lightens-in name I have (said, they say Thunder-bird

jiñ'ga aká). Hau! kagé, Li-úɸia$^{n'}$ba cuɸé. Áda^{n}bá-gă hă, á-biamá. Ĕ'di
young the). Ho! younger brother, Li-úɸia$^{n'}$ba goes to you. Look after him . said he, they say. There

uɕíqpaɕĕ ɤ̨ī gaqɕí-biamá. Kī gá-hniñkĕ'ce, ĭndádaⁿ ijáje ahniⁿ' ă, á-biamá.
he made fall when he killed him, they say. And that you who are, what name you have ? said he, they say.

ɕigɕíze-maⁿ'ɕiⁿ ijáje abɕiⁿ', á-biamá. Hau! kagé, ɕigɕíze-maⁿ'ɕiⁿ cuɕé.
Forked-lightning-walking name I have, said he, they say. Ho! younger brother, ɕigɕize-maⁿɕiⁿ goes to you.

Áda^{n}bá-gă hă, á biămá. Ĕ'di uɕíqpaɕĕ ɤ̨ī gaqɕí-biamá. Kī gá-hniñkĕ'ce, 3
Look after him . said he, they say. There he made him fall when he killed him, they say. And that you who are,

ĭndádaⁿ ijáje ahniⁿ' ă, á-biamá. ɕiaⁿ'ba-tígɕe ijáje abɕiⁿ, á-biamá. Hau!
what name you have ? said he, they say. Sheet-lightning-appears-suddenly name I have, said he, they say. Ho!

kagé, ɕiaⁿ'ba-tígɕe cuɕé Áda^{n}bá-gă hă, á-biamá. Ĕ'di uɕíqpaɕĕ ɤ̨ī gaqɕí-
younger brother, ɕiaⁿba-tigɕe goes to you. Look after him . said he, they say. There he made him fall when he killed him

biamá. Kī gá-hniñkĕ'ce, ĭndádaⁿ ijáje ahniⁿ' ă, á-biamá. Zí-gɕihé ijáje abɕiⁿ', 6
they say. And that you who are, what name you have ? said he, they say. Yellow-here-in-a-line-again name I have,

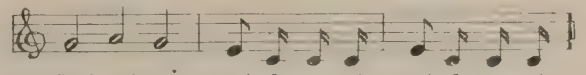
á-biamá. Hau! kagé, Zí-gɕihé cuɕé. Áda^{n}bá-gă hă, á-biamá Ĕ'di uɕíqpaɕĕ
said he, they say. Ho! younger brother, Zí-gɕihe goes to you Look after him . said he, they say. There he made him fall

ɤ̨ī gaqɕí-biamá. Úti^{n} ɤ̨ī wágɕa^{n}ɕá-biamá. Ga^{n}' qɕabé tĕ ma^{n}'ciaɲáqti hí
when he killed him, they say. He hit at them when he missed them, they say. And tree the at a very great height ar-rived

amá, wéahidĕ'qti. Kagé, waɕka^{n}' egañ'-gă hau! á-biamá. Ji^{n}'ɕe-hau! 9
they say, very far away. Younger brother, do make an effort O! said he, they say. Elder brother O!

á-biamá, xagé ictábɕi ga^{n}' ínaji^{n}'-biamá. Wacka^{n}'-egañ'-gă hau! kagé,
said he, they say, crying tears so he stood when, they say. Do make an effort O! younger brother,

á-biamá. Égiɕe isañ'ga aká íɤ̨iɕá-biamá. I^{n}wéti^{n} ɕa^{n} ja^{n}' tĕ íti^{n}-bi ɤ̨ī,
said he, they say. At length his younger brother the (sub.) aroused they say. Stone hammer the wood the hit with it, when, they say



Ja^{n}' ɕé-tĕ tcĕ'-cka-ɕa ɕé, tcĕ'-cka-ɕa ɕé, 12
Wood this the short of its own accord goes, short of its own accord goes,

á-biamá Ga^{n}'-ite-hna^{n}' amá. Wacka^{n}'-egañ'-gă hă, kagé, á-biamá (iji^{n}'ɕe
said he, they say. So it be-came only they say. Do make an effort . younger brother, said he, they say (his elder brother

aká). Cī éga^{n}-biamá Ja^{n}' ɕétĕ tcĕ'ckaɕa ɕé, tcĕ'ckaɕa ɕé, á-biamá ɤ̨ī,
the). Again it was so, they say. Wood this one short of its own accord goes, short of its own accord goes, said he, they say when,

égiɕe qɕabé tĕ ga^{n}'-ite-hna^{n}' amá. Wéduba^{n}' tĕdíhi qɕabé tĕ égiga^{n} amá, 15
be-hold tree the so it be-came only they say. The fourth time it arrived at tree the was as before, they say.

ɕétĕ éta^{n} naji^{n}' tĕ éta^{n} gɕité amá. Kagé, ca^{n}' hă, á-biamá. Iŋgɕa^{n}' jiñ'ga
this so long stood (std. ob.) the so long stood again as before they say. Younger brother, enough . said he, they say. Thunder-bird young

wáɕiza-bi ega^{n}' wáɕi^{n} agɕá-biamá. Wáɕi^{n} akí-biamá. Jima^{n}'te iɕa^{n}'waɕá-bi
took them, they say having having them they went homeward, they say. Having them they reached home, they say. Within the lodge placed them, they say

ega^{n}' uɕía^{n}a^{n}bá-biamá. Íqa gɕi^{n}'-biamá nújiñga amă akíɕa. Ji^{n}ɕéha, i^{n}dádi 18
having it flashed repeatedly in it, they say. Laugh-ing sat they say boy the (pl. sub.) both. Elder brother, my father

gɸí ɻĭ qtáwaɸě héga uɸíciqti áhaⁿ, á-biamá. Iɸádi ɸiñké kí amá ⊥ijébe
come when home to love them a little very difficult ! said he, they say. His father the one who reached home, they say. Door

ɸaⁿ ɸíkiáhaⁿ ɻĭ ɸiaⁿ′aⁿbá-biamá. Píäjīäjí′qtci ckáxe. Ĕ′di wáɸiⁿ maⁿɸiⁿ′i-gă,
the he lifted up when flashed repeatedly, they say. Not bad at all you have done. There having them walk ye,

3 á-biamá. Wáɸiⁿ ahí-biamá ɻĭ wéɻugɸe cĭ ĕ′ɻa iɸaⁿ′waɸá-biamá, wiúgijí-
said he, they say. Having them they arrived, they say when nest again in it they placed them, they say, they put in for them

biamá. Núji͡ūga aká akí-biamá. Égiɸe, ɸisañ′ga méga", niúɸicaⁿ ɻañ′ga
they say. Boy the (sub.) reached home, they say. Beware, your younger brother likewise, lake big

keɸan′di ɸíqɸe uí keɸan′di ĕ′di hné tai, á-biamá iɸádi aká. Iɸádi amá
at the canes filled (with) at the there you go lest, said, they say his father the (sub.). His father the (mv. sub.)

6 ‘ábae aɸá-biamá. Kagé, ɸiádi niúɸicaⁿ ɸájĭ wágaji keɸaⁿ′ ĕ′di añgáɸe taí,
hunting went they say. Younger brother, your father lake not to go told us the, in the past there let us go,

á-biamá íjiⁿ′ɸe aká. Nă! jiⁿɸćha, iⁿdádi ɸájĭ wágaji ɸaⁿ′ctĭ, á-biamá.
said, they say his elder brother the (sub.). Fie! elder brother, my father not to go told us formerly, said he, they say.

Égiɸe ɗahiⁿ′ kě iⁿ′iɸá-gă hă, á-biamá iji͡ⁿ′ɸe aká. Ĭn′daké! añgáɸe te,
Then hair the hand back to me . said, they say his elder brother the (sub.). Let us see! let us two go,

9 á-biamá isañ′ga aká. Ĕ′di aɸá-biamá Ĕ′di ahí-bi ɻĭ′jĭ égiɸe ní kě ɗizá
said, they say his younger brother the (sub.). There they went, they say. There they arrived, they say when behold water the sand

kě bɸáɸaqti jaⁿ′ ke amá. Wagɸícka hi-dúba ákicúgaqti ědedí-máma.
the very level was lying, they say. Reptile feet four standing very thick there were moving, they say.

Wanágɸe údaⁿ tcábe weaⁿ′ɸě, kagé, á-biamá. Akíɸa sĭn′de wakaⁿ′taⁿ-bi
Pet animal good very we have found them, younger brother, said he, they say. Both tail tied them, they say

12 egaⁿ′, baqtá-bi egaⁿ′, gánaqti wáɸiⁿ agɸá-biamá. Wáɸiⁿ akí-biamá ɻí tĕ′ɻa.
having, made into packs, they say having, just that many having them they went homeward, they say. Having them they reached home, they say lodge at the.

Wáɸiⁿ akí-bi egaⁿ′ nan′de ɻijébe ɸégaⁿ gĕ′ ctě bɸúga ugácaⁿ maⁿɸiⁿ′-biamá
Having them reached home, they say having (of lodge) wall door thus the even all traveling walked they say

iⁿ′je-wasníbe amá. Gaⁿ′ núji͡ūga ckáde maⁿɸiⁿ′-bi ɻĭ′jĭ sí tě sĭn′de gě
lizards the (sub.). And boy playing walked, they say when foot the tail the

15 wátaⁿ-bi ɻĭ wanaⁿ′hutaⁿ-hnaⁿ′-biamá. Iɸádi ɻáqti wiⁿ′ ‘iⁿ′ agí-biamá, ɻí
trod on them, they say when they made them cry by treading invariably they say. His father deer one carrying was coming, they say, lodge

giɻáɗe agí-biamá. ⊥ijébe tĕ′di ugáqpaɸě ɻĭ′jĭ ágaspá-bi egaⁿ′ wáhutaⁿ
when near his they say. he was coming, Door at the he threw it down when pressed down on, they say having crying out

ihé amá. Píäjĭ tcábe. Águdítaⁿ wáhniⁿ ckí éiⁿte, ĕ′di wáɸiⁿ maⁿɸiⁿ′i-gă,
in a line were, they say. Bad very. Whence you had them you came back it may be there having them walk ye,

18 á-biamá. Wáɸiⁿ aɸá-biamá. Wáɸiⁿ aɸá-bi egaⁿ′ caⁿ′qti niúɸicaⁿ ugíji
said he, they say. Having them they went, they say. Having them went, they say having in spite of lake put them in their

gaⁿ′ ɸéɸa-biamá. Akí-biamá.
so they sent suddenly, they say. They reached home, they say.

NOTES.

208, 2. ja^{n}ɕa^{n}qa, etc. ɖa^{n}ɕi^{n}-na^{n}pajĭ also said, Ĭntcañ′ga uhíɕa-biama, the intcañga (either ground-mice or field-mice) brought him up.

209, 3. wegɕa^{n}ɕi^{n}. Sanssouci said that this meant, "He has forgotten everything." The younger brother forgot the words that he wished to tell his father about his brother.

210, 1. ɕiji^{n}ɕe ti ɮĭ, etc. The father said to the son, "If your brother comes again, get him to lie down, and pretend to hunt for lice. Steal a hair out of his head, and he cannot leave you."—Sanssouci.

210, 9. ʗijı^{n}ɕe amega^{n} uɕakĭkiji. This was addressed to the son who had been brought up by the field-mice, and who is called "elder brother" by the other son. Yet that other son is here termed "Your *elder* brother." Perhaps we should read, ʗisañ′ga, your younger brother.

210, 15. pahi^{n} kĕ i^{n}′i iɕa-gă, Let the hair come back to me, the owner—ɖa^{n}ɕi^{n}na^{n}-pajĭ. I^{n}′i iɕa-gă is from "gí′i íɕĕ," to give an object back to the owner by sending it in this direction.

210, 16. hĭndega^{n} implies consent to go with the elder brother.—Sanssouci.

211, 4. wiugibada^{n}da^{n}. The tails were fastened again to their respective snakes.

211, 10. skewa^{n}qti ga^{n}-miñke-hna^{n}-ma^{n}, etc. It is explained by the following, given by ɖa^{n}ɕi^{n}-na^{n}pajĭ. Cka^{n}′ajĭ agɕi^{n}′ ɮĭ júga kĕ a^{n}wa^{n}′-dĭndĕ′qti-ma^{n}′, jíbe kĕ′ ctĭ a^{n}′badĭn′-

Motionless I sit when body the me very rigid I have (?) leg the too me distended

dĕqti ma^{n}′: "When I sit motionless, my body becomes very rigid, my legs, too, are very very I have (?)

much distended."

213, 6. zi-gɕihe. Lion said that the fourth Thunder-bird was called ʗia^{n}′ba-gí-hna^{n} (Sheet-lightning-is-always-coming-back), instead of Zi-gɕihe.

TRANSLATION.

Once there was a man who dwelt in a lodge with his woman. The woman was pregnant. As he killed deer, they dwelt very happily. At length the husband feared some unseen danger. "Beware, when I leave you, lest you look at any one who comes. Sit with your back to him," he said. At length the man departed. At length a person was approaching. "Really! she is sitting for me, her relation, without any one at all with her! I am always fortunate in searching for things." The woman lay by the side of the door, and did not look at him. At length the husband was coming home from the hunt. The old man went homeward. The husband reached home. "How was it?" said he. "It was thus as you said here. An old man came, but I did not look at him," said she. "O my wife, be sure to do your best. Though he will surely come regularly, never look at him," said he. The husband went hunting again. And it was so four times. At length the old man arrived. "I have come again, O first daughter of the household," said he. She did not look at him. The husband was coming home again from the hunt. The old man went homeward again. "How was it?" said the husband. "The old man came again," said she. "Be sure not to look at him," said the husband. When the fourth time came, and the old man went homeward, the woman peeped. When she looked at him, behold, it was Two-faces that was moving along. The woman lay dead. "Ha! ha! I always do that to them," said the old man. Having slit the stomach of the woman with a knife, the infants were twins; both were boys. Having wrapped one in a skin with the hair on, he laid it by the side of

the lodge, and he took the other homeward. He thrust it headlong into a crack in a log. (See Note 1.) The husband reached home. Behold, the woman was dead, and she lay with her stomach cut open. He wrapped his wife in a robe, and buried her in the ground. The husband reached his home at the lodge. When he reached home, behold, a child was crying by the side of the lodge. "Alas! my dear little child," said he. Having gone thither, he took his child. Behold, it was a boy. Being a boy, he was quick to sit alone. He was very forward in learning to run and to pull the bow. "O father, make me a small bow." The man made blunt arrows for him. And he used to shoot at birds. The father used to teach him, when about to go hunting. "When the fresh meat is cooked on the fire, and is done, you may eat it; and then you may sleep. Never go far away to play," said he. The father went to hunt. At length a boy was approaching suddenly. He was approaching, making a song. "Younger brother, as you have a father, you are standing at home eating rations of soup. I, as I have no father, am eating turkey-pease as I walk," he said in his song. "Younger brother, has your father gone?" "Yes, elder brother, my father has gone. Come, let us eat many of these roasting-pieces. Come," said the younger. "That sitting one is your father, younger brother," said the elder. "For shame! elder brother, my father has gone," said the younger. At length he went right into the lodge. Having gone in, he ate with him the pieces stuck on sticks to roast. He sat playing with his brother. "Younger brother, yonder comes your father," he said. He had gone with a sudden rush. "He has forgotten everything," said the elder brother. "Why! I prepared many roasting-pieces for you heretofore. You have swallowed them!" said the father. "I, O father," said he, having forgotten the words which he wished to say. "Ho! I will go hunting again. I will make pieces like those for you, and then I will go," said his father. The boy was approaching again. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. And the boy sat with his younger brother again, eating fresh meat. "Younger brother, yonder comes your father," said he. He went homeward again. "He has forgotten everything," said the elder brother. "Why! I prepared for you heretofore a great quantity of food. You have done naught but swallow it," said his father. "I, O father," said he, forgetting it. "I will do so for you again," said the father. He prepared for him a great many roasting-pieces. The boy was approaching again, after the father departed. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. And the boy sat again with his younger brother, eating fresh meat. "Younger brother, yonder comes your father," he said. "Again has he forgotten everything," said the elder brother. He had gone back again with a very sudden rush. "Why! I prepared for you heretofore a great quantity of food. You have done naught but swallow it," said the father. "O father, my elder brother comes regularly," said the boy. "Alas! my dear little child! My child, when your mother was pregnant with you, Two-faces killed her. As you were cut out of her, you grew up very poor. When your elder brother comes, you shall take hold of him. You shall say, 'O father, I have hold of my elder brother,'" said he. Well, when it was the fourth time, the boy was approaching. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. The father had changed himself into a buffalo neck that was dried very hard. He lay inside the door. "Elder brother, let us hunt lice for each other," said the younger.

"Yes," said the elder. When he hunted lice, he wrapped his elder brother's scalp-lock round and round his hand. "O father, I have hold of my elder brother," said he. "Do not let your elder brother go," said the father. The father arose suddenly. The boy wished very much to go homeward. At length he ceased struggling and became motionless. "My child, it is I. You and your younger brother are near relations to each other. When your mother was pregnant with you, Two-faces killed her, and both of you grew up very poor," said he. "O father and younger brother, make a small bow for me. We must shoot at birds regularly," said the elder brother. They used to go to shoot at birds. "Beware lest you and your younger brother go thither to the spring in that unseen place," said the father. After he left, the elder brother said, "Younger brother, let us go to the spring of which your father told." "For shame! elder brother, my father commanded us not to go," said the younger. "Then hand the hair back to me," said the elder brother. "Let us see!" said the younger. Both went to the spring. Behold, the snakes were shaking their rattles just in this manner, at the spring. "Younger brother, we have found many pretty pets. Younger brother, let us take them homeward," said the elder brother. Having cut off the tails and wrapped them up, they took them homeward. When they reached home, they tied the tails around the door. The father reached home, bringing a deer. When he laid down the deer at the door on reaching home, there was a slight rattling. "You have done very wrong. Go and take the tails back to the snakes," said he. At length they went to take them back. On their arrival, they thrust each tail on its own snake. When the father went hunting again, he said, "Beware lest you go to the deep ravine." "Younger brother, let us go to the gorge of which your father told," said the elder brother. "For shame! elder brother, my father commanded us not to go," said the younger brother. "Then hand the hair back to me," said the elder brother. "Let us see!" said the younger brother. Both went to the gorge. Behold, a very old woman was sitting there, making pottery. "Younger brother, this one who is sitting is your grandmother. Grandmother, we have come for you," said he. "Though I have been sitting thus for many years, grandchild, who can pull me out of this to which I am sticking? If I stick to you when you carry me, in what way will I always stick to you," said the old woman. "Come, carry your grandmother. As your father causes us to take care of the lodge, let us sit with your grandmother. Break some of the kettles," said the elder brother. The younger brother broke in many. At length he went homeward, carrying her to the lodge. "Come, grandmother, get off," he said. "No, grandchild, I always stick in the way that I stick," she said. "Tickle your grandmother in the ribs," said the elder brother. Notwithstanding he tickled her in the ribs, she continued sitting. "Hit her on the hip-bone with the stone-hammer," said the elder brother. Having hit her on the lower part of the back, he made her fall off suddenly. At length the father reached home. "O father, we carried my grandmother, and brought her home," said the younger brother. "Really! you have done very wrong. Go, and put your grandmother down." They went, carrying her. They took her again to the gorge whence they had brought her. "Come, grandmother, get off," said the younger brother. "No, grandchild, I always stick in the way that I stick," said the old woman. At length, having hit her on the lower part of the back, he made her fall off suddenly. They reached home again. The father said, "A tree stands on the headland of the high bluffs. Beware lest you go thither." And he

went hunting. "Younger brother, let us go to the tree of which your father told," said the elder brother. "Why! elder brother, he commanded us not to go," said the younger. "Then hand the hair back to me," said the elder brother. "Let us see! Let us go," said the younger brother. Behold, young Thunder-birds sat hatching in the nest in the tree. They were four. "O younger brother, I have found these few pet animals. We will take the pet animals home to your father. Go and climb after them," said the elder brother. "I am unwilling, elder brother. Do you go," said the younger. "Come, I will go for them," said the elder brother. He went climbing. He arrived there above. "Younger brother, these pet animals are very pretty. When I throw them down to you, kill them. You who are that, what is your name?" said he. "Ⱡi-uɸia^{n}ba is my name," said the young Thunder-bird. "Ho! younger brother, Ⱡi-uɸia^{n}ba goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "You who are that, what is your name?" said the elder brother. "ɸigɸize-ma^{n}ɸi^{n} is my name," said he. "Ho! younger brother, ɸigɸize-ma^{n}ɸi^{n} goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "And you who are that, what is your name?" said he. "ɸia^{n}ba-tigɸe is my name," said he. "Ho! younger brother, ɸia^{n}ba-tigɸe goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "And you who are that, what is your name?" said he. "Zi-gɸihe is my name," said he. "Ho! younger brother, Zi-gɸihe goes to you. Look after him," said he. When he threw him down, the younger brother knocked him senseless. When he hit at them, he missed killing them. And the tree shot up very high, very far away from the ground. "O! younger brother, do make an effort to rescue me," said the elder, calling from the distance in a loud voice. "O! elder brother," said he, standing crying, with tears in his eyes. "O! younger brother, do make an effort," said the elder. At length the younger brother came to himself. When he struck the tree with the stone-hammer, he sang, "This tree shortens of its own accord, shortens of its own accord." It became shorter. "Do make an effort, younger brother," said the elder. It was so again. When he said, "This tree shortens of its own accord, shortens of its own accord," behold, the tree became so. When the fourth time came, the tree was as before; it stood as tall as it had been before the accident. "Younger brother, that will do," said he. Having taken the young Thunder-birds, they carried them homeward. They reached home with them. Having placed them inside the lodge, there were frequent flashes in there. Both boys sat laughing. "Elder brother, when my father comes home, he cannot love them only a little," said the younger. The father reached home. When he pulled up the door-flap, there were frequent flashes. "You have done very wrong indeed. Carry them thither," said he. When they arrived there with them, they placed them in the nest again. The boys reached home. "Do you and your younger brother beware lest you go to the big lake whose shore is filled with canes," said the father. The father went hunting. "Younger brother, let us go to the big lake to which your father commanded us not to go," said the elder brother. "Fie! elder brother, my father commanded us not to go," said he. "Then hand my hair back to me," said the elder brother. "Let us see! Let us go," said the younger brother. They went thither. When they arrived there, behold, the sandy beach lay very level by the water. Four-footed reptiles were there, moving while standing very thick. "Younger brother, we have found very pretty pet animals," said the elder. Both brothers having tied their tails, and having made them into packs, they carried just that

many homeward. They got home to the lodge with them. The lizards walked about by the door and sides of the lodge. And when the boys walked as they played, and their feet trod on the tails of the lizards, they made them cry out. The father came home bringing a deer; he was coming from a place near by. When he threw it down by the door, and it pressed down on the door, they were crying out in a long line. "It is very bad. From whatever place you have brought them, take them thither," said he. They went with them. Having gone with them, in spite of their desire to keep them, they threw them suddenly into the lake where they belonged. They reached home.

THE BROTHERS, THE SISTER, AND THE RED BIRD.

Told by Joseph La Flèche.

Ukíkiji dubá-biamá. Enáqtci ɻíg¢a-biamá. Iha$^{n'}$ iɻañ'ge ctĭ wi$^{n'}$
Brethren four they say. Only they dwelt in a lodge, they say. His mother his elder sister too one

¢iñgá-biamá. Égi¢e iji$^{n'}$¢e ¢áb¢i^{n} amá 'ábae a¢á-biamá. Isañ'ga aká
they had none, they say. At length his elder brother three the (sub.) hunting went, they say. His younger brother the (sub.)

ɻíaɻa g¢i$^{n'}$ ¢iñké amá Égi¢e ja$^{n'}$jiñga sí tĕ íni¢á-biamá. Kĭ ja$^{n'}$jiñga 3
at the lodge was sitting they say. At length splinter foot the he hurt it by means of they say. And splinter

¢iɔnúda-bi ega$^{n'}$ hi$^{n'}$t'a^{n} ubéta^{n} nan'daɻa ihé¢a-biamá, ja$^{n'}$jiñga íni¢ai
pulled out, they say having fine hair he wrapped up in by the wall he laid it, they say, splinter hurt by means of

kĕ' iji$^{n'}$¢e da$^{n'}$be wéga^{n}¢á-bi ega$^{n'}$. Égi¢e íbizá-bi ega$^{n'}$ ní agía¢á-
the his elder brother to see it wished them, they say having. At length thirsty, they say being water went for,

biamá nújiñga aká. Kĭ ɻí tĕ kañ'gĕqtci akí-bi ɻĭ ciñ'gajiñ'ga wi$^{n'}$ 6
they say boy the (sub.). And lodge the very near to he reached home, they say when child one

xagé amá ɻí ma$^{n'}$taɻa. Ag¢á-bi ɻĭ ja$^{n'}$jiñga íni¢aí ke¢a$^{n'}$ égi¢e
crying they say lodge inside. He went homeward, they say while splinter hurt by the (in the past) behold

é akáma ciñ'gajiñ'ga akáma. Ca$^{n'}$ cĭ ubéta^{n}-bi ega$^{n'}$ nan'daɻa ihé¢a-
that was it, they say child it was, they say. Yet again wrapped up, they say having by the wall he laid it,

biamá Akí-bi ɻĭ iji$^{n'}$¢e ¢añká úwagi¢á-biamá. Gañ'ki, Ji^{n}¢éha, sí 9
they say. Reached home, they say when his elder brother the ones who he told them they say. And, Elder brother, foot

nia$^{n'}$¢ĕ te¢a$^{n'}$ ja$^{n'}$jiñga a^{n}¢a$^{n'}$nié¢ĕ kĕ' b¢íze édega^{n} ciñ'gajiñ'ga kĕ', á-biamá.
hurt me which (past) splinter which hurt me I took but a child it lies, said he, they say.

Hĭndá! kagé, ¢izá-gă. A^{n}da$^{n'}$be tábacé, á-biamá. Kĭ ¢izá-bi ɻĭ égi¢e
Stop! younger brother, take it. We see it must, said they, they say. And he took it, they say when behold

mi$^{n'}$jiñga ké amá Kagé, ciñ'gajiñ'ga ctĕwa$^{n'}$ wa¢iñ'gai ¢a$^{n'}$ctĭ; úda^{n}qtia$^{n'}$ 12
a girl it lay they say. Younger brother, child soever we had none formerly; very good

uhía^{n}¢ĕ taí, á-biamá. Kĭ, Ji^{n}¢éha, edáda^{n}a$^{n'}$¢ĕ taí éda^{n}, á-biamá isañ'ga
let us bring it up, said they, they say. And, Elder brother, what shall we regard her ? said, they say his younger brother

aká. Kĭ wi$^{n'}$ gá-biamá: Ciñ'gajiñ'ga añgúꞇa taí, á-biamá. Kĭ, Añ'kajĭ há.
the (sub.). And one said as follows, they say: Child our will, said he, they say. And, Not so .

Iꞇañ'ge waɸiñ'gai. Iꞇañ'gea$^{n'}$ɸĕ taí, á-biamá. A$^{n'}$ha^{n}, á-bi ega$^{n'}$, wañ'giɸĕqti
Sister we have none. Let us have her for a sister, said they, they say. Yes, said, they say having, all

3 iꞇañ'geɸá-biamá. Gañ'ki ciñ'gajiñ'ga gaxá-bi ega$^{n'}$ uhíɸĕ ga^{n}ɸá-bi ega$^{n'}$
had her for a sister they say. And child made, they say being to rear her wished, they say having

a$^{n'}$ɸĕqtci aɸi$^{n'}$-biamá. Kĭ wa'ú na$^{n'}$ amá. Égiɸe dúba wañ'giɸe 'ábae
very carefully had her, they say. And woman grown they say. At length four all hunting

aɸá-biamá. Wa'ú ɸiñké e hna$^{n'}$ ɸájĭ amá. Wa'ú ɸiñké ɸa'éɸĕqti-hna$^{n'}$-
went, they say. Woman the one who she only went not, they say. Woman the (ob.) always very kind to her

6 biamá nú dúba aká. Égiɸe níaci^{n}ga wi$^{n'}$ ꞇí tĕ'di ahí-biamá. Ga$^{n'}$
they say man four the (sub.). At length person one lodge at the arrived, they say. And

wa'ú ɸiñké júgɸe agɸá-biamá. Júgɸe agɸá-biamá ꭓĭ égiɸe iꞇínu amá
woman the one who with her he went homeward, they say. With her he went homeward, they say when behold her elder brother the (sub.)

wañ'giɸe akí-biamá Égiɸe iꞇañ'ge ɸiñké ɸiñgé té amá. Ugína-bi ꭓĭ
all reached home, they say. Behold his sister the had disappeared they say. Sought his own, they say when

9 ígiɸa-bajĭ-biamá. Kĭ ucté amá ugíne aɸá-bi ꭓĭ, jiñgá aká ugíne
found not his own, they say. And the rest the (sub.) to seek his own went, they say when, small the (sub.) to seek his own

ahí-bi ꭓĭ'jĭ ca$^{n'}$ ígiɸa-bájĭ akí-biamá. Ca$^{n'}$ na$^{n'}$ aká ugíne aɸá-biamá
arrived, they say when yet not finding his own he reached home, they say. And grown the (sub.) to seek his own went, they say

wañ'giɸe. Égiɸe ꞇima$^{n'}$te tĕ edáda^{n} ugájiděqtia$^{n'}$ amá Edáda^{n} éda^{n},
all. At length in the lodge the what shone very red through it, they say. What can it be?

12 eɸéga^{n} éga^{n} ugás'i^{n}-bi ꭓĭ égiɸe wajiñ'ga akáma. Ga$^{n'}$ man'de ɸizá-bi
thought he as he peeped, they say when behold a bird it was, they say. And bow took, they say

ega$^{n'}$ kída-biamá. Kĭ múɔna^{n}-hna$^{n'}$-bi ega$^{n'}$ ma$^{n'}$ hégajĭqti aɸi$^{n'}$-bi
having he shot at him, they say. And missed him regularly, they say having arrow a very great number he had, they say

éi^{n}te ma$^{n'}$ wañ'giɸĕqti íkidá-biamá. Égiɸe ma$^{n'}$ tĕ múɸingá-bi ega$^{n'}$
it may be arrow all shot at with, they say. At length arrow the expended by shooting, they say having

15 ma$^{n'}$ wi^{n}áqtci waqúbe gáxai ɸizá-bi ega$^{n'}$ íkidá-biamá. Í'u-biamá ma$^{n'}$
arrow one sacred thing made took it, they say having he shot at with it, they say. He wounded with, they say arrow

kĕ waqúbe kĕ; í'u-biamá wajiñ'ga ta^{n}. Ga$^{n'}$ wajiñ'ga aká ma$^{n'}$ kĕ
the (ob.) sacred the (ob.); wounded with, they say bird the (ob.). And bird the (sub.) arrow the (ob.)

uɸáha agɸá-biamá. Gañ'ki núјiñga aká, Wiji$^{n'}$ɸe aká ma$^{n'}$ kĕ téqiɸĕ
sticking to him went homeward, they say. And boy the (sub.), My elder brother the (sub.) arrow the (ob.) prizes his

18 ínahi^{n} ɸa$^{n'}$ja uqpáɸeáɸĕ tá miñke áha^{n}, eɸéga^{n}-bi ega$^{n'}$ uɸúhe aɸá-biamá.
truly though I lose it will I who ! thought, they say having following him went, they say.

Kĭ égiɸe ta$^{n'}$wañgɸa^{n} áhigiqti wi$^{n'}$ ĕdedíɸa^{n} amá. Ga$^{n'}$ ĕ'di ahí-biamá
And at length village a great many one there it was, they say. And there arrived, they say

núјiñga aká. Ĕ'di ahí-bi ꭓĭ níaci^{n}ga amá íbaha$^{n'}$-biamá Cénujiñ'ga dúba
boy the (sub.). There he arrived, they say when people the (sub.) knew him, they say. Young man four

21 ukíkijĭ biamá ɸa$^{n'}$ctĭ jiñgá ɸiñké tí áha^{n}. Wakídepi úɸai ɸa$^{n'}$ctĭ é wi$^{n'}$
brethren they said heretofore small the one who has come ! Good marksman told about them formerly that one

tí, á-biamá. Kĭ níkagahi ɸiñké uíɸa ahí-biamă. Cénujiñ'ga dúba ukíkijí-
has said they, come, they say. And chief the (ob.) to tell him they arrived, they say. Young man four brethren

biamá ɸa$^{n'}$ctī jiñgá ɸiñké tí áha^{n}. Wakídepi úɸai ɸa$^{n'}$ctī é wi$^{n'}$ tí, á
they said formerly small the one who has come ! Good marksman told about them formerly that one has said come, they

biamá. Kĭ níkagahi úju aká, Wiɻan'de i^{n}ɸi$^{n'}$ɸi^{n} gíi-gă hă, á-biamá. Ga$^{n'}$ 3
they say. And chief prin-cipal the (sub.), My son-in-law having him for me be ye coming back . said he, they say. And

agíahí-bi ega$^{n'}$ júgɸe akí-biamá níkagahi ɸiñkĕ'di. Ga$^{n'}$, ɻandécha, ɸéɸiñké
went for him, they say having with him they reached home, they say chief at the. And, Son-in-law, this one

mi$^{n'}$jiñga ɸiñké ɸagɸă$^{n'}$ te hă. ɻí edábe wi'í te hă, á-biamá. Ga$^{n'}$, hau,
girl the (ob.) you will marry . Lodge also I give to you will . said he, they say. After a while, well,

ja$^{n'}$-biamá. Mi$^{n'}$jiñga ja$^{n'}$'a^{n}há-biamá núɻiñga aká. Kĭ núɻiñga aká 6
they lay down, they say. Girl lay on they say boy the (sub.). And boy the (sub.)

wa'ú wawémaxá-biamá. Wajiñ'ga edáda^{n} ctécte ɸé íhe gɸé cta$^{n'}$bajĭ ă,
woman questioned they say. Bird what soever this way pass- ing going homeward have you not seen it !

á-biamá. A$^{n'}$ha^{n}, sídadi ha$^{n'}$ega^{n}tcĕ'qtci wajiñ'ga jíde wi$^{n'}$ íhe agɸí, ma$^{n'}$
said he, they say. Yes, yesterday early in the morning bird red one passing had come back, arrow

uɸás'i^{n} aɸaí hĕ, á-biamá. Ga$^{n'}$, ɸíadi uɸéɔna te hă. Wigɸă$^{n'}$ ɸa$^{n'}$ja wagáca^{n} 9
sticking to it it went . said she, they say. And, Your father you tell him will . I marry you though traveling

bɸéĕ hă. Agɸí tá miñke hă. Ga$^{n'}$ aɸá-biamá núɻiñga aká. Iɸádi ɸiñké
I go . I come back will I who . And went they say boy the (sub.). Her father the (ob.)

uíɸa-biamá. Dádihá, wagáca^{n} aɸaí hĕ. Agɸí 'íɸai hĕ, á-biamá. Ga$^{n'}$
told him, they say. O father, traveling he went . To come back he prom- ises . said she, they say. And

aɸá-biamá núɻiñga. Égiɸe ta$^{n'}$wañgɸa^{n} hégactĕwa$^{n'}$ji ĕdedíɸa^{n} amá. Ĕ'di 12
went they say boy. At length village a very great many there it was they say. There

ahí-biamá. Níaci^{n}ga dúba úɸai amá ɸa^{n} wi$^{n'}$ tí hă, á-biamá. Kĭ níkagahi
he arrived, they say. Person four whom they told about one has come . said they, they say. And chief

aká na'a$^{n'}$-biamá. Níkagahi ɸéaká ctī ijañ'ge ɸiñké 'íi-biamá hă. Ta$^{n'}$wa^{n}
the (sub.) heard it, they say. Chief this one too his daugh- ter the one who he gave to him, they say . Town

na$^{n'}$ba átandí ctĕwa$^{n'}$ éga^{n}-biamá ɸa$^{n'}$ja wa'ú ɸañká waa$^{n'}$ɸa-hna^{n} aɸá- 15
two at what dis- tance soever it was so, they say though woman the ones who he left them regu- larly he went

biamá hă. Iɻañ'ge ɸiñké ugíne-hna$^{n'}$ aɸá-biamá hă. Neúɸica^{n} ɻañgáqti
they say. . His younger sister the one who seeking his regu- larly he went, they say . Lake very large

wi$^{n'}$ wajiñ'ga jíde ní ma^{n}táha áiáɸa-bitéama. Ta$^{n'}$wa^{n} wéduba ɸa^{n} gaqá
one bird red water beneath he had gone, they say. Town the fourth the aside from

aɸá-bi ɻĭ ĕ'di ahí-biamá núɻiñga amá. Kĭ égiɸe iɻañ'ge aká éɸa^{n}be atí- 18
he went, they say when there he arrived, they say boy the (mv. sub.). And behold his sister the (sub.) in sight came

biamá. ɻínuhá, ɸé í-ă hĕ, á-biamá. Kĭ na$^{n'}$pe-hma$^{n'}$-biamá núɻiñga ní
they say. O elder brother, this (way) coming be . said she, they say. And feared it always they say boy water

kĕ. Ĕ'di ɸé amá ɻĭ ní aká akíɸahá-biamá. Égiɸe ɻijébe é te amá.
the (ob.). There went they say when water the (sub.) separated they say. Behold door that it was they say.

Ma$^{n'}$ta ahí-bi ɻĭ égiɸe waqpáni-ctĕwa$^{n'}$-bájĭ aká, wa'ú egɸañ'ge eɸa$^{n'}$ba.
Inside they arrived, they say when behold they were not poor at all the (sub), woman her husband too.

Eдáda^{n} t'a$^{n'}$qti akáma. Ga$^{n'}$ iɻañ'ge ɸiñké giɻa$^{n'}$be ɻĭ gíɸĕqtia$^{n'}$-biamá.
What they had plenty of, they say. And his sister the (ob.) saw his when he was very glad, they say.

3 Kĭ iɻañ'ge ctĭ gíɸĕqtia$^{n'}$-biamá. Iɻáha^{n} aká ctĭ gíɸĕqtia$^{n'}$-biamá. Ma^{n} í'ui kĕ'
And his sister too was very glad they say. His sister's husband the (sub.) too was very glad they say. Arrow he had wounded him with

iɻañ'ge aká ubátihéɸĕ akáma ɸipí ihéɸa-bikéama. Égiɸe ɻáci jiñ'ga
his sister the (sub.) had hung it up, they say. Skillfully it had been laid up, they say. At length some time little

naji$^{n'}$i ɻĭ iji$^{n'}$ɸe ɸañká wagísiɸá-biamá. Hau! wihé, agɸé ka$^{n'}$bɸa hă.
he stood when his elder brother the ones who he remembered them, they say. Ho! my sister, I go homeward I wish .

6 ɸiɻínu awágisiɸĕ hă, á-biamá. Kĭ nú ɸiñké uíɸa-biamá wa'ú aká.
Your elder brother I remember them . said he, they say. And man the (ob.) she told him, they say woman the (sub.).

ɸiɻáha^{n} gɸé 'íɸeĕ hĕ, á-biamá. Ga$^{n'}$ iɻáha^{n} aká mandé jiñ'ga dúba giáxa-
Your wife's brother going homeward speaks of . said she, they say. And his sister's husband the (sub.) boat small four made for him

biamá, jiñgáqtci-hna$^{n'}$i Ⱡaha$^{n'}$, gátĕ aoni$^{n'}$ ɸagɸé te hă, á-biamá Ⱡaha$^{n'}$,
they say, very small only. Wife's brother, that (ob.) you will take homeward . said he, they say. Wife's brother,

9 edáda^{n} cka$^{n'}$ɔna ɻĭ, Wat'a$^{n'}$ ga$^{n'}$ ka$^{n'}$bɸa áha^{n}, ecé-de ga$^{n'}$ ní uɸá'a^{n}he
what you desire when, Goods of such a kind I desire ! you when say and water you put it in

te hă, á-biamá. Ga$^{n'}$ agɸá-biamá. Ma$^{n'}$ í'ui keɸa$^{n'}$ ctĭ agɸáɸi^{n} agɸá-
will . said he, they say. And he went homeward, they say. Arrow wounded with the one (in past time) too having his he went homeward

biamá, mandé jiñ'ga aɸi$^{n'}$-bi ega$^{n'}$. Agɸá-biamá kĭ égiɸe ɻí háci ɻíi
they say, boat small had, they say having. He went homeward, they say when at length lodge last village

12 ɸan'di akí-biamá. Ga$^{n'}$ mandé kĕ wi$^{n'}$ watcícka wi$^{n'}$ ĕ'di kéi^{n}te ní
at the (ob.) he reached home, they say. And boat the (ob.) one creek one there it lay, perhaps water

u'a$^{n'}$ha-biamá mandé kĕ. Mandé kĕ ní u'a$^{n'}$ha-bi ɻĭ, edáda^{n} wat'a$^{n'}$
he put it in, they say boat the (ob.). Boat the (ob.) water he put it in, they say when, what goods

ájiɸa$^{n'}$ɸa^{n} mandé kĕ ugípiqtia$^{n'}$ amá; mandé kĕ ɻañgáqti gaxá-biamá.
different kinds boat the (ob.) very full of they say; boat the (ob.) very large made it they say.

15 Ga$^{n'}$ ɸicta$^{n'}$-bi ɻĭ gañ'ki ɻíi ɸan'di agɸá-biamá. Wa'ú ɸiñkĕ'di akí-biamá
And he finished, they say when and village to the he went homeward, they say. Woman to the he reached home, they say.

Ga$^{n'}$ gá-biamá: Wiɻáha^{n} mandé gátĕdi abɸi$^{n'}$ agɸí. I^{n}c'áge égiaɸé tai,
And he said as follows, they say: My sister's husband boat in that place I had it I have come. Old man let them go after it for him.

á-biamá Ga$^{n'}$ agíahí-bi ega$^{n'}$ aɸi$^{n'}$ akí-biamá. Ga$^{n'}$ iɻíga^{n} ɸiñké mandé
said he, they say. And arrived there for it, they say having having it they reached home, they say. And his wife's father the one who boat

18 aɸi$^{n'}$-biamá, wat'a$^{n'}$ ugípiqti aɸi$^{n'}$-biamá iɻíga^{n} aká. Ga$^{n'}$ ha$^{n'}$ ɻĭ ja$^{n'}$-
had they say, goods very full of had it they say his wife's father the (sub.). And night when they lay down

biamá. Ja$^{n'}$-bi ɻĭ gá-biamá nú aká: Gasáni ɸici'é awágiɻa$^{n'}$be ka^{n}bɸégа^{n}
they say. They lay down, they say when said as follows, they say man the (sub.): To-morrow your husband's brother I see them my own I wish so

agɸé tá miñke, á-biamá. Kĭ wa'ú aká gá-biamá: Dádihá, agɸé 'íɸai hĕ,
I go homeward will I who, said he, they say. And woman the (sub.) said as follows, they say: O father, going homeward he speaks of .

á-biamá Iji$^{n'}$¢e wágiɲa$^{n'}$be ‘íɕai éga^{n} agɕé ‘íɕai hĕ, á-biamá. Ga$^{n'}$, Nú
said she, they say. His elder brother to see them his own he speaks of as going homeward he speaks of . said she, they say. And, Man

áɕixai ɔɬ wíuhe-ɔna$^{n'}$i hă. Uɕúha-gă, á-biama níkagahi aká. Ga$^{n'}$ wa‘ú
they marry when they always follow them . Follow him, said, they say chief the (sub.). And woman

aká júgɕe agɕá-biamá nú ɕi^{n}. Kĭ hebádi akí-ja^{n}-bi ɔɬ nú eɔnáqtci ja$^{n'}$- 3
the (sub.) with him went homeward, they say man the (mv. ob.). And on the way reaching again, they lay down, they say when man alone lay

biamá, wa‘ú aká ctĭ eɔnáqtci ja$^{n'}$-biamá. Ja$^{n'}$‘a^{n}ha-bájĭ-hna$^{n'}$-biamá.
they say, woman the (sub.) too alone lay they say. He did not lie on her at all they say.

(The rest of the myth was obtained from Frank La Flèche.)

Kĭ wa‘ú aká, Eáta^{n} éda^{n}, eɕéga^{n}-biamá hă. Égiɕe iji$^{n'}$ɕe wagísi
And woman the (sub.), Why is it? thought they say . Behold his elder brother he was saving her

akáma hă. Éga^{n}-hma$^{n'}$-bi ɔɬ ta$^{u'}$waŋgɕa^{n} wɕ́duba ɕan‘di akí-bi ɔɬ, níkagahi 6
for him, they say . So regularly they say when village the fourth at the again, they say he arrived when, chief

ijañ‘ge ɕiñké gɕă$^{n'}$-biamá hă, na$^{n'}$wa^{n}zi-ájĭ amá ga^{n}, qtáɕčctea$^{n'}$-biamá
his daughter the one who he married her, they say . she was not jealous they say he also loved her they say

ga^{n}. Wa‘ú ucté aká na$^{n'}$wa^{n}zi-hna$^{n'}$-biamá hă. Akí-bi ɔɬ wa‘ú ucté
as. Woman the rest they were all jealous they say . He reached home, they say when woman the rest

ɕañká iji$^{n'}$ɕe wagí‘i-biamá hă, Áda^{n} wañ‘giɕe mi$^{n'}$gɕă^{n}-biamá hă. Ceta$^{n'}$ hă. 9
those who his elder brother he gave them to his, they say . Therefore all took wives they say . So far .

NOTES.

Another version of part of this myth, given by F. La Flèche, is as follows: When his brothers reached home he told them what had happened. But they ridiculed his story as an impossibility. When he unwrapped the bundle, they exclaimed: "Brother, you spoke the truth. It is indeed an infant. She will grow up and be our sister. She can then keep the lodge for us." She was not long in reaching womanhood, although, when found she was tiny, just the size of the splinter. When she was grown a red bird came to see her. It was not a real bird, but a man who took the form of a bird. One day, when the brothers were absent, the red bird carried her away. When the brothers returned, lo! their sister was missing. So they started in search of her. In the mean time, the red bird flew back to the lodge, his intention being to lead them to the place whither he had taken the girl. When he reached the lodge, the younger brother was there. As soon as he spied the bird, he tried to shoot him. But though he emptied his quiver, he could not hit the bird. At last he made a sacred arrow, which he shot at the bird, wounding him. But the bird flew off with the arrow sticking to him. The young man followed the bird.

Cénujiñ‘ga dúba níkaci^{n}ga bɕúga waná‘a^{n}-biamá úɕai tĕ. Kĭ ɕé núǰiñga ɕi^{n} č‘di
Young man four people all heard their, they say the report about them. And this boy moving one the there

hí ɔɬ íbaha^{n}-biamá. Gá-biamá, níaci^{n}ga dúba úɕai amá ɕa$^{n'}$ wi$^{n'}$ tí amá hă, á-biamá.
arrived when they knew him, they say. Said as follows, they say, person four they reported, they say of whom it is one has come they say . said, they, they say.

All people had heard of the four young men by report. And when the boy reached there, they knew him. They said as follows: "One of the four persons, who, as they say are famous, has come hither, it is said."

219, 10. ciñgajiñga ke. Here "ke" denotes the horizontal attitude of the infant.

220, 11. ugajideqtia^{n}, from ugajide. Jide means "red;" u-, "in," and ga- implies the effect of striking, falling, of the wind blowing or of light shining through a red medium, as through colored water in the window of a drug store.

220, 13. hégajiqti, pronounced he+gajiqti.

220, 21. úɸai ɸa^{n}ctĭ: "They used to be famous (but they are not so now)"; but úɸai ama ɸa$^{n'}$ refers to a class: "They who are famous, it is said." See last line of p. 223.

222, 11. ɻi haci ɻii ɸandi. In going to the lake, his last stopping-place was the fourth village. On his return homeward, it was the first place which he reached. As he had a wife at the lodge, and as the lodge had been given him, he could call it his home.

222, 16. wiɻaha^{n} mandé gatĕdi abɸi^{n} agɸi. This is an elliptical expression. It should read, wiɻaha^{n} aka mandé a^{n}ĭi kĕ gátĕdi abɸi$^{n'}$ agɸí, I have brought back to that place out of sight (that is, to the creek) the boats which my sister's husband gave to me.

222, 19. ka^{n}bɸéga^{n}, a contraction here of ka$^{n'}$bɸa and éga^{n}.

223, 3. hebádi akí-ja^{n}. Hebadi shows that they had gone but part of the way home; and aki-ja^{n}, means "they lay down, having gone that far on their way home."

TRANSLATION.

There were four brothers who dwelt by themselves. They had neither mother nor sister. One day three of them went hunting, and the youngest one remained at the lodge. He chanced to hurt his foot with a splinter. Having pulled out the splinter, he wrapped it up in some fine buffalo hair, and placed it at the side of the lodge. He wished his elder brothers to see the splinter that had caused him pain. By and by the boy went for water, as he was thirsty. And when he had come very near to the lodge again, a child was crying inside the lodge. While he went homeward, behold, it was the splinter which had hurt him; it had become a child. And having wrapped it up again, he laid it at the side of the lodge. When his elder brothers reached home, he told them. "Elder brothers, my foot was hurt, and I took the splinter which hurt me; but it is an infant." Said they, "Stop! Younger brother, get it and show it to us. We must see it." And when he got it, behold, it was a girl. "Younger brother, heretofore we have had no children. Let us bring her up very well," said they. And the younger brother said, "Elder brothers, what relation shall we consider her?" And one said, "Let her be our child." And they said, "No. We have no sister. Let us have her for a sister." Having said, "Yes," all had her for a sister. And as she was an infant, and they wished to bring her up, they took very great care of her. And she became a grown woman. At length all four went hunting. The woman alone did not go. The four men were always very kind to the woman. At length a man arrived at the lodge. And he went homeward with the woman. When he went homeward with her, behold, all of her elder brothers reached home. Behold, their sister had disappeared. When they searched for her, they did not find her. And when the rest went to hunt for her, the youngest brother had been to hunt for her, but he reached home without finding her. Then all the grown ones went to search for her. (That is, the youngest brother went first, alone; but he could not find her. After his return, the three grown brothers went for the same purpose, leaving him at the lodge.) At length something very red was shining through the lodge from the inside. When he peeped in, after thinking, "What can it be?" behold, it was a bird. And seizing a bow

he shot at him. And he missed him every time, till he had shot at him with all the arrows, though he had a great many of them. He shot away all the arrows but one, which had been made sacred; and finally he shot with it. He wounded him with the sacred arrow; with it he wounded the bird that stood. And the bird went homeward with the arrow sticking to him. And the youth went following him, having thought, "Though my elder brothers prize the arrow very highly, I shall lose it." And there was a very populous village. And the youth arrived there. When he reached there, the people recognized him. "The youngest of the four young men who are said to be brothers, has come! One of those who were indeed famous marksmen has come," said they. And they went to tell it to the chief. "The youngest of the four young men who are said to be brothers, has come! One of those who were indeed famous marksmen has come," said they. And the head-chief said, "Bring ye my daughter's husband to me." And having gone thither for him, they returned with him to the chief. And the chief said, "My daughter's husband, you will marry this girl. And I will also give you a lodge." Well, after a while, they lay down. The youth lay with the girl. And the youth questioned her. "Have you not seen some kind of bird passing here on its way home?" said he. "Yes," said she; "very early yesterday morning a red bird passed by on its return, and it went with an arrow sticking to it." And he said, "You can tell your father that, though I have taken you as my wife, I go traveling. I will come back." And the youth departed. She told it to her father. "O father, he has gone traveling. He has promised to return," she said. And the youth went on. And there was a very large village. He arrived there. "One of the four men who are famous has come," they said. And the chief heard it. This chief, too, gave him a daughter for a wife; and so did the chiefs of two other villages. But he left his wives, and continued the search for his sister and the red bird. After leaving the fourth village, he came to a great lake. The red bird had gone into the water of a very large lake. The boy went thither. And behold, his sister came in sight (*i. e.*, she came up out of the water). "O elder brother, come this way," said she. But the youth continued to fear the water. As he went thither, the water separated, leaving a passage between. And that served as an entrance. When they arrived inside, behold, the woman and her husband were far from being poor. They had a great abundance of possessions. And the youth was very glad to see his sister. And his sister too was very glad. His sister's husband, too, was very glad. His sister had hung up the arrow with which he had wounded the red bird, who was her husband. It had been well placed in a horizontal position, in which it still remained. And when he had been there a little while, he remembered his elder brothers. Said he, "Well, my little sister, I wish to go homeward. I remember your elder brothers." And the woman told her husband. "Your wife's brother speaks of going homeward," said she. And his sister's husband made him four small boats, each one very small (*i. e.*, about six inches in length). "Wife's brother, you shall take those things homeward with you. Wife's brother, when you desire anything, after you say, 'Such and such goods I wish!' put a boat into the water," said he. And the young man went homeward. Having had the small boats, he also took homeward his arrow with which he had wounded the red bird. When he went homeward, he reached at length his lodge in the last village. And he put one boat in the water of a creek that was there. When he put the boat in the water, the boat was very full of different kinds of goods; the boat was made very large. And when he

finished, he went homeward to his lodge. He got home to the woman. And he said as follows: "I have brought back from my sister's husband a boat which is in that place. Let some one go after it for the venerable man, your father." And they went after it, and reached home with it. And his wife's father had a boat; his wife's father had it very full of goods. And when it was night, they lay down. When they lay down, the man said as follows, "I will go homeward to-morrow, as I wish to see your husband's brothers." And the woman said as follows, "O father, he speaks of going homeward. He speaks of seeing his elder brothers, hence he speaks of going homeward." And the chief said, "They who take men for husbands always follow them. Follow him." And the woman went homeward with the man. And when they lay down for the night on the homeward way, the man lay alone; the woman too lay alone. He never lay with her.

(F. La Flèche told the following conclusion:

The woman wondered why he did so; but he was reserving her for one of his brothers. So he did with the daughters of the chiefs of the third and second villages. But when he reached the first village, he kept the daughter of the chief as his wife, as she was not jealous; and, besides, he loved her. The other women were jealous. When he arrived at home, he gave the other women to his brothers; and so all found wives. The End.)

THE ADVENTURES OF HAXIGE.

ɗAɸIⁿ-NAⁿPAJĬ'S VERSION.

Háxige isañ'ga ɸiñkć enáqtci ɬígɸe júgigɸá-biamá. Iji$^{n'}$ɸe aká 'ábae
Haxige his younger brother the one who only dwelt he with his, they say. His elder brother the (sub.) hunting

aɸé-hna$^{n'}$-biamá. ⊥Láqti wakíde-hna$^{n'}$-biamá. Égiɸe iji$^{n'}$ɸe aká ɬúha-biamá.
went regularly they say. Deer he shot at them regularly they say. At length his elder brother the (sub.) feared they say.

3 Ni-úwagi tĕ'ɬa núxe kĕ edáda^{n} waníɬa jiñ'ga uhá ctéctĕwa$^{n'}$ ca$^{n'}$ɸi^{n}éɸa-gă,
Where they get water at the ice the what animal small follows it soever let it alone,

á-biamá. Iji$^{n'}$ɸe aká 'ábae aɸá-biamá. Isañ'ga aká néxe ɸizá-bi ega$^{n'}$ ní
said he, they say. His elder brother the (sub.) hunting went they say. His younger brother the (sub.) kettle took, they say having water

agíaɸá-biamá núxe kĕ'ɬa. Égiɸe Nuɔna$^{n'}$ na$^{n'}$ba atí-biamá. Núxe kĕ uhá
went for they say ice at the. At length Otter two have come, they say. Ice the (ob.) following

6 wćnaxiɸá-biamá isañ'ga aká, ja$^{n'}$-jiñga áigáɸa aɸá-biamá. Ĕ'di ahí-bi
attacked them they say his younger brother the (sub.), stick carried on his arm he went, they say. There arrived, they say

ega$^{n'}$ úti^{n}-hna$^{n'}$-biamá. Gañ'ki ca$^{n'}$ca^{n} wáɸi^{n} aɸá-biamá. Égiɸe Wakan'-
having he hit them regularly they say. And without stopping having them he went, they say. At length Water-mon-

dagi ma^{n}can'de eɲá tĕ ćgihe ma^{n}táha aɸi$^{n'}$ akí-biamá. ⊥Jijébe ánasá-biamá.
ster den his the headlong into having him they reached home they say. Door they shut on him, they say.

Iji$^{n'}$ɕe ɕi^{n} ɮáqti wi$^{n'}$ ɕixábajĭ-qti ʻi$^{n'}$ gɕí amá. ʻI$^{n'}$ agɕí-bi ega$^{n'}$ ɮijćbe
His elder brother (mv. one) the deer one without chasing at all carrying came home, they say. Carrying came home, they say having door

ɕan'di ɮáqti uqpáɕĕ ɕéɕa-biamá. Isañ'ga céɕectĕwa$^{n'}$jĭ. Dúaka! ɕizá-gă,
at the deer falling he sent it suddenly, they say. His younger brother stirred not at all. This way! take it,

kagé, á-biamá. Ía-bají-biamá. ɕaja$^{n'}$ éja^{n}mi$^{n'}$, á-biamá. ɮijćbe ɕiáza-bi 3
younger brother, said he, they say. He spoke not, they say. You sleep I suspect, said he, they say. Door pulled open, they say

ega$^{n'}$ égiɕe ɕiñgé te amá isañ'ga ɕiñké. Hé, wisa$^{n'}$jĭ^{n}qtciɕé! ga$^{n'}$qti taté
having behold had disappeared, they say his younger brother the one who. Alas, my dear little younger brother! just so shall

ebɕéga^{n} ɕa$^{n'}$ctĭ éga^{n}qti áha^{n}, á-biamá. Ni-úwagi tĕ'ɮa gída^{n}be ɮa$^{n'}$ɕi^{n} aɕá-
I thought heretofore just so I said he, they say. Where they get water to the to see (for) him running he went

biamá. Ni-úwagi tĕ ahí ɤĭ'jí, égiɕe isañ'ga sigɕé ɕé te amá. Uɕúgihe ɕé 6
they say. Where they get water the he reached when, behold his younger brother trail had gone, they say Following his he went

ɤĭ égiɕe Nuɔna$^{n'}$ na$^{n'}$ba atí-bi ega$^{n'}$ úti^{n}-hna$^{n'}$ te amá. Úti^{n} úcka^{n} tĕ
when behold Otter two come, they say having he hit them regularly they say. He hit them deed the

ígiɗaha$^{n'}$-bi ega$^{n'}$, He-í! á-biamá. Néxe tĕ uta$^{n'}$nadi ɕicta$^{n'}$ te amá. Iji$^{n'}$ɕe
knew his, they say having, Alas! said he, they say. Kettle the (ob.) in a place between he had dropped it, they say. His elder brother

amá uɕúgihe aɕá-biamá. Ígiɕa-bají-bi ɤĭ xagá-biamá. Hi$^{n'}$sañga+! hi$^{n'}$- 9
the (sub.) following his went they say. Found his not, they say when he cried, they say. My younger brother! my

sañga+! hi$^{n'}$sañga+! hi$^{n'}$sañga+! wayć wigísiɕe-da$^{n'}$ axáge áɕi^{n}hć no+! Hć!
younger brother! my younger brother! my younger brother! (see note) I remember thee, my own while I am crying as I walk Alas!

misañ'ga, hć! misañ'ga, wíebɕi$^{n'}$ ctĕ káge-sañ'ga, agɕí téi^{n}te, á-biamá. Maja$^{n'}$
my younger brother, alas! my younger brother, it is I even (if) friend younger brother, I come home would have said he, they say. Land

ɕa^{n} bɕúga ɤúwi^{n}xe ugíne aɕá-biamá. Xagá-bi ɤĭ watcícka ɮañgáqti ní kĕ 12
the all wandering around seeking his he went, they say. He cried, they say when creek very large water the

gasúsĕqti iháha gaxá-biamá, ictábɕi é ní gĕ é amá. Ní ɤa$^{n'}$ha kĕ qáde
flowing very rapidly in long lines made they say, tears that stream (pl.) the that they say. Stream border the (ob.) grass

úda^{n} ké ana. Ĕ'di ja$^{n'}$-biamá. Ja$^{n'}$-bi ega$^{n'}$ gañ'ki Mi$^{n'}$xa-jiñ'ga na$^{n'}$ba
good lay they say. There he lay, they say. Lay, they say having and Goose small too

atí-biamá. Gɕañ'ga aɕá-biamá. Égiɕe éɕa^{n}be agɕí-biamá. Gá-biamá: 15
came, they say. Diving they went, they say. At length in sight they came back, they say. (One) said as follows, they say:

Kagéha, Háxige isañ'ga t'éɕai tĕ'di i$^{n'}$ujawa héga-májĭ, á-biamá. ɕí e'a$^{n'}$
Friend, Haxige his younger brother killed when pleasant for me a little I not, said he, they say You how

ɔni^{n} ă', á-biamá. Kagćha, wí i$^{n'}$ujawa-májĭ. Na^{n}béhiujiñ'ga a^{n}ɕa$^{n'}$wa^{n}qɕéga^{n}
you were said he, they say. Friend, I it was unpleasant for me. Little finger fell to me as my share, since

ata$^{n'}$qti ɮan'be ctécte uɕíwabɕá te, ehé, á-biamá. Kĭ Háxige aká na'a$^{n'}$- 18
when indeed I see him soever I tell him about his will, I said, said he, they say. And Haxige the (sub.) heard it

biamá. Háxige aká ja$^{n'}$'abe gaxá-biamá. Ní kĕ'di uqpáɕa-bi ega$^{n'}$
they say. Haxige the (sub.) leaf made they say. Water in the fell, they say having

ugáha aɕá-biamá. Uta$^{n'}$na tĕ ja$^{n'}$'abe ugáha aɕá-biamá. Édi'qti ahí-bi ɤĭ
floating it went, they say. Space between the leaf floating went they say. Right there he arrived, they say when

Mi$^{n'}$xa-jiñ'ga ɖahí kĕ úɕa^{n}-biamá. Níkaci^{n}ga na$^{n'}$ba, edéce ɕáɕi^{n}cé ă, á-biamá
Duck neck the he held them, they say. Person two, what are you saying as you move ? said, they say

Háxige aká. A$^{n'}$ha^{n}, ji^{n}ɕéha, éga^{n}, á-biamá Ji^{n}ɕéha, íubɕa te, ehé áɕi^{n}hé
Haxige the (sub.). Yes, elder brother, so, said he, they say. Elder brother, I tell the news will, I have been saying

3 áɕa, á-biamá. Ji^{n}ɕéha, a^{n}wa$^{n'}$ɕiqɕaqɕégañ-gă. Uɕíwibɕá te, ehé áɕi^{n}hé áɕa,
indeed, said he, they say. Elder brother, do loosen your hold on me. I tell you of your will, I have been saying indeed,

á-biamá. Ji^{n}ɕéha, maja$^{n'}$ gáɕuha ma^{n}á ma$^{n'}$ciadí'qti ɕa^{n}ɕan'di ɕisañ'ga ĕ'di
said he, they say. Elder brother, land in that direction cliff very high by a succession of your younger brother there

aɕi$^{n'}$ akí, á-biamá. Mi$^{n'}$xa-jiñ'ga áma ɕiñké ɕibɕábɕazá-bi ega$^{n'}$ a$^{n'}$ɕa ɕéɕa-
having reached him home, said he, they say. Duck the other (ob.) pulled and tore to pieces, they say having threw away suddenly

6 biamá. Ímaxá-biamá: 'A$^{n'}$ ɻĭ ćɕa^{n}baí ă, á-biamá. Mi$^{n'}$ɕuma$^{n'}$ci cúdemaha^{n}
they say. He asked they say: How when they emerge ? said he, they say. Noon fog

ugát'i^{n}ze mactĕ'qti ɻĭ ɮehúqɕabe nádĭndĭñgíɕe ja$^{n'}$-hna^{n}i, á-biamá. A$^{n'}$ba
blows thick very warm when tripe (see note) to stiffen their own by heat they lie regularly, said he, they say. Day

tĕ éga^{n}, á-biamá.
the so, said he, they say.

9 Gañ'ki qiɕá gáxe aɕá-biamá. Égiɕe ɮehúqɕabe ma$^{n'}$aɕa ja$^{n'}$-biamá.
And eagle made he went, they say. At length tripe on the back lay they say.

Eɮáta^{n} wénaxíɕa agí-biamá. Háxige amá ca-í, á-biamá. Wáɕi'a. ɮima$^{n'}$te
Thence to attack them he was returning, they say. Haxige the (sub.) is coming to you, was said, they say. He failed with them. Within the lodge

ákiágɕa-biamá. Agɕá-biamá cĭ Háxige amá. Akí-bi ega$^{n'}$, Eáta^{n} áma^{n} ɻĭ
they had gone again, they say. Went homeward, they say again Haxige the (sub.). Reached home, they say having, How I do if

12 ćga^{n}-ewé'a^{n} etéda^{n}? eɕéga^{n}-biamá. Hau, cĭ aɕá-biamá a$^{n'}$ba téga^{n} ga$^{n'}$.
so I do to them apt ? thought he, they say. Well, again he went, they say day the, like it so.

Ma$^{n'}$ciaháqti ahí-bi ɻĭ, cĭ ja$^{n'}$'abe gaxá-biamá. Eɮáta^{n} ja$^{n'}$'abe gáxe tĕ cĭ
Very far on high he arrived, they say when, again leaf made they say. Thence leaf made the again

wénaxíɕa agí-biamá. Háxige amá ca-í, á-biamá. Cĭ wénaxíɕa wáɕi'a, cĭ
to attack them he was returning, they say. Haxige the (sub.) is coming to you, was said, they say. Again to attack them he failed, again

15 ɮima$^{n'}$te ákiágɕa-biamá. Cĭ wáɕi'a gɕé amá Háxige amá. Cĭ a$^{n'}$ba téga^{n}
within the lodge they had gone back, they say. Again failed went homeward they say Haxige the (sub.). Again day like the

amá. Gañ'ki wajiñ'ga-wąɕíze nañ'ka ɮú-ma ɕa$^{n'}$ é wi$^{n'}$ gaxá-biamá. Eɮáta^{n}
they say. And chicken-hawk back the blue ones the (class) that one he made they say. Thence

wajiñ'ga-waɕíze nañ'ka ɮú-ma ćga^{n} gáxe cĭ wénaxíɕa agí-biamá. Háxige
chicken-hawk back the blue ones so made again to attack them he was returning, they say. Haxige

18 amá ca-í, á-biamá. Cĭ wénaxíɕa wáɕi'a. Cĭ ɮima$^{n'}$te ákiágɕa-biamá. Cĭ
the (sub.) is coming to you, was said, they say. Again to attack them he failed. Again within the lodge they had gone back, they say. Again

wáɕi'a gɕé amá Háxige amá. Égiɕe wéduba ja$^{n'}$ ĕdíhi ɻĭ wĕ's'ă-nídeka
failed went homeward they say Haxige the (sub.). At length the fourth sleep reached there when grass-snake

gaxá-biamá. Qáde kĕ ma$^{n'}$tihĕ'qti aɸá-biamá. Ma^{n}á kĕ éɸa^{n}be ahí-bi ꞞĭĬ
he made, they say. Grass the passing far under he went, they say. Cliff the in sight he arrived, they say when

égiɸe ʇehúqɸabe nádĭndĭñgíɸĕ ma$^{n'}$aɸa ja$^{n'}$-biamá. Man'de kĕ gɸíza-biamá.
behold tripe to stiffen their own by heat on the back they lay, they say. Bow the he took his, they say.

Ma^{n}-ítaxe-jañ'ka ugɸá-bi ega$^{n'}$ gasnin'dĕqti ída^{n}bĕqti ɸéɸa-biamá, na$^{n'}$ba 3
Arrow end forked fit in, they say having slipped far when hit right in the middle he sent it forcibly, they say, two

t'éwaɸá-biamá. A^{n}+! ígat'a$^{n'}$qti ʇima$^{n'}$te kigɸé amá. Agɸá-biamá Háxige
it killed them they say. Ah! grunting very much within the lodge they had gone again they say. Went homeward, they say Haxige

amá. Akí-biamá. Gíɸĕqtia$^{n'}$-biamá. Éga^{n}-ewé'a^{n}, á-biamá. Ha$^{n'}$ega^{n}tce
the (sub.). He reached home, they say. Very glad they say. So I have done to them, said he, they say. Morning

ꞞĭĬ 'ábae aɸá-biamá Háxige amá. Agí-bi ꞞĭĬ égiɸe níaci^{n}ga ujañ'ge kĕ 6
when hunting went they say Haxige the (sub.). He was coming home, they say when behold person road the (ob.)

áɸiʇa ɸé te amá. Cĭ ha$^{n'}$ega^{n}tce ꞞĭĬ cĭ 'ábae aɸá-biamá. Cĭ agí-bi ꞞĭĬ
cutting across had gone, they say. Again morning when again hunting he went, they say. Again he was coming home, they say when

égiɸe níaci^{n}ga ujañ'ge kĕ áɸiʇa ɸé te amá. Cĭ ha$^{n'}$ega^{n}tce ꞞĭĬ cĭ 'ábae
behold person road the (ob.) cutting across had gone, they say. Again morning when again hunting

aɸá-biamá. Cĭ agí-bi ꞞĭĬ égiɸe níaci^{n}ga ujañ'ge kĕ áɸiʇa ɸé te amá. Wé- 9
he went, they say. Again he was coming home, they say when behold person road the (ob.) cutting across had gone, they say. The

duba$^{n'}$ tĕdíhi ꞞĭĬ bispé ja$^{n'}$-biamá Háxige aká. Égiɸe í ɸi^{n} éga^{n} gɸadi$^{n'}$
fourth time arrived at the when crouching lay they say Haxige the (sub.). Behold, coming the one who so across

ja$^{n'}$-biamá Háxige aká. ₵utíqti ꞞĭĬ naji$^{n'}$ átiáɸa-biamá. Huhu'á! i^{n}c'áge
lay they say Haxige the (sub.). He had come straight to him when stood he started up suddenly, they say. Really! old man

'a$^{n'}$ ma^{n}ɸi$^{n'}$ éga^{n} áha^{n}, á-biamá, íkitá-bi ega$^{n'}$. A$^{n'}$ha^{n}, égaⁿqti áɸa, á-biamá. 12
what is the matter walks like it ! said he, they say, cheated him, they say having. Yes, just so indeed, said he, they say.

É ceta$^{n'}$qti ɸaná'a^{n}jĭ áqta^{n} ɸáɸi^{n}cé ă, á-biamá. Tĕnă'! i^{n}c'áge, 'a$^{n'}$ i^{n}té
That so very far you have not heard how possible you who move ! said he, they say. Why! old man, whatever may be the matter

dáda^{n} ctĕwa$^{n'}$ aná'a^{n}-májĭ ma^{n}bɸi$^{n'}$ áɸi^{n}hé, á-biamá Háxige aká. A$^{n'}$ha^{n},
what soever I heard not I was walking said, they say Haxige the (sub.). Yes,

Háxige amá isañ'ga t'ékiɸai tĕ Wakan'dagi cićwasañ'giɸabí'qti ɸañká na$^{n'}$ba 15
Haxige the (sub.) his younger brother killed for him when Water-monster most dearly beloved children the ones who two

t'éwaɸaí. Zéawaɸĕ pí áta^{n}hé, á-biamá. Huhu'á! i^{n}c'áge, éga^{n} i^{n}té aná'a^{n}
he killed them. I powwow over them I am about to go thither, said he, they say. Really! old man, so it may be I hear

ctĕwa$^{n'}$-májĭ áɸi^{n}hé, á-biamá. Huhu'á! i^{n}c'áge, wazéɸĕ tĕ'di ágiᗪána^{n} ga$^{n'}$-
in the least I not I who move, said he, they say. Really! old man, to powwow over them when to gaze on his always

ɸaqti-hna^{n} éi^{n}te, á-biamá Háxige aká. A$^{n'}$ha^{n}, éga^{n}, á-biamá Héga aká. 18
very desirable it may be, said, they say Haxige the (sub.). Yes, so, said, they say Buzzard the (sub.).

Ábana^{n} a^{n}ɸiñ′gĕqti-hna^{n}-ma$^{n′}$ hă, á-biamá. Huhu‘á! i^{n}c‘áge, áwigiɗána^{n}
To gaze on it I never have any one at all . said he, they say. Really! old man, I gaze on you, my relation

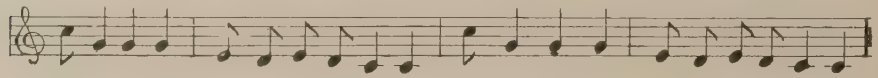
tći^{n}te. Wí ctĭ ‘ábae ma^{n}bɸi$^{n′}$, á-biamá Háxige aká. Hau! i^{n}c‘áge, íɣigɸa-
may. I too hunting I walk, said, they say Haxige the (sub.). Ho! old man, try it for

3 gaska$^{n′}$ɸa-gă. Áwigiɗána^{n} bɸícta^{n} ɣĭ ɔné te hă, á-biamá, A$^{n′}$ha^{n}, éga^{n} hă,
yourself. I gaze on you, my own I finish when you go will . said he, they say, Yes, so .

á-biamá. A$^{n′}$cpana$^{n′}$ te, á-biamá. Ca$^{n′}$, i^{n}c‘áge, úcka^{n} dáda^{n} ‘a$^{n′}$ ckáxe tĕ
said he, they say. You gaze on me will, said he, they say. Yet, old man, deed what how you do it the

bɸúgaqti winá‘a^{n} te, á-biamá Háxige aká, gactañ′ka-bi ega$^{n′}$. A$^{n′}$cpana$^{n′}$
every one I hear it will, said, they say Haxige the (sub.), tempted him, they say having. You gaze on me

6 taté, á-biamá Héga aká. Wa‘a$^{n′}$ tĕ gi‘a$^{n′}$-bi ega$^{n′}$ watcígaxá-biamá:
shall surely, said, they say Buzzard the (sub.). Song the sung his, they say having he danced they say:



Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko,

á-biamá. Hau! i^{n}c‘áge, égaⁿqti-hna^{n} éi^{n}te i^{n}ɸi$^{n′}$wa^{n}ka$^{n′}$pi ínahi^{n}, i^{n}c‘áge,
said he, they say. Ho! old man, always just so if it be it looks nice to me truly, old man,

9 á-biamá. Gañ′ki, I^{n}c‘áge, ‘a$^{n′}$-hna^{n} ája^{n} tĕ bɸúgaqti wigína‘a^{n} ka$^{n′}$bɸa,
said he, they say. And, Old man, how regularly you do it the all I hear from you I wish,

á-biamá Háxige aká. ɸé pí ɣĭ níaɸĕ te, ché, á-biamá. Baxú dúba wéduba
said, they say Haxige the (sub.). This time I arrive when I will heal it, I said, said he, they say. Peak four the fourth

gákĕ ĕ′di pí ɣĭ añ′gi-hna^{n}-atí, á-biamá. Wéduba éɸa^{n}be pí ɣĭ ana$^{n′}$te
that (lg. one) there arrive I when they come regularly for me, said he, they say. The fourth in sight arrive I when I dance

12 anáji^{n} ɣĭ añ′gi-hna^{n}-atí, á-biamá. Waii$^{n′}$ ugɸa$^{n′}$ gahá a$^{n′}$ɸi^{n} ɸé-hna^{n}i. ɸé
I stand when they always come for me, said he, they say. Robe they put in it on it having me they always go. This (time)

pí ɣĭjí, Ní nákade naji$^{n′}$ te hă, ché. Ma$^{n′}$ze na$^{n′}$ba nájide ihéaɸĕ ɣĭ úi
I arrive if, Water hot please let it stand . I say. Iron too red hot I place when wounds

tĕ íɗistásta ɣĭ, ni$^{n′}$ɬa té, á-biamá. ɸábɸi^{n}a$^{n′}$-qtiéga^{n} watcígaxekiɸá-biamá.
the I press against repeatedly if, alive be, will said he, they say. About three times he made him dance they say.

15 Cka$^{n′}$ ma^{n}ɸi$^{n′}$ tĕ bɸúga ɸipí ga$^{n′}$ɸa gɸi$^{n′}$-bi ega$^{n′}$. Wéduba$^{n′}$ tĕ′díhi na^{n}té
Manner walking the all to do well wishing sat, they say having. The fourth time at it arrived dancing

na^{n}cta$^{n′}$-biamá. Hau! ca$^{n′}$ hă. A$^{n′}$cpana$^{n′}$ íɸibɸa$^{n′}$qti éja^{n}mi$^{n′}$, á-biamá
he stopped, they say. Ho! enough . You gaze on me you have had your fill I suspect, said, they say

Héga aká. A$^{n′}$ha^{n}, i^{n}c‘áge, ca$^{n′}$ hă, á-biamá. ‘A$^{n′}$-macĕ′ ctĕwa$^{n′}$ Háxige
Buzzard the (sub.). Yes, old man, enough . said he, they say. What sort of person are you Haxige

18 hnájiñgaí ă, á-bi ega$^{n′}$ gaqíxa-biamá, t′éɸa-biamá. Ca$^{n′}$ wáɸaha bɸúgaqti
you think little of him ? said, they say having he hit and broke in (the skull), they say, he killed him, they say. And clothing all

ɸizá-bi ega$^{n′}$ áɸaha-biamá. ɗéxe ctĭ áigáɸa ma^{n}ɸi$^{n′}$-biamá. Úɸka^{n} íɣigɸa-
took, they say having he put it on, they say. Gourd too carrying on the arm he walked they say. Deed he tried

gaska$^{n'}$ɕa-biamá. Bɕípi tcábe áha^{n}, eɕéga^{n}-biamá. Aɕá-bi ega$^{n'}$ baxú wé-
for himself they say. I do it well very ! thought he they say. Went, they say having peak the

duba kĕ ĕ′di ahí-biamá. Watcígaxá-biamá. Hé-ke tá-ko, hé-ke hé-ke
fourth there he arrived, they say. He danced they say.

tá-ko. Hé-ke tá-ko, hé-ke he-ke tá-ko. Huhu‘á! i^{n}c‘áge uɕúka^{n}pi ínahi$^{n'}$- 3
Really! old man nice-looking truly

hna^{n} édega^{n} ábana^{n} ɕiñgé ínahi^{n} áɕa, á-biamá. Huhú! i^{n}c‘áge, wazéɕĕ ɕi^{n}
always but to gaze on him had none truly indeed, said he, they say. Oho! old man, doctor the

éɕa^{n}be tí, aí áɕa, á-biamá. Wagáqɕa^{n} hnañkáce, ké, agíma^{n}ɕi$^{n'}$i-gă,
in sight has come, he says indeed, said they, they say. Servants ye who, come, walk ye for him,

á-biamá. Hau, ag̀íaɕá-biamá. Ĕ′di ahí-bi ega$^{n'}$ waii$^{n'}$ ɕa^{n} gíɕibɕá-biamá. 6
said he, they say. Well, they went for him, they say. There arrived, they say. having robe the (ob.) they spread out for him, they say.

Ugɕi$^{n'}$ gɕi$^{n'}$-bi ega$^{n'}$ gahá aɕi$^{n'}$ aɕá-biamá wagáqɕa^{n} amá. L̨ijébe ma$^{n'}$ciá-
Sitting in it sat, they say having on it having him went, they say servant the (sub.). Door away

ɻaha gíɕika$^{n'}$i-gă, á-biamá. L̨ijébe ágaha ɕicíba-biamá. ɕicíba-bi ɤī égiɕe
from make ye room for him, said they, they say. Door outer they pulled open, they say. They pulled open, when they say behold

ma^{n}táɻa ɻijébegɕa^{n} gaxá-bita$^{n'}$amá isañ′ga kĕ há kĕ bɕúga ɕixába-bi ega$^{n'}$. 9
underneath door-flap had been made (standing) they say his younger brother the skin (ob.) the whole flayed, they say having.

L̨ijébe ukíbaqɕa na^{n}té naji$^{n'}$-biamá. Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke
Door facing it dancing he stood, they say.

hé-ke tá-ko, á-biamá. Na^{n}cta$^{n'}$-bi ega$^{n'}$ ɻí uƌá-biamá. Isañ′ga há kĕ uɕa$^{n'}$-
said he, they say. Stopped, they say having lodge he entered, they say. His brother skin the (ob.) took hold of

biamá. L̨ijébegɕa$^{n'}$ ɕiáza iɕéɕĕ ta$^{n'}$ amá. Hé, wisa$^{n'}$ji^{n}qtciɕé! á-biamá, jijí-bi 12
they say. Door-flap he pulled open sud-denly as he stood they say. Alas, my dear little younger brother! said he, they say, whispered, they say

ega$^{n'}$. Wagáqɕa^{n} amá ubésni^{n}-biamá. Huhu‘á! kagéha, i^{n}c‘áge edéga^{n} ă,
having. Servant the (sub.) found him out, they say. Really! friend, old man what has he said ?

jijí ukía-biamá. Kagé, i^{n}c‘áge-hna^{n}, Hé, wisa$^{n'}$ji^{n}qtciɕé! é éga^{n} hă, á-biamá.
whis-pering one talked with, they say. Friend, old man only, Alas, my dear little younger brother! said like it . said he, they say.

Nă! kagé, uɕáde ɕiñgé ínahi^{n}. I^{n}c‘áge wazéɕĕ skéwa^{n}qti tí-hna^{n} ɕa$^{n'}$ctĭ, 15
Psha! friend, cause for complaint there is none truly. Old man doctor for a very long time has come regularly heretofore,

á-biamá. Hau! á-biamá. ɕé ɤī ca$^{n'}$ te, ehé áɕa, á-biamá. Hau! wagáqɕa^{n}
said they, they say. Ho! said he, they say. This when enough will, I said indeed, said he, they say. Ho! servant

hnañkáce, néxe ɻañgáqti na$^{n'}$ba ní ují aɕi$^{n'}$ gíi-gă, á-biamá. Agíahí-bi
ye who are, kettle very large two water fill bring it back, said he, they say. Reached there for it, they say

ega$^{n'}$ ‘i$^{n'}$ akí-biamá. Ugácka-bi ega$^{n'}$ nákaděqti ƌéde tĕ′di ábixĕqti 18
having carry-ing it they reached home, they say. Fastened the kettles on, they say having very hot fire on the boiling hard

naji$^{n'}$-biamá. Máhi^{n} na$^{n'}$ba ɕipá-iqti ihéɕai-gă. Ma$^{n'}$ze nájide ɕékĕ ‘ú tĕ
they stood, they say. Knife two made very sharp lay ye down. Iron red hot this (ob.) wound the

íƌistásta ɤī ni$^{n'}$ɻa taité, á-biamá. Hau! ké, i$^{n'}$ɕika$^{n'}$igă, á-biamá. Égiɕe
I press against repeatedly when alive shall (pl.), said he, they say. Ho! come, get out of my way, said he, they say. Beware

ácka-ha u-ɸágas'i$^{n'}$s'i^{n} tai hă. Égi-ɸe ɸia$^{n'}$-ɸa ɸé tai, á-biamá. Baxú dúba
close at hand you peep in repeatedly lest . Beware leaving you go lest, said he, they say. Peak four

ć-ɸa^{n}-be atí-hma^{n}-ma$^{n'}$ ɻihá guá-ɸica$^{n'}$-ɻa ma^{n}ɸi$^{n'}$i-gă b-ɸúga, á-biamá. ɻí ují
in sight I come regularly downward to the other side of walk ye all, said he, they say. House-hold

3 ɸañká wañ'gi-ɸĕqti a-ɸá-biamá. I-ɸá-bi ega$^{n'}$ ɸi'úda-biamá. Ní tĕ ábixĕqti
the ones who all went, they say. Had gone, they say since they left him solitary, they say. Water the boiling hard

naji$^{n'}$ amá. Hau! sakíba ga$^{n'}$qti ja$^{n'}$i-gă. Ma$^{n'}$ze nájidĕqti 'ú tĕ u-ɸúwiɗáxa^{n}
stood they say. Ho! side by side just so lie ye. Iron very red hot wound the (ob.) I push into you with

ɻĭ ɸani$^{n'}$ɻa taté. Égi-ɸe ɸacka$^{n'}$ te hă. ɸié gazíqti ja$^{n'}$i-gă, á-biamá. Éga^{n}
when you alive shall surely (be). Beware you stir lest . Side stretched very stiff lie ye, said he, they say. So

6 ja$^{n'}$-bi ega$^{n'}$ ag-ɸañ'ka^{n}ha$^{n'}$ 'ú tĕ ubáxa^{n} ɸé-ɸa-biamá, Tcu+! Cka$^{n'}$ají jañ'-gă.
lain, they say having on both sides wound the pushed into he sent suddenly, they say, (sound of the hot irons.) Still lie.

Ha^{n}+! á-bi ega$^{n'}$, akí-ɸa náť'a-biamá. Máhi^{n} kĕ ɸizá-bi ega$^{n'}$ ús'u wáxa-
Ah! said, they say having, both the heat killed, they say. Knife the took, they say having strips he made them

biamá. Máwaqa$^{n'}$-bi ega$^{n'}$ ní tĕ ábixe naji$^{n'}$ tĕ uji naji$^{n'}$-biamá. Nin'de
they say. Cut them apart, they say having water the boiling stood the filling it he stood, they say Cooked

9 tĕ' ctĭ gacíbe ité-ɸĕ naji$^{n'}$-biamá.
the too out of piling it he stood, they say.

Gáamá, Hau! i^{n}c'áge wazé-ɸĕ gata$^{n'}$ají-hna^{n} ɸa$^{n'}$ctĭ. ɻáci hégajĭ,
Those not seen, Ho! old man doctor not so long regularly heretofore. A great while ago very,

á-biamá. Wĕ's'ă-nídeka, edécega^{n} á amá ɸa$^{n'}$ctĭ. A$^{n'}$ha^{n}, égipe hă.
said they, they say. Grass-snake, what were you saying he was saying heretofore. Yes, I said it

12 ɻijébe ubáɬa^{n} a-ɸaí tĕ ɻijébeg-ɸa^{n} u-ɸa$^{n'}$i tĕ'di, Hé, wisa$^{n'}$ji^{n}qtci-ɸé! é éga^{n}i hă,
Door side of went when door-flap took hold of when, Alas, my dear little younger brother! said like it .

á-biamá Wĕ's'ă-nídeka. Wĕ's'ă-nídeka, ĕ'di ɸag-ɸé te. Da^{n}bá-gă, á-biamá.
said, they say Grass-snake. Grass-snake, there you go homeward will. Look at him, said they, they say.

Náda^{n} ictá ɗa tĕ júg-ɸe gáxa-gă. ɸib-ɸáckaqtcí-gă ɗá ɸa^{n}, á-biamá.
Extra (?) eye nose the (ob.) with it make. Flatten and make very oval head the (ob.), said they, they say.

15 Qáde ma$^{n'}$tihé ga$^{n'}$ ma^{n}ɸi$^{n'}$-biamá Wĕ's'ă-nídeka. Ĕ'di ahí-bi ega$^{n'}$ ɻí tĕ
Grass passing under so walked they say Grass-snake. There arrived, they say having lodge the (ob.)

ukíba wi$^{n'}$ ĕ'di ugás'i^{n}-biamá. Íɸa-biamá Háxige aká. Gí-gă! gí-gă! gí-gă!
crack one there he peeped, they say. Detected him, they say Haxige the (sub.) Come! come! come!

á-biamá. Gíba^{n}-bi ega$^{n'}$ ĕ'di agí-biamá. Wénandeɻi-ɸá-gă, á-biamá
said he, they say. Called to him, they say having there he was coming back, they say. Make yourself full of food, said, they say

18 Háxige aká. Gañ'ki ús'u ɸéta^{n}qti núde kĕ ukí-ɸatáqti uíga^{n}há-biamá.
Haxige the (sub.). And strip just this long throat the (ob.) sticking in very tight he put in for him, they say.

Háxige é akédega^{n} ɻáciqti Wakan'dagi náɻubewáɸĕ, ecé cí te, u-ɸá
Haxige that the one, but very long ago Water-monster cooked them to pieces, you say you arrived will, to tell

mañg-ɸiñ'-gă, á-biamá. Wĕ's'ă-nídeka aká u-ɸa ɸé amá. Háxuɻa! Háxuɻa!
begone, said he, they say. Grass-snake the (sub.) to tell went they say. Haxige! Haxige!

hú ɸai$^{n'}$ĭjĭ ɸé amá. Huhu'á! gáɸi^{n} edéga^{n} ă, á-biamá. Égiɸe ɸutí amá,
voice not sending far was going, they say. Really! that one what says he ? said they, they say. At length he had come directly to them, they say,

qáde ma$^{n'}$tihĕqtci. Háxuɤa! Háxuɤa! á-biamá. Huhu'á! Háxige éĕ hă,
grass passing altogether under it. Haxige! Haxige! said he, they say. Really! Haxige he says .

á-biamá. Waci$^{n'}$ hébe ĭu'a^{n}he-t'a$^{n'}$ gíɸizái-gă, á-biamá. Huhu'á! ga$^{n'}$qti 3
said they, they say. Fat meat piece put in the mouth he has take ye for him, said they, they say. Really! just so

taté. Wacka$^{n'}$i-gă, á-biamá. Iénaxíɸa agɸá-biamá. Kañ'gĕqti gɸí-bi
shall (be). Make ye an effort, said they, they say. To attack him they went homeward, they say. Very close they came home, they say

ɤĭ Háxige aká ɤu'ĕ' agɸá-biamá. Isañ'ga ta^{n} áigigɸáɸa agɸá-biamá.
when Haxige the (sub.) rushing went homeward, they say. His brother the (sub.) carried his on his arm he went homeward, they say.

Agɸá-bi te ga$^{n'}$ iénaxíɸa aɸá-biamá. Ca$^{n'}$ edáda^{n} waníɬa a$^{n'}$sagi-má bɸúga 6
He went homeward, they say when so to attack him they went, they say. Yet what animals the swift ones all

éga^{n} gaxá-bi ctĕwa$^{n'}$ úqɸa-bají-biamá. Edáda^{n} baskíɸĕ! Wacka$^{n'}$ ega$^{n'}$i-gă.
like they made, they say notwithstanding they did not overtake them, they say. What angry! Make an effort do ye.

ɲní'a etéga^{n}i, á-biamá. Aɸi$^{n'}$ aɸá-biamá. Égiɸe ma^{n}á ɗahé ma$^{n'}$ciadĭ'qti
You fall are apt, said they, say they. Having him they went, they say. At length cliff hill very high

íɸiti^{n} iɸa$^{n'}$ɸĕ tĕ'di qɸabé ákicugáqti nihañ'ga múbaju iɸáɸa Háxige (amá) gi- 9
concave precipice placed where tree standing very thick spring shot up suddenly and frequently Haxige (the sub.) near

ɬáde ahí-biamá. Wacka$^{n'}$ ega$^{n'}$i-gă. ɸáɸuháqtci uɸáqɸe-hna$^{n'}$i, á-biamá.
it again he arrived, they say. Make an effort do ye . Very nearly you have overtaken him, said they, they say.

Égiɸe Háxige aká ma$^{n'}$ze-ma^{n} gaxá-biamá. Ní égih ákiágɸe amá, Tc'u+!
At length Haxige the (sub.) bullet he made, they say. Water right into he had gone they say, (sound of bullet)!

I$^{n'}$'ĕ tígɸe ɤiɤáxa-biamá ní ma^{n}táɬa. Ga$^{n'}$ wawénaxíɸa wáɸi'a agɸá-biamá. 12
Stone suddenly he made himself they say water beneath. And to attack they failed they went homeward, they say.

Úɸa^{n}í-biamá ɸa$^{n'}$ja i$^{n'}$'ĕ sagí ɤiɤáxa-bi ega$^{n'}$ ɸi'á agɸá-biamá. Ké, ca$^{n'}$-
They were taken hold of, they say though stone tight made himself, they say having failing they went homeward, they say. Come, let

añgáxe taí. A^{n}ɸí'ai áɸa, á-biamá.
us stop. We have failed indeed, said they, they say.

Agɸá-biamá. Agɸá-biamá ɤĭ, gañ'ki Háxige aká áci éɸa^{n}be agɸí- 15
They went homeward, they say. They went homeward, they say when, after a while (?) Haxige the (sub.) out in sight came back

biamá. Éɸa^{n}be agɸí-bi ɤĭ isañ'ga há kĕ áigigɸáɸa agɸá-biamá. Égiɸe
they say. In sight he came back, they say when his brother skin the (ob.) carrying his on his arm he went homeward, they say. At length

ɬí tĕ'ɬa akí-biamá. I$^{n'}$añgúde taté, kagé, á-biamá. I$^{n'}$'ĕ gáɸa^{n}ska dúba
lodge at the he reached home, they say. We enter a sweat-lodge will surely, younger brother, said he, they say. Stone that size four

agɬaɸá-biamá. ɗaɸáge ma$^{n'}$ciadĭ'qti i$^{n'}$'ĕ ɬañgá-hna^{n} wi$^{n'}$ ɸizá-biamá. Hau! 18
he went for, they say. Headland very lofty stone large only one he took, they say. Ho!

i^{n}c'áge, awídi-atí wazéɸaɸĕ tégа^{n}, á-biamá Cĭ wi$^{n'}$ ɸizá-biamá. Hau!
old man, I have come for you you powwow in order that, said he, they say. Again one he took, they say. Ho!

iⁿc'áge, wazéaⁿɸáɸĕ tégaⁿ, awíɗi-atí, á-biamá. Cĭ waiiⁿ′ ugɸaⁿ′-biamá. Cĭ
old man, you powwow over me, in order that, I have come for you, said he, they say. Again robe he put in they say. Again

wiⁿ′ ɸizá-biamá ɻĭ, Hau! iⁿc'áge, níkaciⁿga hiɸáɸakiɸé tégaⁿ, awíɗi-atí hă,
one he took, they say when, Ho! old man, person you make him bathe in order that, I have come for you .

3 á-biamá. Wéɗubaⁿ′ tĕdíhi, Hau! iⁿc'áge, níkaciⁿga wiⁿ′ bɸúgaqti íɸihíɸa
said he, they say. The fourth time arrived at it, Ho! old man, person one all over to bathe by means of you

tégaⁿ awíɗi-atí hă, á-biamá. Hau! iⁿc'áge, íwihíbɸa tégaⁿ awíɗi-ati áɸa!
in order that I have come for you . said he, they say. Ho! old man, I bathe by means of you in order that I have come for you indeed!

Wacíge píäjĭ bɸúgaqti gacíbe iⁿɸéaⁿhna tégaⁿ awíɗi-atí áɸa! Aⁿ′b ájiɸaⁿ-
Affection (disease?) bad all out of you throw away for me in order that I have come for you indeed! Day about

6 ɸaⁿ′qtiégaⁿ éɸaⁿbe pí te áɸa! Baxú dúba, iⁿc'áge, éɸaⁿbe pí te áɸa!
different ones in sight I arrive may indeed! Peak four, old man, in sight I arrive may indeed!

jiñgá juáwagígɸe. Wakan′da ɻañ′ga agɸañ′kaⁿhaⁿ hniñkéce, wíbɸahaⁿ.
young I with them my own. Deity great on each side you who are, I pray to you.

Aⁿ′ba ájiɸaⁿɸaⁿ′qti jiñgá juáwagígɸe éɸaⁿbe pí te aɸá! á-biamá. 'Iⁿ′
Day different ones young I with them, my own in sight I arrive may indeed! said he, they say. Carrying

9 akí-biamá. ɗéde tĕ ují-biamá. ʟíci uáne bɸé te, á-biamá. Aɸiⁿ′
he reached home, they say. Fire the he filled, they say. Tent-pole I seek it I go will, said he, they say. Having it

akí-biamá. Iⁿ′'ĕ-basí ɗáxe te, á-biamá. Unéɸe ɻaⁿ′ha kĕ′di ihéɸa-biamá.
he reached home, they say. Stone-pushers I make will, said he, they say. Fire-place border by the he laid them, they say.

(Ní tĕ′ ctĭ agíaɸá-biamá.) Hau! ní hniñkéce, waqúbe wíɗaxe tégaⁿ
(Water the too he went for, they say.) Ho! water you who are, sacred thing I make of you in order that

12 awíɗi-atí hă, á-biamá. Ní tĕ′ ctĭ itéɸa-biamá ɻijébe. Iⁿ′'ĕ tĕ cuɸéaɸĕ
I have come for you . said he, they say. Water the too he put it down, they say door. Stone the (ob.) I send to you

tá miñke, kagé, á-biamá, isañ′ga ha qɸú'a ɻimaⁿ′te gɸiñ′kiɸá-bi ɸiñké é
will I who, younger brother, said he, they say, his brother skin hollow in the lodge caused to sit the one that who

waká-bi egaⁿ′. Iⁿ′'ĕ tĕ baɸútaⁿ ɸéɸa-biamá. Uɸéwiⁿqti gaⁿ′ itéɸa-biamá.
meant, they say having. Stone the he pushed straight sent suddenly, they say. Collected altogether so he placed them, they say.

15 Nájiɗĕqtiaⁿ′-biamá Ní tĕ ɸizá-bi egaⁿ′ ɻimaⁿ′te ní tĕ iɸéɸa-biamá. Gátĕ
Very red-hot they say. Water the he took, they say having in the lodge water the he sent suddenly, they say. That

ní tĕ cuɸé hă, á-biamá. Hau! cubɸé tá miñke, á-biamá Háxige aká.
water the goes to you . said he, they say. Ho! I go to you will I who, said, they say Haxige the (sub.).

ʟimaⁿ′te ahí-biamá. Iⁿ′'ĕ nájide gɸiⁿ′-biama. Hau! iⁿc'áge, íwihíbɸa
In the lodge he arrived, they say. Stone red-hot they sat, they say. Ho! old man, I bathe by means of you

18 tégaⁿ awíɗi-atí, á-biamá. Makaⁿ′ áɸi'á-biamá. Nádadáze ɸégaⁿ amá.
in order that I have come for you, said he, they say. Medicine he dropped on, they say. Fire sent out sparks thus they say.

Isañ′ga ɸiñké gɸizá-bi egaⁿ′ ní ágigɸáqtaⁿ hiɸákiɸá-biamá. Égigaⁿ gixáxa-
His brother the one who took his, they say having water he poured on his he caused him to bathe, they say. As before he made his

biamá. Caⁿ′ hă, kagéha, á-biamá. Aⁿ′haⁿ, jiⁿɸéha, caⁿ′ hă, á-biamá
they say. Enough . younger brother, said he, they say. Yes, elder brother, enough . said, they say

isañ'ga aká. Isañ'ga ɸicta$^{n'}$ ɻĭ ɸé ɻĭ ca^{n}ca$^{n'}$ ma^{n}ciáha ɸé amá, wanáxi
his brother the (sub.). His brother finished when he went when without stopping on high he went they say, ghost

amá. (This was done four times.) Égiɸe gá-biamá: Huhu'á! kágе-sañ'ga,
they say. At length he said as follows, they say: Really! friend younger brother,

uɸíhe cka$^{n'}$hma. ɸéga^{n} agɸáɸi^{n} naji$^{n'}$-biamá, ugíkie naji$^{n'}$-biamá. Hau! kágе- 3
you have your way you wish. Thus having his he stood they say, talking to his he stood they say. Ho! friend

sañ'ga, uɸíhe taté. Uɸíhe taté ɸa$^{n'}$ja, kágе-sañ'ga, akíɸaha añgáɸe taté
younger brother, you have your way shall. You have your way shall though, friend younger brother, apart we go shall

á-biamá. Níkaci^{n}ga jíde ni-úɸuan'da ɸéɸa^{n}ska ɸa$^{n'}$ja ɸé ɔné téga^{n} agɸí-báji
said he, they say. Person red island this size though this you go will, so they not come back

ca^{n}ca$^{n'}$ taité, á-biamá. Aɸá-biamá Háxige amá. Égiɸe Jábe-wá'ujiñ'ga 6
continually shall, said he, they say. Went they say Haxige the (sub.). At length Beaver old woman

mandé gáxe akáma. Hu+! á-biamá. Háxuɻa bɸa$^{n'}$qtcia$^{n'}$, á-biamá.
boat was making, they say. Hu+! said she, they say. Haxige it smells very much of, said she, they say.

Wá'ujiñ'ga uɸáde ɸiñgé áha^{n}. Gáɸi^{n} Háxige isañ'ga Wakan'dagi t'ékiɸaí
Old woman cause for complaint there is none ! That one Haxige his brother Water-monster killed for him

éga^{n} águdí ctĕ xagé ɻúwi^{n}xe ma^{n}ɸi$^{n'}$ te ɻigɸát'e ɸi$^{n'}$, á-biamá. Wá'ujiñ'ga 9
as wherever crying wandering about he walks as he kills himself by crying the one who, said he, they say. Old woman

mandé ckáxajĭ'qtci áha^{n}, á-biamá Háxige aká. A, ceta$^{n'}$qti ɸaná'a^{n}jĭ
boat you do not make at all ! said, they say Haxige the (sub.). Yes, so very far you have not heard

ɸáɸi^{n}cé ă, á-biamá wá'ujiñ'ga aká. Háxige amá isañ'ga t'ékiɸaí ĕi^{n}te
you who move ! said, they say old woman the (sub.). Haxige the (sub.) his brother killed for him it may be

Wakan'dagi úju na$^{n'}$ba t'éwaɸa-báda^{n} t'éɸĕ ɸi'aí éga^{n} maja$^{n'}$ bɸúga ní uji 12
Water-monster princi- pal two he killed them and to kill him failed as land all water filled

gáxe 'íɸai éga^{n} mandéha axídaxe áta^{n}hé, á-biamá. Gá-biamá: Wá'ujiñ'ga,
to make it spoke of it as a dug-out I stand making for myself, said she, they say. He said as follows, they say: Old woman

Háxige amá wéɸigɸa^{n} t'a$^{n'}$ ga$^{n'}$ɸa-hna$^{n'}$i. Mandéha gáxai édega^{n} mandé-da
Haxige the (sub.) mind to pos- sess desires invariably. A dug-out made but boat-head

tĕ'ja ja$^{n'}$ ákast itéɸai ɻĭ'jĭ, ma^{n}ɸiñ'ka ujíi-de, déde náqɸi^{n}qti gɸi$^{n'}$ dega$^{n'}$, 15
at the wood piled up places if, soil (earth) filled with when, fire burning very brightly sitting when, so

waníɻa ugáha-má ɸizaí-de, ga$^{n'}$ wáɸate gɸi$^{n'}$ tá aká, á-biamá. Éga^{n} ɸi'aí
animal those that float he takes when, and eating them he will be sitting, said he, they say. So they fail

ɻĭ'ctĕ maja$^{n'}$ bɸúga wĕ's'ă t'a$^{n'}$ wáxe 'íɸai éɸĕ, á-biamá wá'ujiñ'ga aká.
even if land all snakes abound making spoke of indeed, said, they say old woman the (sub.).

ɻehámajíde uɻa$^{n'}$i édega^{n} na^{n}bé tĕ etí éga^{n} uɸíci^{n}-de wĕ's'ă-má wáɸaqta 18
Red-breasted turtle (shells) put on his feet but hand the too so covered when the snakes to bite

a-íi ɻĭ'jĭ há cúga ɻiɻáxai éga^{n} wana$^{n'}$qiqíxe wáɸi^{n} ma^{n}ɸi$^{n'}$ tá amá, wana$^{n'}$te
ap- proaching when skin thick made for himself so breaking in their (heads) having them he will walk, stepping on them

wáɸi^{n} ma^{n}ɸi$^{n'}$ tá amá, á-biamá Háxige aká. Éga^{n} ɸi'aí ɻĭ'ctĕ maja$^{n'}$ bɸúga
having them he will walk, said, they say Haxige the (sub.). So they fail even if land all

ugáhanaɗaze gáxe ‘íɸai éɸĕ. ꞱÍqĩnde uɬía^{n}ɸĕ ɬĩ gat’é te aí éɸĕ, á-biamá
darkness making spoke of indeed. Gorge get himself into if die from the fall will they said (in my hearing) indeed, said, they say

wá‘ujiñ′ga aká. Wá‘ujiñ′ga, gáamá Háxige amá wéɸigɸa^{n} t‘a$^{n′}$ ga$^{n′}$ɸa-hna$^{n′}$i.
old woman the (sub.). Old woman, that one Haxige the (sub.) mind to possess wishes continually.

3 ꞱÍqĩnde wi$^{n′}$ ugɸi$^{n′}$-de ja^{n} ujíi-de ɗéde úda^{n}qti gɸi$^{n′}$ tá amá. Waníɬa dáda^{n}
Gorge one sit in when wood filled with when fire very good he will sit. Animal what

gɸi$^{n′}$ akáɬa ua$^{n′}$si hí ɸi^{n} gat’é ké ɸizaí-de ga$^{n′}$ ɸaté gɸi$^{n′}$ tá amá, á-biamá.
to the one sitting leaping reaches the one that dies from falling which takes when so eating he will sit, said he, they say.

Éga^{n} ɸi‘aí ɬĩ’ctĕ maja$^{n′}$ ɸa^{n} b ɸúgaqti má ckúbe gáxe ‘íɸai éɸĕ. Má
So they fail if even land the all snow deep making it speak of indeed. Snow

6 ágaspe t’é te aí éɸĕ, á-biamá. Gáamá, wá‘ujiñ′ga, Háxige amá wéɸigɸa^{n}
pressing down on him die will they said indeed, said she, they say. That one, old woman, Haxige the (sub.) mind

t‘a$^{n′}$ ga$^{n′}$ɸa-hna$^{n′}$i. Qáde ɬi ɬañgáqti ɬiɬáxai-de ja$^{n′}$ tĕ′ ctĩ ákastáqti itéɬiɸaí-
to possess wishes continually. Grass lodge very big makes for himself when wood the too in a great heap piles for himself

de séhi^{n}be ɬiɬáxe tá amá. Waníɬa dáda^{n} má ckúbe gaqɸád iɸé-má íqta
when snow-shoes he will make for himself. Animal what snow deep those that get burried suddenly in it at will

9 t’éwaɸaí-de ga$^{n′}$ wáɸate naji$^{n′}$ tá amá, á-biamá Háxige aká. ‘A$^{n′}$-macĕ′
he kills them when so eating them he will stand, said, they say Haxige the (sub.). What sort of a

ctĕwa$^{n′}$ Háxige hmájiñga-hna$^{n′}$i áha^{n}, á-bi ega$^{n′}$ ma$^{n′}$zepe ígaqiqixá-bi ega$^{n′}$
person are you Haxige you despise habitually ! said, they say having ax crushed in many times with. they say having

t’éɸa-biamá. Gañ′ki Háxige amá aɸá-biamá. Akí-bi ega$^{n′}$ i^{n}úɗe-ɬi pí
he killed her, they say. And Haxige the (sub.) went they say. He reached home, they say having sweat-lodge again

12 gaxá-biamá. Azćkiɸe taité, pí zeañ′ɬiɸe taté ă. Pí añɬígɸita^{n} taté, kagé,
he made, they say. (See note), again we treat ourselves shall ? Again we work on ourselves shall younger brother,

á-biamá. Ugíkie-hna$^{n′}$-biamá. A$^{n′}$ha^{n}, ji^{n}ɸéha, e-hna$^{n′}$, é amá isañ′ga amá.
said he, they say. He talked regularly they say. Yes, elder brother, that alone, said, they say his brother the (sub.).

Ga$^{n′}$ i^{n}úɗe-ɬi pí gaxá-biam éga^{n} gɸíta^{n}-biamá gɸípiqti. Júga kĕ égiga^{n}
And sweat-lodge again he made, they say so he worked on his, they say worked very well on his. Body the well as before

15 giɬáxe ctĕwa$^{n′}$ gɸícta^{n} ɸéɸai tĕdíhi ɬan′de kĕ áta^{n}jĩ ca$^{n′}$ hébe ma$^{n′}$ciadi
he made his notwithstanding he let his go suddenly when ground the he trod not on yet part high from the ground

aɸé-hna$^{n′}$-biamá isañ′ga amá. Égiɸe Háxige amá isañ′ga ágimákají-biamá.
went regularly they say his brother the (sub.). At length Haxige the (sub.) his brother he got out of patience with his, they say.

Cañ′gaxe ga^{n}ɸá-biamá. Hau! kágesañ′ga, uɸíhe taté, á-biamá. Ni-úɸuan′da
To stop he wished, they say. Ho! friend younger brother, you have your way shall, said he, they say. Island

18 ɸéɸa^{n}ska ɸa$^{n′}$ja ɸé ɸáta^{n}cé égija^{n} éga^{n} taité, á-biamá. Áji añɬíɬaxe añgáɸe
this size though this you who stand you do that so shall (they be), said he, they say. Different we make ourselves we go

taité. Ca$^{n′}$ɬañga núga jiñ′ga ábaɬu hi$^{n′}$ snédĕqti ɬúqti-ma ɸa$^{n′}$ égа^{n} níka-
shall. Big wolf male young nape of neck hair very long those who are blue so per-

ci^{n}ga hné te áɸa. Maja$^{n′}$ bɸúgaqti hú ɸaɬúwi^{n}xe ma^{n}hni$^{n′}$ te áɸa, á-biamá.
son you go will indeed. Land all over voice crying around you walk will indeed, said he, they say.

Hau! wí ete, kágе-sañ′ga, ɻáqti núga ɻañgáqti, hé gázazáqti đe utaⁿ′nadi
Ho! I for my part, friend younger brother, deer male very big, horn full of snags fore-head space between

hiⁿ′ gĕ náziɕá-bi egaⁿ′, égaⁿ níkaciⁿga bɕé tá miñke. Níkaciⁿga jíde
hair the made yellow by heat having, so person I go will I who. Person red

aⁿ′ɕate taité, á-biamá. Í aⁿɕaⁿ′ckaⁿɕĕ taité áɕa, á-biama. Cetaⁿ′.
me eat shall, said he, they say. Mouth made to move by me shall indeed, said he, they say. So far.

NOTES.

226, 3. nuxe kĕ, the ice at the place whither they went for water. Note that water and ice existed before the alleged origin of rivers from Haxige's tears.

226, 7. waɕiⁿ aɕa-biama, he took them along; *i. e.*, he pursued them. This is a common use of aɕiⁿ ɕe.

227, 8. utaⁿnadi ɕictaⁿ te ama. The kettle had been dropped after he left the place for getting water.

227, 9. hiⁿsañga+, etc. Sanssouci suggested "waji" wigisiɕe" instead of "waye wigisiɕe." He said that the former could be used if the dead brother was near the size and age of the speaker. "Waye" is ɻoiwere in form, and "hiⁿsañga+" may have been intended for the ɻoiwere, hiⁿçŭñe. "He misañga" is the Dakota "he! misŭñka" (he! misuŋka) expressed in ɸegiha notation. Thus we have traces of three languages in the lament of Haxige. Frank La Flèche reads "hiⁿsaⁿɕaⁿ+" instead of "hiⁿsañga+." He thinks that the Omahas used "waye" in former days, and that "no+" should be "aɕa u+!"

227, 17. aⁿɕaⁿwaⁿqɕe-gaⁿ (aⁿɕaⁿwaⁿqɕa, egaⁿ), from uɕuqɕe.

228, 4. maⁿa maⁿciadiqti ɕaⁿ ɕandi. There were several very high cliffs at that place, perhaps very close together. ɸisañga čdi aɕiⁿ aki: Frank La Flèche read, aɕiⁿ aki-biama, instead of aɕiⁿ aki.

228, 7. ɻehuqɕabe nadĭndĭngiɕĕ jaⁿ-hnaⁿi. Sanssouci thought that ɻehuqɕabe, tripe, was a mistake, and that it should be omitted. The Omahas who were in Washington in August, 1881, rejected ɻehuqɕabe, and substituted "níxa waciⁿ′ ágahadi ɕaⁿ, the fat outside the belly."

229, 3. gasninde refers to the impetus given to the arrow when hit by the bow-string.

229, 4. t'ewaɕa-biama means "he wounded them," though its literal rendering is "he killed them."

229, 10. i ɕiⁿ egaⁿ gɕadiⁿ′ jaⁿ-biama. Haxige crouched down suddenly, and lay across the path of the person who was approaching. It was Ictinike, disguised as Hega, the Buzzard.

229, 17. agiđanaⁿ. Possessive of abanaⁿ, to witness a person, his relation, performing a ceremony, or engaging in a contest.

230, 9. 'aⁿ-hnaⁿ ajaⁿ tĕ, how you do it. Sanssouci said that this was not as correct as, eátaⁿ-hnaⁿ ájaⁿ-hnaⁿ′iⁿte, why you will do it.

231, 8. ɻijebe agaha. It seems that there were two coverings to the entrance: the ɻijebe agaha, the outer one; and the skin of Haxige's brother, the inner one.

231, 9. isañga kĕ. The article pronoun kĕ shows that the brother was dead; but gaxa-bitaⁿ ama denotes that his form (skin) was placed in the position of a standing animate object.

232, 14. nada^{n} ictá đa tĕ jugɸe gaxa-gă. Sanssouci said that this meant, "Make extra eyes with the head," so that you may not be detected. "Be more than ever on the alert." But I think that it refers to the nose, and not to the head, if icta and đa be separable. On the other hand, the stress (in the words ictá đa) seems to bind them together as one word. Frank La Flèche cannot explain this.

233, 7. edada^{n} baskiɸĕ, there is something to be angry about; there is cause for anger. The opposite is uɸade ɸiñge.

233, 9. nihañga mubaju iɸaɸa, the spring shot up repeatedly, forming tiny waves.

234, 5. It appears from the context that wacige means some disease, impurity of the blood, etc., Compare ɸacige, to speak evil of; iuɸacige, to slander; and with the root "cige" compare the Winnebago, cícik, bad; and the Dakota, citca (šića), bad. The Dakota final tca (ća) is often equivalent to the ɸegiha final ga *or* ge.

234, 6. baxu duba - - - eɸa^{n}be pi te aɸa. Does this refer to the belief in four worlds above this one?

234, 7. wakanda ɋañga agɸañka^{n}ha^{n} hniñkĕce, Thou great deity on either side; *i. e.* the earth-god and the sky-god.

234, 15. najiđĕqtia^{n}-biama was pronounced na+jiđĕqtia$^{n\prime}$-biama.

235, 4. uɸihe tate, etc. The behavior of Haxige's brother made the elder brother determine that the souls of Indians should never return to this world. "Well, younger brother, as I have failed to keep you here, when red men die, though the earth be this large around, as you go thus, so shall it be with them. They shall never come back."

235, 5. niuɸuanda ɸeɸa^{n}ska. In the ⌊ɔiwere myth of Day and his Children, an island in a lake represents the world.

236, 12. azekiɸe taite. Meaning uncertain, especially if spoken by Haxige. If used by the narrator alone, it may mean, "They shall practice again on themselves;" but that is very doubtful. Frank La Flèche doubts its use here.

237, 1. Haxige may be the mythical ancestor of the ⌊ađa or Deer-head gens; and his brother, of the Ma^{n}ɸiñka-gaxe or Wolf gens. See their position in the Omaha tribal circle. The Beaver-woman and the Grass-snake spoke of the hero as Haxuɋa. This latter is the ⌊ɔiwere form of Haxige.

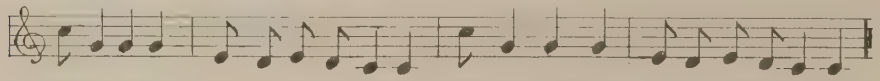
TRANSLATION.

Haxige dwelt in a lodge with no one but his younger brother. The elder brother used to go out hunting. He used to shoot deer. It happened that he feared some unseen danger. Addressing the younger, he said, "Whatsoever small animal passes along on the ice by the place where we get water, let it alone." The elder brother went out hunting. The younger brother took a kettle, and went for water. At length two Otters came. The younger brother passed along on the ice, and attacked them. He carried a stick on his arm. When he reached the place, he hit them repeatedly. And he continued after them. At length they reached their home, the den of a Water-monster, and they went headlong into it with him. They fastened the entrance. The elder brother reached home, carrying a deer which he had not skinned. When he reached home, he threw down the deer by the door. His brother did not stir at all. "Here! Take it, brother," he said. He did not speak. "I suppose that you are asleep," said he. Pulling open the door, behold, his brother was missing. "Alas! my dear little younger brother, I thought that it would be so, and so it is," he said. He ran to the

place for getting water, to see after him. When he reached the place for getting water, behold, the footprints of his brother had gone beyond. When he was following his trail, behold, there was the place where he had struck the Otters. Having known that he hit them, he said, "Alas!" The kettle had been dropped in the space between the two places. The elder brother continued to follow him. When he could not find him, he wept. "My younger brother! My younger brother! My younger brother! My younger brother! When I remember thy disposition (?), I am crying. Alas! my younger brother. Alas! my younger brother. Had it been I, friend younger brother, I would have reached home," he said. Wandering over the whole earth, he went seeking his brother. When he cried, the water flowed very rapidly in many long streams, making very large creeks. His tears were the rivers. On the bank of a stream the grass was lying in good condition. There he lay down. As he lay, two Ducks came thither. They went diving. And they came up again. One said as follows: "My friend, when Haxige's younger brother was killed, I had a great abundance of food. How was it with you?" "My friend, I did not have a good time. Only the little finger was left for me; and I said that no matter when I saw him, I would tell him about his own," said the other Duck. And when Haxige heard it, he became a leaf. Having fallen on the water, the leaf went floating in the space between the Ducks. When he reached the very place, he seized the Ducks by the necks. "You two persons, what have you been saying?" said Haxige. "Yes, elder brother, it is so," said one. "Elder brother, I have been saying that I would tell the news. Elder brother, do loosen your hold on me. I have been saying that I would tell you about your brother. Elder brother, they took your younger brother home by the succession of very high cliffs, to the land in that direction," said he. He tore the first Duck into many pieces, and threw them away. He questioned the other Duck: "On what occasions do they emerge from their den?" "At noon, when the fog is blown very dense, and when it is very warm, they lie to make the fat on their bellies firm by exposure to the heat of the sun. During the day it is so," he said.

And Haxige became an eagle and departed. Behold, the monsters lay flat on their backs. Thence was he coming back to earth to attack them. "Haxige is coming toward you," was said. He failed. They had already gone back into the lodge. Haxige went home again. Having reached his home, he thought, "What shall I do to get even with them?" Well, he went again on a similar day. When he had reached a very great height, he became a leaf again. Thence, having become a leaf, he was coming back again to earth to attack them. "Haxige is coming toward you," was said. Again he failed to attack them, as they had gone back into the lodge. And Haxige went homeward, having failed again. Again there was a similar day. And he became like a blue-backed bird-hawk. Thence, having become like a blue-backed bird-hawk, he was coming back again to attack them. "Haxige is coming toward you," was said. Again he failed to attack them, as they had gone into the lodge. Again Haxige went homeward, having failed with them. At length when the fourth day arrived, he became a grass-snake. Passing along far under the grass, he departed. When he arrived in sight of the cliff, behold, they lay on their backs making their tripe stiff by the heat. He seized his bow. Having fitted the arrow to the bowstring, he sent it with great force, making it strike in the very middle, wounding two. They grunted very hard, "A"+," and had gone back into the lodge. Haxige went homeward.

When he reached home, he was very glad. Said he, "I have done so to them." In the morning Haxige went hunting. As he was returning, behold, a person had gone across the road. He went hunting again in the morning. When he was returning, behold, a person had gone across the road again. On the fourth occasion, Haxige crouched down, and lay across the path of the person who was approaching. When he had come right upon him, Haxige stood up suddenly. "Really! The venerable man walks as if something was the matter," said he, trying to draw him out. "Yes, very much like it," said he. "How can it be that at this late day you have not been hearing it in your travels?" "Why! venerable man, whatever may be the matter, I have been walking without hearing anything at all," said Haxige. "Yes, Haxige's younger brother having been killed, Haxige wounded two of the Water-monster's most dearly beloved children. I have been going thither to powwow over them," said he. "Really! venerable man, so it may be, but I have not been hearing it in the least. Really! venerable man, it may be very desirable to witness the treatment," said Haxige. "Yes, it is so," said the Buzzard. "I make it a rule to have no witnesses at all." "Really! venerable man, I may witness you. I, too, walk hunting," said Haxige. "Ho! venerable man, try it for yourself. When I finish looking at you, you can go." "Yes, it is so. You can see me perform," said the Buzzard. "Yet, venerable man, I will hear from you how you do every one of the deeds," said Haxige, tempting him. "You shall gaze on me," said the Buzzard. Singing his song, he danced, saying:



"Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." "Well, venerable man, if it be always just so, it looks very nice to me. Venerable man, how do you usually perform it? I wish to hear the whole of it from you," said Haxige. "I said that when I reached there this time, I would perform the cure. There are four peaks which are flat on top. When I reach the fourth, they usually come thither for me. When I come in sight on the fourth peak, I stand dancing; and they usually come thither for me. They put me in a robe, and they carry me on it. When I get there this time, I will say, 'Let the water stand hot. When I heat two irons red-hot, and press them repeatedly against the wounds, they will live,'" said the Buzzard. Haxige made him dance about three times, as he wished to be able to perform all of the ceremony well. After the fourth time, the Buzzard stopped dancing. "Well, it is enough. I suspect that you have had more than enough of gazing at me," said the Buzzard. "Yes, venerable man, it is enough. What sort of a person are you that you despise Haxige?" Having said this, Haxige broke in his head with a blow, and killed him. And he took all his clothing, and put it on. And he carried the gourd-rattle on his arm. He practiced the ceremony. Thought he, "I do it very well!" As he went, he reached the fourth peak. He danced: "Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." "Really! the old man was indeed always nice-looking, but he had no one to gaze on him," said he. "Oho! the old man who is the doctor has come in sight," said the people. "Ye servants, go after him," said the chief. They went for him. When they arrived there, they spread out the robe for him. Having sat in it, the servants carried him on it. "Make room for him by going far away from the door," said they. They pulled open the outside door.

When they pulled it open, behold, the whole of his brother's skin had been stripped off, and made to stand underneath, as a door-flap. Haxige stood at the door, facing it and dancing: "Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." He stopped dancing and entered the lodge. He took hold of his brother's skin at the wrist. He was pulling open the door-flap with sudden force. "Alas, my dear little younger brother!" said he, speaking in a whisper. The servants found him out. "Really! friend, what has the old man said?" spoke one, in a whisper, to another. "Friend, he said something like 'Alas, my dear little younger brother!'" "Psha! friend, there is really no cause for complaint. The old man has been used to coming hither as a doctor for a very long time heretofore." "Well," said Haxige, "I said that when this time came, it would be enough. Ho! ye servants, bring ye back two very large kettles filled with water." They went for it, and came home, carrying them on their backs. Having been fastened over the fire, the kettles stood by the fire, very hot and boiling very hard. "Make two knives very sharp, and put them down. Put two irons in the fire, and make them very hot. When I press these heated irons repeatedly against the wounds, they shall live. Ho! Come, get out of my way. Beware lest you peep in now and then, when you are near by. Beware lest they go and leave you. Walk ye all down and to the other side of the four peaks from which I am accustomed to come in sight when I come hither," said he. All the households went. Having departed, he was in solitude. The water was continuing to boil very rapidly. "Ho! Lie ye exactly side by side. When I thrust a very red-hot iron into your wounds, you shall improve. Beware lest you stir. Lie ye with your sides stretched very stiff," he said. When they lay so, he pushed into the wound on either side with sudden force, "Tc'u+." "Lie still." Having said, "Ah!" both died from the heat. He took the knives, and cut the bodies into very narrow, long strips. Having cut up their bodies, he was filling the water which was boiling. The cooked meat, too, he was putting out in a pile. Those out of sight said, "The old doctor has not been so long heretofore. He has been a very great while about it. Grass-snake, what were you saying he was saying?" "Yes, I did say it. When he took hold of the door-flap as he went to the side of the entrance, he said something like, 'Alas, my dear little younger brother!'" said the Grass-snake. "Grass-snake, you shall go thither homeward. See him. Make extra eyes with your nose, and make your head very much flattened out, though curved like a dish," said they. The Grass-snake departed, passing under the grass. When he reached there, he peeped in at a crack in the lodge. Haxige detected him. "Come! Come! Come!" said Haxige. Having called him, the Grass-snake was coming thither again. "Make yourself full of food," said Haxige. And Haxige put a narrow strip of meat, about two feet long, into the throat of the Grass-snake, where it stuck very tight. "Say when you arrive that it is Haxige, and that very long ago he cooked the Water-monsters till the meat fell to pieces. Begone and tell it." The Grass-snake went to tell it. "Haxuɥa! Haxuɥa!" he said in a voice hardly above a whisper. "Really! what says that unseen moving one?" At length he had come directly to them, passing altogether within the grass. "Haxuɥa! Haxuɥa!" he said. "Really! it says 'Haxige.' Take out the piece of fat meat which he has put in his mouth. Really! it shall be just so (*i. e.*, as they suspected). Make ye an effort." They went homeward to attack him. When they had come very close to their home, Haxige went rushing homeward, carrying his brother on his arm. As he

had gone homeward, they went to attack him. But though they became all kinds of swift animals, they did not overtake Haxige and his brother. "There is cause for anger! Make ye an effort. You will be apt to fail," said they. They went along after him. It happened that Haxige, when on his way home, drew near a spring which boiled up repeatedly. It was in a very dense forest at the foot of a cliff, a very high hill, whose perpendicular surface was concave. "Do ye make an effort. You have almost overtaken him," said they. At length Haxige became a bullet. He had gone headlong into the water, "Tc'u+." In a moment he made himself become a stone beneath the water. And they went homeward, having failed in attacking him. Though Haxige and his brother were laid hold of, he had become a stone that was firm, so they failed and went homeward. "Come, let us quit. We have failed," said they.

As they went homeward, Haxige came out again in sight after a while. And he went homeward, carrying the skin of his brother on his arm. At length he reached home. "Brother," said he, "let us enter a sweat-lodge." He went for four stones that were about one foot in diameter. Standing on a very lofty headland, he took up a stone. "Ho! venerable man, I have come for you to powwow." Again he took one. "Ho! venerable man, I have come for you to powwow over me," he said. He put it in his robe. Again he took one, and said, "Ho! venerable man, I have come for you to cause a person to bathe." When the fourth time arrived, he said, "Ho! venerable man, I have come for you, so that by means of you one person may bathe all over. Ho! venerable man, I have come for you that by means of you I may bathe. I have come for you that you may throw out from me all bad affections (*or*, impurities). May I come out in sight on many different days! On the four peaks, venerable man, may I come in sight with my young ones! Thou superior deity on either side, I pray to thee. On different days may I, with my young ones, come in sight!" he said. He carried them to his home. He filled the fire. "I will go for lodge-poles," said he. He brought them home. "I will make sticks for pushing the stones straight." He placed them by the edge of the fire-place. (He went, too, for water.) "Ho! thou water, I have come for you to make a sacred thing of you." He placed the water, too, at the door. "I will send the stones to you, brother," said he, meaning the empty skin of his brother, which had been caused to sit inside the lodge. He pushed the stones straight in a moment. He placed them in a heap. They became very red from the heat. Having taken the water, he sent it very quickly into the lodge. "That water goes to you," said he. "Ho! I will go to you," said Haxige. He went into the lodge. The stones continued red-hot. "Ho! venerable man, I have come hither in order to bathe by means of you," said he. He dropped large drops of medicine on the fire. The fire sent out sparks. Having seized his brother, he caused him to bathe by pouring water on him. He made him as he had been. "That will do, younger brother," said he. "Yes," elder brother, it is enough," said the younger brother. When Haxige let his brother go, the younger brother continued going on high as he went. He was a ghost. (This process was repeated three times without success.) At length Haxige said as follows: "Really! friend younger brother, you wish to have your own way." In this manner he stood holding him and talking to him. "Ho! friend younger brother, you shall have your way. Though you shall have your way, friend younger brother, we shall separate," he said. "Though the island (*i. e.*, the world) be this size, as you go in

this manner, red men shall go and never return." Haxige departed. At length there was an aged Beaver-woman making a boat. "Hu+!" said she, "there is a very strong Haxige odor." "Old woman, there is no cause for complaint. As his brother was killed by the Water-monsters, that Haxige is wandering around at random, and is killing himself by crying," said he. "Old woman, are you not, indeed, making a boat?" said Haxige. "Yes. Have you not been hearing it up to this time?" said the old woman. "As his younger brother was killed, Haxige killed two of the chief Water-monsters; and as they have failed to kill him, they have threatened to make the whole earth full of water. And I am making a dug-out for myself," said she. He said as follows: "Old woman, Haxige ever wishes to have an abundance of sense. He has made a boat (*or*, dug-out), and if he pile up wood at the bow, filling the bottom with earth, he will sit by a fire blazing very brightly; and seizing the animals that come floating along, he will continue eating them." "Even if they fail so, they speak of making an abundance of snakes on the whole earth," said the old woman. "He will put shells of red-breasted turtles on his feet, and will cover his hands in like manner. So when the snakes are coming to bite, having made thick skin for himself, he will continue to crush in their heads by treading on them; he will continue to step on them," said Haxige. "Even if they fail so, they threaten to make darkness over the whole earth. They say that if he get himself into a gorge unawares, he will die from the fall," said the old woman. "Old woman, that Haxige desires to have an abundance of sense. When he sits in a gorge, and fills it with wood, he will sit by a very good fire. What animal reaches him by leaping, will lie dead from the fall, and he will take it and sit eating it." "Even if they fail so, they threaten to make a deep snow over the whole earth. They say that he will die from the snow that will press down on him," said she. "That Haxige, old woman, ever desires to have an abundance of sense. Having made a very large grass-lodge, he will make a very high pile of wood for himself, and then he will make snow-shoes. What animals get buried unawares in the deep snow, having killed them at his pleasure, he will stand eating them," said Haxige. "What sort of a person are you that you despise Haxige?" he said. And crushing in her head many times with an ax, he killed her. And Haxige departed. Having reached home, he made a sweat-lodge again. They will practise again. "Shall we treat ourselves? Shall we work again on ourselves, younger brother?" said he, talking regularly to his own brother. "Yes, elder brother, only that," was his younger brother saying. And having made the sweat-lodge anew, he worked on his own, he did very well with his own. Though he made the body as it had been, when he let him go suddenly, the younger brother went partly on high every time without treading on the ground. At length Haxige got out of patience with his brother. He wished to put an end to the ceremony. "Well, friend younger brother, you shall have your way," said he. "Though the island (*i. e.*, the world) be this large, they shall surely be thus, as you are. We shall change our forms. You shall go as a young male big wolf, with very long blue hair on the space between the shoulders. Well, as for me, friend younger brother, I will go as a very large male deer, with horns full of snags, and with hair which has been made yellow by heat, scattered over the forehead. Red men shall eat me. By means of me mouths shall be caused to move," said he. The End.

THE ADVENTURES OF HAXIGE.

FRANK LA FLÈCHE'S VERSION.

(There were two Water-monsters, who killed the younger brother of Haxige. They flayed the body, and hung up the skin for a door. They invited all the animals to a feast, when they cooked the body, dividing it among the animals, thus bribing them to silence. Haxige missed his brother, and went in search of him. He reached a creek, where two Wood-ducks were swimming. The conversation of the Ducks, and the account of the transformation of Haxige into a leaf, are given in the preceding version. When he caught them —)

Edáda^{n}-hna$^{n'}$ edécai ă, á-biamá. A$^{n'}$ha^{n}, ji^{u}ɸćha, a^{n}wa$^{n'}$ɸiqɸaqɸá-gă,
What only what did you say? said he, they say. Yes, elder brother, loosen your hold on me,

á-biamá. Íubɸa tá miñké. A^{n}wa$^{n'}$ɸiqɸaqɸá-gă, á-biamá. Kĭ, Ké, uɸá-gă,
said he, they say. I tell the news will I who. Loosen your hold on me, said he, they say. And, Come, tell it,

3 á-biamá. A$^{n'}$ha^{n}, ji^{u}ɸćha, Háxige isañ'ga t'éɸai tĕ'di na^{n}béhiujiñ'ga tĕ
said he, they say. Yes, elder brother, Haxige his younger brother killed him when little finger the

enáqtci a^{n}ɸa$^{n'}$wa^{n}qɸéga^{n} ata$^{n'}$qti ɬa$^{n'}$be ɔtécte uɸíwabɸá te, ehé, á-biamá.
only I got for my share, so just when I see him soever I tell him of his will, I said, said he, they say.

Waníŋa dáda^{n}-má ctĕwa$^{n'}$ bɸúga íkikúi ega$^{n'}$ na^{n}béhiujiñ'ga tĕ enáqtci
Animal what sorts soever all having been invited little finger the only

6 a^{n}ɸa$^{n'}$wà^{n}qɸé. Ga$^{n'}$, Eáta^{n}-ɔna$^{n'}$i ă, á-biamá. A$^{n'}$ha^{n}, a$^{n'}$batíɸawáqti
I got for my share. And, How regularly ? said he, they say. Yes, each day

Héga aká zéwaɸĕ ahí-hna^{n}i, á-biamá. Ga$^{n'}$ Mi$^{n'}$xa-jiñ'ga ictá-ɸéde tĕ
Buzzard the (sub.) to powwow over them arrives regularly, said he, they say. And Duck next to the corners of the eyes the

sañ'kiɸá-biamá Háxige aká. Hi$^{n'}$ kĕ baxú giáxa-biamá Mi$^{n'}$xa-wagɸa$^{n'}$xe
whitened for him, they say Haxige the (sub.). Feather the crest he made for him, they say. Duck conjuring (?)

9 eɸíge taí Ma^{n}ɸiñ'-gă, á-biamá. Edáda^{n} téqi áɸakipá ɤĭ a^{n}ɸásiɸĕ te hă.
let them call you. Walk, said he, they say. What difficult you meet if you think of me can .

Uwíka^{n} tá miñke hă, á-biamá Háxige aká. Háxige aɸá-biamá. Xagá-bi
I help you will I who said, they say Haxige the (sub.). Haxige went, they say. He cried, they say

ɤĭ watcícka ɬañgáqti ní kĕ gasúsĕqti iháha gaxá-biamá Ictábɸi é ní
when creek very large water the flowing rapidly in long lines made it, they say. Tears that streams

12 gĕ é amá. Aɸá-bi ɤĭ égiɸe Héga amá áiámamá. Ákipá-biamá. Kĭ
the that they say. He went, they say when behold Buzzard the (sub.) was approaching, they say. He met him, they say. And

Háxige aká gá-biamá: I^{n}c'áge awádi ɔné, á-biamá. A$^{n'}$ha^{n}, ɬucpáha,
Haxige the (sub.) said as follows, they say: Old man where you go, said he, they say. Yes, grandchild,

ceta$^{n'}$qti ¢aná'a^{n}jĭ ¢á¢i^{n}cé ada$^{n'}$, á-biamá. A$^{n'}$ha^{n}, edáda^{n} éi^{n}te ceta$^{n'}$
even so far you have not been hearing it ! said he, they say. Yes, what it may be so far

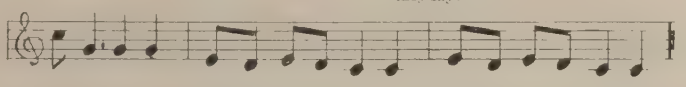
aná'a^{n}-májĭ hă, á-biamá Háxige aká A$^{n'}$ha^{n}, ʇucpáha, Háxige isañ'ga
I have not heard it . said, they say Haxige the (sub.). Yes, grandchild, Haxige his younger brother

t'ćki¢ai éi^{n}te, Háxige amá Wakan'dagi cićwasañ'gi¢abíqti ¢añká na$^{n'}$ba 3
they killed for him it may be, Haxige the (sub.) Water-monster most dearly loved child the ones who two

wć'ui éga^{n}, áda^{n} zéwa¢ĕ pí hă, á-biamá Héga amá. I^{n}c'áge, é¢a^{n}be
wounded for them some-what, therefore to powwow over them I have been there . said, they say Buzzard the (sub.). Old man, in sight

cí tĕ'di, áwatégija^{n}-ona$^{n'}$ ă A$^{n'}$ha^{n}, ¢é égima^{n}-hna^{n}-ma$^{n'}$, á-biamá. Kĭ
you arrive when, how do you it regularly ! Yes, this (= thus) I do that invariably I do, said he, they say And

ƉéXe g¢íza-biamá ga^{n} gasá¢u-bi ga$^{n'}$ xĭ, Ɉégima^{n}-hna^{n}-ma$^{n'}$, ʇucpáha. 6
gourd he took his, they say and rattled it, they say having when, I do thus habitually. I do, grandchild.

Kĭ wa'a$^{n'}$-biamá. Watcígaxá-biamá. Ga-biamá :
And he sang, they say. He danced, they say. He said as follows, they say :

Hé-ki-ma$^{n'}$-da^{n}, hé-ki, hé-ki-ma$^{n'}$-da^{n}, hé-ki, hé-ki-ma$^{n'}$-da^{n}.

Gañ'ki, ʝiga$^{n'}$ha, ć¢a^{n}be cí tĕ'di, áwatégija^{n} a¢úha éga^{n} gáxa-gă. Cĭ 9
And, Grandfather, in sight you arrive when, how you do it finally so do. Again

wiʇa$^{n'}$be te, á-biamá. Gañ'ki, Ɉégima^{n}-hna^{n}-ma$^{n'}$, á-biamá Héga aká.
I see you will, said he, they say. And, Thus I do habitually I do, said, they say Buzzard the (sub.).

Watcígaxá-biamá. Gañ'ki, ʝiga$^{n'}$ha, zéwa¢á¢ĕ tĕ áwatégija$^{n'}$ te, á-biamá.
He danced, they say. And, Grandfather, you powwow over them when how you do it will, said he, they say.

A$^{n'}$ha^{n}, ʇucpáha, Ta$^{n'}$wañg¢a^{n} b¢úgaqti ƉahéÍkisa$^{n'}$¢i^{n} ma^{n}¢i$^{n'}$i-gă hă, ehé- 12
Yes, grandchild, Village every one hill out of sight walk ye . I say

hna^{n}-ma$^{n'}$, b¢úgaqti. Cínuda^{n}-má ctĭ wá¢i^{n} ma^{n}¢i$^{n'}$i-gă, ehé-hna^{n}-ma$^{n'}$ hă,
regularly I do, all. Dog the ones too having them walk ye, I say regularly I do .

á-biamá. A$^{n'}$ha^{n}, ʝiga$^{n'}$ha, á-biamá Háxige aká. Gañ'ki zéwa¢á¢ĕ tĕ,
said he, they say. Yes, grandfather, said, they say Haxige the (sub.). And you powwow over them when,

e'a$^{n'}$ ckáxe ă, á-biamá. A$^{n'}$ha^{n}, ʇucpáha, ma$^{n'}$ze gákĕ nájiděqti-hna^{n} ƉáXe 15
how you do it ! said he, they say. Yes, grandchild, iron that one very red hot only I make it

xĭ wa'úi kĕ ma$^{n'}$ze nájide kĕ uƉáXa^{n} te eb¢éga^{n} éga^{n} ab¢i$^{n'}$, á-biamá.
when wounded one the lying one iron red-hot the I push in will I think so I have it, said he, they say.

A$^{n'}$ha^{n}, ʇiga$^{n'}$ha. Ké, é¢a^{n}be cí tĕ'di e'a$^{n'}$ ckáxe taté, éga^{n} gáxa-gă.
Yes, grandfather. Come, in sight you arrive when how you do shall, so do.

Ma^{n}¢iñ'-gă. Wiʇa$^{n'}$be ka$^{n'}$b¢a. Gañ'ki éga^{n} gáxe ¢é xĭ ja$^{n'}$ wi$^{n'}$ ¢izá-bi 18
Walk. I see you I wish. And so to do he went when wood one he took, they say

ega$^{n'}$ ƉáqtiƉa^{n} ihé¢a-bi ega$^{n'}$, gaq¢í-biamá Héga ¢i^{n}. Gañ'ki ma$^{n'}$ze
having right on the head the (ob.) laid it, they say having, he broke it in, they say Buzzard the (my. ob.). And iron

kĕ' ctĭ ¢izaí tĕ, cĭ wa'i$^{n'}$ jiñ'ga tĕ' ctĭ ¢izá-bi ega$^{n'}$, 'i$^{n'}$-biamá Háxige
the (ob.) too he took it, again pack small the (ob.) too took, they say having, carried it, they say Haxige

aká. Gañ′ki Háxige aká a¢á-biamá. Wakan′dagi ¢añkáɬa a¢á-biamá.
the (sub.). And Haxige the (sub.) went, they say. Water-monster to them he went, they say.

Égi¢e ɖahé kĕ ɬíi ¢a^{n} é¢a^{n}be ahí-biamá. Gañ′ki wa′a$^{n'}$ tĕ é Héga
At length hill the (ob.) village the (ob.) in sight of he arrived, they say. And song the that Buzzard

3 wa′a$^{n'}$i eɬá tĕ ′a$^{n'}$-biamá Háxige aká Égi¢e, Huhú! ¢éɬa aká Héga
sung his the sang it, they say Haxige the (sub.). At length, Ho! ho! this one the (sub.) Buzzard

amá wazé¢ĕ amá áiáma, á-biamá, Háxige é¢a^{n}be ahí-bi ɻĭ. Gañ′ki
the (sub.) doctor the (sub.) is coming, said they, they say, Haxige in sight arrived, they say when. And

níkagahi aká gá-biamá: Cénujiñ′ga dúba wahéhajĭ′qti ĕ′di ma^{n}¢i$^{n'}$-ba waii$^{n'}$
chief the said as follows, they say: Young man four very stout-hearted there walk ye and robe

6 ug¢a$^{n'}$-bada$^{n'}$ a¢i$^{n'}$ gíi-ga. Kĭ é Héga e¢éga^{n} éga^{n} agía¢aí tĕ. Ĕ′di
put him in and bring him back. And that Buzzard thought as they went for him. There

ahí-biamá cénujiñ′ga amá Háxige ¢iñkĕ′di. Waii$^{n'}$ ¢ib¢á-bi ega$^{n'}$, Ké,
they arrived, they say young man the (sub.) Haxige by the (ob.). Robe spread out, they say having, Come,

i^{n}c′áge, ug¢iñ′-gă. Añgá¢igi-añgátii hă. Gañ′ki ug¢i$^{n'}$-biamá Háxige
old man, sit in it. We have come for you . And sat in it, they say Haxige

9 aká. Gañ′ki cénujiñ′ga wi$^{n'}$ jíji-hna^{n} naxíde tĕ ukía-bi ega$^{n'}$, Héga é
the (sub.). And young man one whispering inner ear the (ob.) he talked with, they say having, Buzzard he

áji eb¢éga^{n}. Háxige eb¢éga^{n}, á-biamá. Íbaha$^{n'}$i, áda^{n} égi¢a$^{n'}$i tĕ. Kĭ
differ- ent I thin . Haxige I think, said he, they say. He knew him, therefore he said to him. And

gañ′ki wi$^{n'}$ aká gá-biamá: Héga éĕ hă. Eáta^{n} Háxige ¢é¢u tí táda^{n}?
then one the (sub.) said as follows, they say: Buzzard it is he . How Haxige here have come could ?

12 á-biamá. Jíji íe-hna^{n}-biamá. Gañ′ki a¢i$^{n'}$ ag¢á-biamá. Waii$^{n'}$ ug¢a$^{n'}$-
said he, they say. Whis- pering they spoke regularly, they say. And they took him homeward, they say. Robe they put him in

biamá. Kĭ ĕ′di akí-biamá ɻí′u ¢añkádi. Kĭ a¢i$^{n'}$ akí-bi ɻĭ isañ′ga
they say. And there they reached home, they say were wounded by the ones who. And they reached home with him, they say when his younger brother

¢iñké b¢úgaqti ¢ixábai éga^{n} ɬijébeg¢a^{n} gáxe akáma. Gañ′ki Háxige
the (ob.) the whole played as door-flap they had made they say. And Haxige

15 naji$^{n'}$-bi ɬijébeg¢a^{n} ¢ikiáha^{n}i tĕ isañ′ga ¢iñké ígiɖaha^{n}i hă há ¢a^{n}.
stood, they say door-flap raised when his younger brother the (ob.) he knew his , skin the (ob.).

Gañ′ki ¢ikiáha^{n}i ɻĭ gá-biamá: Hé, wisa$^{n'}$ji^{n}qtci¢é! á-biamá. Jíjí íapi¢i$^{n'}$qtci
And he raised when he said as follows, they say: Alas, my dear little younger brother! said he, they say. Whis- pering very easily

égi¢a$^{n'}$i; ¢adĭn′di^{n}-bájĭ. Kĭ níkaci^{n}ga égaxe naji$^{n'}$ amá wi$^{n'}$ gá-biamá:
he said to him; he did not speak loud. And people around stood they who one said as follows, they say:

18 Kagéha, ɬijébeg¢a^{n} ¢ikiáha^{n} ɻĭ, Hé, wisa$^{n'}$ji^{n}qtci¢é! aí tĕ. Háxige é
Friend, door-flap raised when, Alas, my dear little younger brother! he said. Haxige he

eb¢éga^{n}, á-biama. Kĭ, Égi¢a^{n}-bájĭ-gă. Héga améĕ hă, á-biamá. Gañ′ki
I think said he, they say. And, Do not say it to any one. Buzzard it is he . said (another), they say. And

íɬaɬa a¢á-biamá Háxige amá.
to the lodge went, they say Haxige the (sub.).

Kĭ a¢á-bi ᵸĭ gañ′ki, Ké, ɻí gĕ b¢úgaqti gacíbe ɔné te. ᗡahé
And he went, they say when then. Come, lodge (pl. ob.) the every one without (the village) you will go. Hill

íkisaⁿ′¢iⁿ maⁿ¢iⁿ′i-gă. Gañ′ki néxe ɻañgáqti naⁿ′ba ní agímaⁿ¢iⁿ′-ba
out of sight walk ye. And kettle very big two water go ye for and

iⁿwiñ′gackái-gă. ₵é¢añká zéawá¢ĕ b¢ícta ᵸĭ hi¢áawákiĕ tá miñke, 3
hang them for me. These I powwow over them I finish it when I cause them to bathe will I who,

á-biamá. Gañ′ki égaⁿ gaxá-bi egaⁿ′, a¢á-biamá b¢úga Gañ′ki maⁿ′ze kĕ
said he, they say. And so did, they say having, they went, they say all. And iron the

nájidĕ′qti gaxá-biamá Háxige aká. Gaxá-bi egaⁿ′, gá-biamá: ₵ijiⁿ′¢e étaⁿ¢iⁿ
very red hot made it, they say Haxige the (sub.). Made it, they say having, he said as follows, they say: Your elder brother he first

zéa¢ĕ tá miñke. Ĭⁿ′taⁿ ckaⁿ ajĭ jañ′-gă, á-biamá. Ké, ‘ú tĕ bahá-gă, 6
I powwow over him will I who. Now motionless lie, said he, they say. Come, wound the (ob.) show it,

á-biamá. Maⁿ′ze kĕ nájidĕ′qti gaxá-bi ᵸĭ gañ′ki ‘ú tĕ ubáxaⁿ-biamá
said he, they say. Iron the (ob.) very red hot he made it, they say when and wound the he thrust into, they say

maⁿ′ze kĕ. Gañ′ki ‘ú tĕ ubáxaⁿ-bi ᵸĭ, Haⁿ+! haⁿ+! é-hnaⁿ-bi ᵸĭ, Caⁿ′ q¢íäjĭ
iron the (ob.). And wound the he thrust into, they say when, Haⁿ+! haⁿ+! he said it regularly, they say when, Yet speechless

jañ′-gă. ₵íudaⁿ taté, á-biamá. Gañ′ki t′é amá nájide ubáxaⁿi kĕ Gañ′ki, 9
lie. Good for you (it) shall (be), said he, they say. And he died they say red hot thrust into the (ob.). And,

Ké! gi-gă hă ₵′ijiⁿ′¢e gíudaⁿ égaⁿ jaⁿt′é′qti i¢é, á-biamá. Gañ′ki amá
Come! come then . Your elder brother is better as sound asleep he has gone, he said, they say. After a while, they say

ᵸĭ cĭ égaⁿgi‘aⁿ′-biamá. Gañ′ki jiñ′ga kĕ cĭ t′é amá, maⁿ′ze nájidĕ′qti
when again he did so to him, they say. And small the (ob.) again he died they say iron very red hot

ubáxaⁿ-bi egaⁿ′. T′é ᵸĭ gañ′ki máhiⁿ ¢izá-bi egaⁿ′ waᗡáda-biamá 12
thrust into, they say having. Dead when then knife took, they say having he cut them up, they say

Wakaⁿ′dagi naⁿ′ba. Gañ′ki akíwa waᗡáde ¢icta′-bi ᵸĭ ákiastá itéwa¢á-
Water-monster two. And both he cut them up he finished it, when they say in a pile he put them

biamá u¢ízaⁿ tĕ′di. Gañ′ki ¢éxe akíwa ugípiqti ují-biamá ús‘u wáxai ᵸĭ.
they say middle in the. And kettle both very full he filled, they say strips made them when

Gañ′ki gaⁿ′ úhaⁿ g¢iⁿ′-biamá. Kĭ gañ′ki gátĕɻa níaciⁿga amá gá-biamá: 15
And so cooking he sat they say. And then in that place people the (sub.) said as follows, they say:

Cénujiñ′ga naⁿ′baqtiégaⁿ ĕ′di gig¢á-ba daⁿ′be gig¢ái-gă, á-biamá. Kĭ,
Young man about two there go and pass it and looking pass ye it, said they, they say. And,

Wazé¢ĕ ¢iñké ᵸáci hégajĭ, á-biamá. Nă! Háxige eb¢égaⁿ, ehé ᵸĭ iⁿ¢éjai
Doctor the one who along time very, said they, they say. Why! Haxige I think, I said when you doubted me

ctĭ. Héga aké, ecaí. Kĭ ĕ′be g¢é etédaⁿ, u¢íxide gaⁿ′ g¢iⁿ′-biamá. Kĭ wiⁿ′ é 18
too. Buzzard he is, you said. And who homeward go shall? considering so they sat, they say. And one he

gá-biamá: Wĕ′s‘ă-nídeka, ¢í ¢ag¢é ᵸĭ íc¢i¢ajĭ etégaⁿ, wa¢íc¢ionájĭ égaⁿ,
said as follows, they say: Grass snake, you you go homeward if not to find you apt, you invisible as.

á-biamá. Gañ′ki ɔnípi te hă. Égi¢e íc¢iĕ te hă. U‘úde jiⁿágtci uᗡá-daⁿ
said he, they say. And you shall do well . Beware he lest detect you . Hole very small enter and

da$^{n'}$ba-gă hă. Égiɸe Háxige íɸiɸĕ te hă. Kĭ, A$^{n'}$ha^{n}, á-bi ega$^{n'}$ agɸá-biamá
look at him . Beware Haxige detect you lest . And, Yes, said, they say having went homeward, they say

Wĕ's'ă-nídeka amá. Ĕ'di akí-bi ega$^{n'}$ u'úde ji^{n}áqtci ictá ɸa^{n} ugás'i^{n}-biamá.
Grass-snake the (sub.). There he reached home, they say having hole very small eye the peeped in, they say.

3 Kĭ Háxige aká da^{n}bá-biamá. Huhú! gí-gă hă. Waɔnáte táce, á-biamá
And Haxige the (sub.) saw him, they say. Ho! ho! come . You eat must; said he, they say

íɸa-bi ega$^{n'}$ Gɸé ga$^{n'}$ɸa ɬĭ na$^{n'}$wape tĕ Wĕ's'ă-nídeka aká. Gañ'ki, Gí-gă,
detected him, they say having. To go back he wished when feared him Grass-snake the (sub.). And, Come,

á-bi ega$^{n'}$ ĕ'di aɸá-biamá. Gañ'ki, Unéɸĕ ɬa$^{n'}$ha kĕ'di céɸu jañ'gă, á-biamá
said, they say having there he went, they say. And, Fire-place border by the yonder lie, said he, they say.

6 Waɔnáte ɬĭ wéɸanandĕ'qti ɔné taté, á-biamá. Waɔnáte ɬĭ ɔné ɬĭ, Háxige
You eat when you being gorged you go shall, said he, they say. You eat when you go when, Haxige

aká é akéde Wakan'dagi akíwa t'éwaɸĕ aká hă, ecé te hă, á-biamá.
the (sub.) he it is, but Water-monster both h: has killed them , you say shall . said he, they say.

Gan'ki waci$^{n'}$ hébe ɸizá-bi ega$^{n'}$ úqp u'a$^{n'}$ha-biamá Háxige aká. Gañ'ki
And fat meat a piece he took, they say having bowl he put in, they say Haxige the (sub.). And

9 waci$^{n'}$ ɸéɸa^{n}ska s'ú-biamá. Gañ'ki, ɸasni$^{n'}$ ɸéɸa-gă hă. ɸéta^{n} éɸa^{n}be
fat meat this size he cut a long strip, they say. And, Swallow it do it suddenly . This far in sight

itéɸa-gă. Gañ'ki waci$^{n'}$ hébe éɸa^{n}be itéɬiɸá-biamá í tĕ. Kĭ na^{n}bé ɸiñgé
put it. And fat meat piece in sight he put it for himself, they say mouth the (ob.). And hand without

ɸi^{n} éga^{n} gɸíɔnudájĭ tĕ waci$^{n'}$ kĕ. Aɸá-bi ɬĭ na$^{n'}$ji^{n}ckĕ'qtci níaci^{n}ga amádi
he was as he did not pull out his fat meat the (ob.). He went, they say when barely people to them

12 ahí-biamá Wĕ's'ă-nídeka aká. Wĕ's'ă-nídeka ɸé tĕ'di ékita^{n} agɸaí Háxige.
arrived, they say Grass-snake the (sub). Grass-snake went when at the same time went homeward Haxige.

Isañ'ga ɸiñké gɸíza-bi ega$^{n'}$ a$^{n'}$he agɸá-biamá. Gañ'ki Wĕ's'ă-nídeka íe
His younger brother the (ob.) took his, they say having fleeing he went homeward, they say And Grass-snake to speak

gíteqi, Háxige, Háxige, é ɬĭ cai$^{n'}$äjĭ-hna$^{n'}$-biamá. Níaci^{n}ga amá eca$^{n'}$qti
hard for him, Haxige, Haxige, said when his voice failed invariably, they say. People the (sub.) very near to

15 hí ɬĭ ca$^{n'}$ wéahidĕqti eɸéga^{n}-biamá. Gáɸi^{n} Wĕ's'ă-nídeka Háxige é hă,
ar- rived when yet very far they thought, they say. That one Grass-snake Haxige says .

á-biamá Gañ'ki unáa-bi ɬĭ égiɸe eca$^{n'}$qtci ahí akáma Wĕ's'ă-nídeka.
said they, they say. And they sought him, they say when behold very near had come, they say Grass-snake.

Huhú! Wĕ's'ă-nídeka ée ɸi^{n} éde waci$^{n'}$ núde kĕ ukíɸatá-qtia$^{n'}$ ɸi^{n},
Ho! ho! Grass-snake it is he the one (mv.) but fat meat throat the sticks very tight in the one (mv.).

18 á-biamá. Gañ'ki gíɸiɔnudá-biamá. Gañ'ki níkaci^{n}ga amá ɬíi ɸa^{n}ɬá agɸá-
said they, they say. And they pulled it out for him, they say. And people the village to the (sub.) went homeward

biamá Gañ'ki Háxige amá agɸá-bi ɬĭ égiɸe Jábe-wá'ujiñ'ga ĕdedí akáma
they say. And Haxige the (sub.) went homeward, they say when behold Beaver-old-woman was there, they say.

Kĭ, Wá'ujiñ'ga, éta^{n} ɸanáji^{n} ă, á-biamá Háxige aká. A$^{n'}$ha^{n}, ɬucpáha,
And, Old woman, why you stand ! said, they say Haxige the (sub.). Yes, grandchild,

Háxige Wakan′dagi na$^{n'}$ba aká tc′éwaȼě amá hě. É′di wagáqȼa^{n} a$^{n'}$ȼizai
Haxige Water-monster two the (col. ob.) killed them they say . There servant me they took

hě, á-biamá. Kĭ, Wá′ujiñ′ga, e′a$^{n'}$ ckáxe táda^{n} uȼéhe ă. A$^{n'}$ha^{n}, ʇucpáha,
said she, they say. And, Old woman, how you do will, therefore you join it ? Yes, grandchild,

Háxige ánida^{n} gáxe ′ísa-biamá hě. Ě′di Háxige mand úgȼi^{n} ꓘĭ ubȼá′ude 3
Haxige flood on him to make it they speak of, . There Haxige boat sit in when I bite a hole in

te á-bi ega$^{n'}$ ěduéhe, á-biamá. Wá′ujiñ′ga, éga^{n} ꓘĭ′ctě Háxige amá
will said they, they say having I joined it, said she, they say. Old woman, so even if Haxige the (sub.)

mandé ugȼi$^{n'}$ ga$^{n'}$qti ga$^{n'}$ gíuda^{n}qti ma^{n}ȼi$^{n'}$ tá ama hă, á-biamá. Kĭ cĭ ȼi′aí
boat sit in at any rate still very joyful walk will he who . said he, they say. And again they fail

ꓘĭ′ctě, ʇucpáha, maja$^{n'}$ ȼa^{n} bȼúga ugáhanaƊaze gáxe ′ísai hě, á-biamá. 6
even if, grandchild, land the all darkness making it they speak of . said she, they say.

Wá′ujiñ′ga, éga^{n} ꓘĭ′ctě Háxige amá ʇíqĭnde uqȼúqa ugȼi$^{n'}$ tá aká hă.
Old woman, so even if Haxige the (sub.) gorge deep hollow sit in will he who .

Uqȼúqa ugȼi$^{n'}$-de waníʇa gat′é-ma ga$^{n'}$ wáȼate gȼi$^{n'}$ tá aká, á-biamá. Cĭ,
Deep hollow sit in when animal those killed by falling still eating them he will sit, said he, they say. Again,

ʇucpáha, ugáhanaƊaze ȼi′aí ꓘĭ′ctě wě′s′ă t′a$^{n'}$ wáxe ′ísai hě, á-biamá. 9
grandchild, darkness they fail even if snake to abound making them . they speak of said she, they say.

Wá′ujiñ′ga, éga^{n} ꓘĭ′ctě Háxige aká ꓘéha gě na^{n}bé gaxaí-de wě′s′ă kě Ɗá
Old woman, so even if Haxige the (sub.) turtle the hand make when snake the head (lg. ob.)

gě wáta^{n} ma^{n}ȼi$^{n'}$ tá amá, á-biamá. Kĭ gañ′ki, Wá′ujiñga, e′a$^{n'}$-mačě′
the (pl. ob.) treading on them he will walk, said he, they say. And then, Old woman, what is the matter with you

ctěwa$^{n'}$ Háxige ísat′aɔnaí ă, á-bi ega$^{n'}$, gaqíqixá-biamá Gañ′ki agȼá- 12
soever Haxige ye hate him ! said, they say having, he crushed in her (head) with blows, they say. And he went homeward

biamá Agȼá-biamá gañ′ki Háxige amá akí-bi ꓘĭ ʇí jiñgáqti gaxá-bi ega$^{n'}$
they say. He went homeward, they say and Haxige the (sub.) reached home, they say when lodge very small . made, they say having

i$^{n'}$′ě gáȼa^{n}skáqti ȼénaqti ʇúgȼa^{n}-bi ega$^{n'}$, ʇí jiñ′ga gaxá-biamá. Gañ′ki
stone just that size just this many transported, they say having, lodge small he made, they say. And

isañ′ga ȼiñké há ȼa^{u} ámaʇa iȼañ′giȼá-bi ega$^{n'}$ ámaʇa gȼi$^{n'}$-biamá. Gañ′ki 15
his younger brother the (ob.) skin the (ob.) on one side placed his, they say having on the other side he sat, they say. And

i$^{n'}$′ě gě nájidě′qti gaxá-bi ega$^{n'}$ ní ágaqta^{n} gȼi$^{n'}$-biamá. ʟí jiñ′ga tě
stone the very red hot made, they say having water pouring on he sat they say. Lodge small the

nákadě′qti gaxá-biamá. Éga^{n} tě dúba ja$^{n'}$ gaxá-biamá. Wéduba ja$^{n'}$
very hot he made it, they say. The like four sleep he did it, they say. The fourth sleep

tě′di isañ′ga gisi$^{n'}$ giáxa-biamá. Ni$^{n'}$ʇa isañ′ga aká. Kĭ, Hau! káge- 18
on the his younger brother alive again he made for him, they say. Alive his younger brother (sub.). And, Ho! friend

sañ′ga, ni$^{n'}$ʇa wíka^{n}bȼaqti ega$^{n'}$ ni$^{n'}$ʇa wíƊaxe ȼa$^{n'}$ja akíwaha añgáȼe taí,
younger brother, alive I wished very much for you having alive I have made you though apart let us go,

á-biamá. Kĭ wí ctĭ ca$^{n'}$ʇañga bȼi$^{n'}$ tá miñke, káge-sañ′ga, á-biamá. Kĭ
said he, they say. And I too big wolf I be will I who, friend younger brother, said he, they say. And

ȼí, káge-sañ′ga, ʇáqti núga jiñ′ga ɔné taté hă, á-biamá. Ceta$^{n'}$. 21
you, friend younger brother, deer male small you go shall . said he, they say. So far.

NOTES.

The myth of Haxige was told to the collector by three Omahas. First, by Wadjepa, whose words were not recorded; but they were interpreted by Frank La Flèche, and the important points are given below. Frank La Flèche's version was the next obtained, and that of ʇaɸiⁿ-naⁿpajĭ was the last.

According to Wadjepa, the myth was that of "Haxuɣa and the Deities with seven heads." He calls the hero Haxuɣa, which is Ⱡoiwere in form, and answers to the ɸegiha Haxige of the other versions. Haxuɣa met Hega, the Buzzard, who was on his way to the wounded deities. Haxuɣa said nothing to him, but passed on. He met the Ducks after that. One of the Ducks told him that his younger brother had been killed, after wounding two of the deities with seven heads; that his skin was hung up as a door-flap, and that Hega was going thither every day to powwow over them. After leaving the Ducks, Haxuɣa went along the creek, crying for his brother, and his tears made all the streams. As he went, he heard some one cutting wood by the bank of the stream, and talking about Haxuɣa, mentioning him by name. He found that it was an aged Beaver-woman. She said, "Yǫu smell of Haxuɣa." He denied it, and asked her what she was doing. She told him that she was making a boat. He then asked her, "With what tools are you going to make it?" She pointed to her teeth. After learning what the deities intended doing in order to destroy him, he killed the old woman. Then he met Hega. When Haxuɣa came in sight of the village, disguised as Hega, everybody came out to meet him, even little children. Thenceforth it is as in Frank's version.

244, 2. aⁿwaⁿɸiqɸaqɸa-gă, from uɸiqɸaqɸa.

244, 6. aⁿbatiɸawaqti, in full, aⁿba tĕ iɸawa-qti.

244, 12. áiámama, *i. e.*, ái amáma, from i, to be coming. See áiáma in the Dictionary.

245, 4. we'ui, "wounded for them," *i. e.*, for (the disadvantage of) the parents and friends of the two Water-monsters.

245, 6. gɸiza-biama gaⁿ, equivalent to gɸíza-bi egaⁿ′. So gasaɸu-bi gaⁿ, equivalent to gasáɸu-bi egaⁿ′.

245, 8. He-ki-maⁿ-daⁿ, said to be equivalent to the modern ɸegiha expression, "ɸegimaⁿ-hnaⁿ-maⁿ: I always do this."

246, 6. agíaɸaí tĕ. The article pronoun marks the act as past, and as seen by the speaker. To accord with the rest of the myth, the text should read: "Kĭ é Héga eskaⁿ eɸégaⁿ-bi egaⁿ′ agíaɸá-biamá: And as they thought that he was the Buzzard, they went after him, *it is said.*"

246, 9. naxide tĕ ukia-bi, he talked with him (holding his mouth close and speaking) into his inner ear.

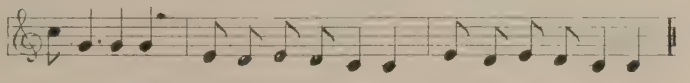
246, 13. ɣi'u refers to the wounded ones. As "ɣi" in composition is used in a reflexive sense, its use in this case is not clear to the collector. See "Nudaⁿaxa's Account of his First War-party," in which this word occurs.

249, 14. ɻugɸaⁿ means "to transport a load by boat, travois, wagon, or any other conveyance." He probably carried the stones in a pack on his back, hence, in this case, ɻugɸaⁿ = 'iⁿ.

249, 15. ámaɣa . . . ámaɣa, on the one side . . . on the other side; so áma . . . áma, the one . . . the other.

TRANSLATION.

(There were two Water-monsters, who killed the younger brother of Haxige. They flayed the body, and hung up the skin for a door-flap. They invited all the animals to a feast, when they cooked the body, dividing it among the animals, thus bribing them to silence. Haxige missed his brother, and went in search of him. He reached a creek, where two Wood-ducks were swimming. The conversation of the Ducks, and the account of the transformation of Haxige into a leaf, are given in the preceding version. When he caught them:—)

"What particular thing did you say?" said he. "Yes, O elder brother. Loosen your hold on me. I will tell the news. Loosen your hold on me," said one. And Haxige said, "Come, tell it." "Yes, O elder brother. When Haxige's younger brother was killed, I received nothing but the little fingers as my share; and so I said that no matter at what time I might see him, I would tell him about his brother. All the animals were invited to partake of the body, and only the little finger was left for me at the distribution." And Haxige said, "How is it usually with them?" "Yes, the Buzzard goes every day to powwow over them," said the Duck. And Haxige made the feathers whitish that were next to the outer corners of the Duck's eyes. The feathers on the top of his head he made into a crest for him. "You shall be called 'Conjurer-duck.' Depart. Think of me when you get into any trouble, and I will help you," said Haxige. Haxige departed. When he cried, the water flowed very rapidly in many long streams, making very large creeks. His tears were the rivers. When he went, behold, the Buzzard was approaching him. He met him. And Haxige said as follows: "Venerable man, on what business are you going?" "Yes, grandchild, have you not been hearing it long ere this?" "Yes, whatever it may be, I have not yet heard it," said Haxige. "Yes, grandchild. Haxige had a younger brother who was killed. So Haxige wounded two of the most dearly beloved children of the Water-monsters. Therefore I have been there to powwow over them," said the Buzzard. "Venerable man, when you arrive in sight of the village, what are you accustomed to do?". "Yes, I always do thus," said he. And when he seized his gourd-rattle, and rattled it, he said, "Thus I always do, grandchild." And he danced and sung, saying as follows:

Hé-ki ma^{n}'-da^{n}, hé-ki hé-ki ma^{n}'-da^{n}, hé-ki hé-ki ma^{n}'-da^{n}.

And Haxige said, "Grandfather, do once more what you do when you arrive in sight. I will see you again." And the Buzzard said, "I always do thus." He danced. And Haxige said, "Grandfather, how do you do when you powwow over them?" "Yes, grandchild, I usually say, 'Let every one in the village go out of sight behind the hill, every one; and take the dogs, too.'" "Yes, grandfather," said Haxige. "And when you practice on them, how do you do?" said he. "Yes, grandchild, I keep that iron rod, as I think that I will thrust it into the wounds, when I make it red-hot." "Yes, grandfather. Come, do as you intend doing when you arrive in sight of the village. Depart. I wish to see you." And when the Buzzard went to do so, Haxige seized a stick, and hit him directly on his head, killing the Buzzard with a blow. And Haxige took the iron, and having taken the small pack, too, he carried it on his

back. And Haxige departed. He went to the Water-monsters. At length he reached the hill in sight of the village. And Haxige sang the song which was the Buzzard's. At length, when Haxige came in sight, they said, "Oho! This one at a short distance, Doctor Buzzard, is coming hither." And the chief said as follows: "Let four of the most stout-hearted young men walk thither. Let them place him in a robe, and bring him back." And they went after him, because they thought he was the Buzzard. And the young men reached Haxige. Having spread out the robe, they said, "Come, venerable man, sit in it. We have come for you." And Haxige sat in it. And one of the young men whispered in the ear of another, saying, "The Buzzard is a different one. I think it is Haxige." He said it to the other, because he recognized Haxige. And the other said as follows, in a whisper: "It is the Buzzard. How could Haxige have come hither?" And they carried him homeward, he sitting in the robe. And they took him to their home unto the wounded ones. And when they reached their home with him, behold, they had flayed all the body of his younger brother, and had made a door-flap of the skin. And when Haxige stood and raised the door-flap, he recognized the skin of his younger brother. And when he raised it, he said as follows: "Alas! my dear little younger brother!" He said it to him in a very soft whisper, not crying out aloud. And one of the persons standing around said as follows: "Friend, when he raised the door-flap he said, 'Alas! my dear little younger brother!' I think that he is Haxige." And another said, "Do not say it to any one. It is the Buzzard." And Haxige went to the lodge.

And when he went, he said, "Come, you shall go out of every lodge. Walk ye out of sight behind the hill. And go ye after water, and hang two very large kettles over the fire for me. When I finish powwowing over these, I will cause them to bathe." And having done so, all departed. And Haxige made the iron very red-hot. Having done this, he said as follows: "I will powwow over your elder brother first. Lie still for the present." "Come, show the wound," he said to the elder one. And when he made the iron very red-hot, he thrust the iron into the hole made by the wound. And when he thrust it into the wound, the Water-monster said nothing but "Ha^{n}+, ha^{n}+." "Lie quiet. It shall be good for you." And he who had had the red-hot iron thrust into him died. And Haxige said, "Now! Come! Your elder brother is a little better, and has gone into a very sound sleep." And after a while he did likewise to him. And the young one, too, died, having had the very red-hot iron thrust into him. And when he was dead, Haxige took a knife, and cut up the two Water-monsters. And when he finished cutting up both, he placed them in a pile in the middle of the lodge. And when he cut them into long, narrow strips, he filled both kettles very full. And so he sat boiling them. And those persons out of sight said as follows: "Let about two of the young men pass by that place on their way home, and go to look at him." And they said, "The doctor is a very long time about it." "Aha! When I said that I thought he was Haxige, you doubted me, and you said that he was the Buzzard," said one. And so they sat considering who ought to go homeward. And one said as follows: "Grass-snake, if you go homeward he will not be apt to detect you, as you are not visible. And do well, lest he detect you. Enter a very tiny hole, and look at him. Beware, lest Haxige detect you." And having said, "Yes," the Grass-snake went homeward. And when he reached home, he peeped through a very tiny hole. And Haxige detected him. "Ho! ho! Come! Come! You

must eat," said he, when he discovered him. When the Grass-snake desired to go to his home, he feared him. And as Haxige said, "Come," the Grass-snake went thither. And Haxige said, "Lie there by the edge of the fire-place. When you eat, you shall depart very full. When you eat and depart, you shall say, 'It was Haxige, and he has killed both of the Water-monsters.'" And Haxige took a piece of fat meat and put it in a bowl. And he made a strip of fat meat about two feet long. And he said, "Bolt it down. Let it appear out of the mouth this far (*i. e.*, about an inch)." And the Grass-snake arranged the piece of fat meat so as to have it stick out of his mouth. And as the Grass-snake had no hands, he could not pull out his fat meat. When the Grass-snake departed, he barely reached the people. At the same time that the Grass-snake departed, Haxige went homeward. Having seized his younger brother, he fled homeward. And it was difficult for the Grass-snake to speak. When he said, "Haxige, Haxige," he spoke in a very faint voice. When he arrived very near to the people, they thought that he was very far away. Said they, "That Grass-snake says, 'Haxige.'" And when they sought for him, behold, the Grass-snake had come very close to them. "Ho! ho! It is the Grass-snake, but he has a piece of fat meat very tight in his throat," said they. And they pulled it out for him. And the people went homeward to the village. And when Haxige went homeward, there was an aged Beaver-woman. And Haxige said, "Old woman, what are you about?" "Yes, grandchild," said she, "Haxige has killed two of the Water-monsters, consequently they have taken me as a servant." And he said, "Old woman, what work that you can do has led you to join the party?" "Yes, grandchild, they threaten to make a flood on Haxige. When Haxige, in consequence of it, sits in a boat, they say that I am to gnaw a hole in it, and so I have joined them." "Old woman, even if it be so, Haxige will sit in the boat, and will get along very well at any rate." "And, moreover, even if they fail at this, grandchild, they threaten to make darkness over the whole earth," said she. "Old woman, even if so, Haxige will sit in a gorge, in a deep hollow. As he sits in the hollow, he will be eating the animals which die from falling into it." "Besides, grandchild, even if they fail with the darkness, they speak of making an abundance of snakes," she said. "Old woman, even if so, Haxige will make paws of turtle shells, and he will walk treading on the heads of the snakes in all places." And then having said, "Old woman, what sort of person are you that you hate Haxige?" he crushed in her skull with several blows. And he went homeward. Haxige went homeward, and when he reached home, he made a very small lodge. Having transported so many stones of a certain size, he made a sweat-lodge. And having placed the skin of his brother in a sitting position on one side, he sat on the other. And having made the stones very red-hot, he sat pouring water on them; he made the small lodge very hot. He did thus for four days. On the fourth day he made his brother return to life. His younger brother was alive. And he said, "Ho! friend younger brother, as I was very desirous for you to be alive, I have made you alive. But let us separate. And I, friend younger brother, will be a big wolf. And you, friend younger brother, shall depart as a young male deer." The End.

HOW THE BIG TURTLE WENT ON THE WAR-PATH.

Told by ꞱE-ÚKAⁿHA.

Kĭ níkaciⁿga taⁿ′waⁿgɸaⁿ hégactĕwaⁿ′jĭ gɸiⁿ′-biamá. ꓘétaⁿga kĕ′di
And people village very populous sat they say. Big turtle to it

úiha-biamá. Kĭ wénúdaⁿ atí-hnaⁿ-biamá níkaciⁿga áji amáta. Kĭ wiⁿ′
joined, they say. And to war against them came regularly, they say people at another place. And one

3 gaqɸí agɸá-biamá. Kĭ nudaⁿ′ úhaⁿ-biamá. Níaciⁿga naⁿ′ba wágiɸewákiɸá-
killed they went homeward, they say. And war-path he cooked (for it), they say. Person two he caused them to go for them

biamá. Wagáqɸaⁿ wágɸakíɸĕ, ꓘehámajíde Siñ′ga cénaⁿba. Qáde naⁿ′ba
they say. Servant he caused to go for their own, Red-breasted turtle Gray-squirrel those two. Grass two

ɸibúta iɸaⁿ′ɸa-biamá úhaⁿ ɸaⁿ ugácke tĕ′di hidé tĕ. Kĭ a-í-biamá. Níaciⁿga
he made round he placed, they say kettle the fastening by the bottom the. And they approached, they say. Person

6 éɸaⁿbe atí-biamá. Hau, níkawasaⁿ′! á-biamá. Níkaciⁿga íqtai ꓘĭ égaⁿ-
in sight came, they say. Ho, warrior! said he, they say. People injured when so

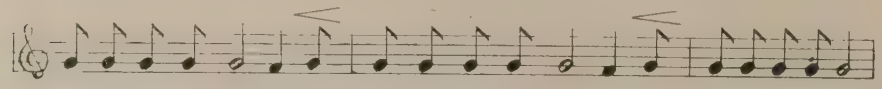
wé'aⁿ-hnaⁿ, níkawasaⁿ′! ɸétĕ nudaⁿ′ uáhaⁿ, á-biamá. Úhaⁿ tĕ wataⁿ′zi
they always do to them, warrior! This war-path I cook (for it.), said he, they say. Cooking the corn

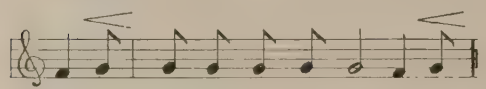
skíɸe Ʇenízxa edábe uáhaⁿ hă, á-biamá ꓘétaⁿga aká. Iⁿ′ɸapa iⁿ′ɸacki-hné
sweet buffalo-paunch also I cook (for it) . said, they say Big turtle the (sub.). Corn-crusher you go after him for me

9 tai. Gaⁿ′ki gíbaⁿi-gă, á-biamá. (Cĭ égaⁿ Mikáhe, WákꞱu ctĭ, Wóhe ctĭ,
will. And call to him. said he, they say. (Again so Comb, Awl too, Pestle too,

Náwiⁿxe ctĭ, ꞰE-néxe céna, wébaⁿi-gă, á-biamá ꓘétaⁿga aká.) Égiɸe
Fire-brand too, Buffalo-bladder enough, call them, said, they say Big turtle the.) At length

wébaⁿ aɸá-biamá níaciⁿga naⁿ′ba amá. Kĭ Iⁿ′ɸapa gíbaⁿ-biamá:
to call them went, they say person two the (sub.). And Corn-crusher they called him, they say:

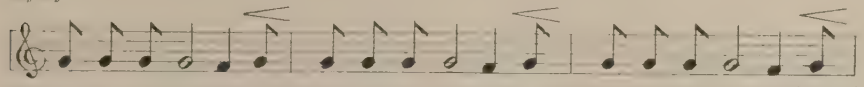


12 Iⁿ′-ɸa-pá! wa-ská-ɸiⁿ-heaú! Iⁿ′-ɸa-pá! wa-ská-ɸiⁿ-heaú! Iⁿ′-ɸa-pá! wa-ská
O Corn-crusher! bowl bring! O Corn-crusher! bowl bring! O Corn-crusher! bowl

ɸiⁿ-heaú! Iⁿ′-ɸa-pá! wa-ská-ɸiⁿ-heaú! á-biamá Cĭ Mikáhe gíbaⁿ-biama:
bring! O Corn-crusher! bowl bring! said they, they say. Again Comb they called him, they say:

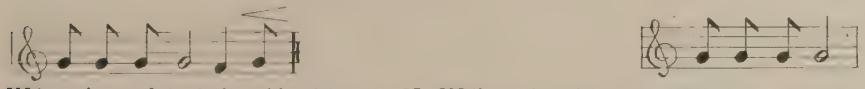
Mí-ɣa-hé! wa-ská-ɕi^{n}-heaú! Mí-ɣa-hé! wa-ská-ɕi^{n}-heaú! Mí-ɣa-hé wa-ská-
O Comb! bowl bring! O Comb! bowl bring! O Comb bowl

ɕi^{n}-heaú! Mí-ɣa-hé! wa-ská-ɕi^{n}-heaú! á-biamá Cĭ éga^{n} Wáɣu gíba^{n}-
bring! O Comb! bowl bring! said they, they say. Again so Awl they called him

biamá:
they say:

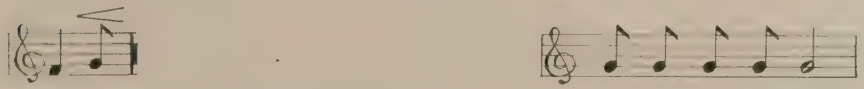


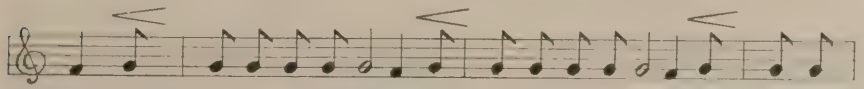
Wá-ɣu! wa-ská-ɕi^{n}-heaú! Wá-ɣu! wa-ská-ɕi^{n}-heau! Wá-ɣu! wa-ská-ɕi^{n}-heaú! 3
O Awl! bowl bring! O Awl! bowl bring! O Awl! bowl bring!

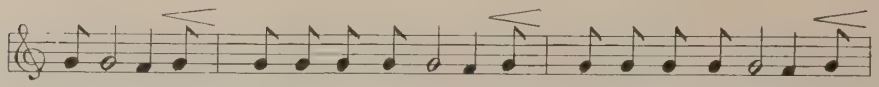


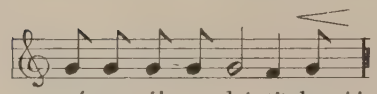
Wá-ɣu! wa-ská-ɕi^{n}-heaú! á-biamá. Kĭ Wćhe gíba^{n}-biamá: Wé-he! wa-ská-
O Awl! bowl bring! said they, they say! And Pestle they called him, they say: O Pestle! bowl

ɕi^{n}-heaú! Wé-he! wa-ská-ɕi^{n}-heaú! Wé-he! wa-ská-ɕi^{n}-heaú! Wé-he! wa-ská-
bring! O Pestle! bowl bring! O Pestle! bowl bring! O Pestle! bowl



ɕi^{n}-heaú! á-biamá. Kĭ Náwi^{n}xe ctĭ gíba^{n}-biamá: Ná-wi^{n}-xé! wa-ská- 6
bring! said they, they say. And Fire-brand too they called him, they say: O Fire-brand! bowl

ɕi^{n}-heaú! Ná-wi^{n}-xé! wa-ská-ɕi^{n}-heaú! Ná-wi^{n}-xé! wa-ská-ɕi^{n} heaú! Ná-wi^{n}-
bring! O Fire brand! bowl bring! O Fire-brand! bowl bring! O Fire-

xé! wa-ská-ɕi^{n}-heaú! á-biamá. Kĭ Le-néxe ctĭ gíba^{n}-biamá: Lé-ne-xé!
brand! bowl bring! said they, they say. And Buffalo-blad-der too they called him, they say: O Buffalo-blad-der!

wa-ská-ϕi^{n}-heaú! Lé-ne-xé! wa-ská-ϕi^{n}-heaú! Lé-ne-xé! wa-ská-ϕi^{n}-heaú!
bowl bring! O Buffalo-blad-der! bowl bring! O Buffalo-blad-der! bowl bring!



Lé-ne-xé! wa-ská-ϕi^{n}-heaú! á-biama. Wágϕa amá akí-biama. Núda^{n}-
O Buffalo-blad-der! bowl bring! said they, they say. Went for them they who reached home, they say. O war-

3 hañgá! waⁿ′giϕe na‘a$^{n′}$i, á-biamá. Gíba^{n}i-má waⁿ′giϕĕqti ahíi, Ʞéɬañga
chief! all heard, said they, they say. Those called all arrived, Big turtle

ɬíi tĕ′di. Hau! núda^{n}hañgá! I$^{n′}$ϕapa, Mixáhe, Wáxu, Wéhe, Náwi^{n}xe, Lé-
lodge at the. Ho! O war-chief! Corn-crusher, Comb, Awl, Pestle, Fire-brand, Buffalo-

néxe, níkaci^{n}ga gáama íqtai ϕa$^{n′}$ja céϕa-bájĭ éga^{n}. Núda^{n} i^{n}wi$^{n′}$nudañgáϕe
bladder, people those injured though do not stir like. War-path let us go to war for

6 taí, á-biamá Ʞéɬañga aká. Dúba ja$^{n′}$ xĭ añgáϕe taí. I$^{n′}$ϕapa úha^{n} ágají-
them, said, they say Big turtle the (sub.). Four night when let us go Corn-crusher to cook he commanded

biamá. Núda^{n}hañgá! I$^{n′}$ϕapa, ϕí uϕáha^{n} te hă. Kĭ Mixáhe cĭ ha$^{n′}$ guáϕica^{n}
they say. O war-chief! Corn-crusher, you you cook will . And Comb again night beyond it

tĕ′di ϕí uϕáha^{n} te hă. Cĭ Wáxu ϕí céna uϕáha^{n} te hă, á-biamá. Nuda$^{n′}$-
when you you cook will . Again Awl you that many you cook will . said he, they say. War-

9 hañga céna dúba úha^{n}i. Nuda$^{n′}$hañgai; ucté amá wagáqϕa^{n}i. Kĭ níaci^{n}ga
chief that many four cooked. They were war-chiefs; rest the were servants. And people

amá gá-biamá: Nă! níaci^{n}ga wéba^{n} amá ϕa^{n} ĕ′be núda^{n} úha^{n}i tĕ′cti. Kĭ
the (sub.) said as follows, they say: Why! persons those who were called who war-path they cook (See note). And

wi$^{n′}$ gá-biamá: Nă! Ʞéɬañga úha^{n}-biamá. Tĕnă′! cka$^{n′}$-juájĭ-má cka$^{n′}$-ϕi‘á-
one said as follows, they say: Why! Big turtle cooked, they say. Psha! they who cannot move well enough they who can-

12 ma ϕa$^{n′}$ waⁿ′giϕe wábahí ă. Tĕnă′! Cénawáϕĕ tá amá úbesni^{n} wéϕai tĕ.
not move fast enough all he gathered them ? Psha! They will destroy them they find them out they see them when.

Nuda$^{n′}$hañga wóϕigϕa^{n} t‘a$^{n′}$i-de nuda$^{n′}$ aká tĕ′, á-biamá. I$^{n′}$ϕapa úha^{n}-biamá.
War-chief mind possesses when he may carry on war, said they, they say. Corn-crusher cooked, they say.

Núgϕe úha^{n}-biamá, cĭ ɬe-níxa éga^{n} uϕúha^{n}-biamá. Cĭ Wáxu aká úha^{n}-biamá.
Turnips he cooked, they say, again buffalo-paunch like he cooked together, they say. Again Awl the (sub.) cooked, they say.

15 Si$^{n′}$ úha^{n}-biamá. Cĭ Mixáhe aká úha^{n}-biamá. Ʇéϕawe úha^{n}-biamá. Ga$^{n′}$,
Wild rice he cooked, they say. Again Comb the (sub.) cooked, they say. Ɬeɬawe (see note) he cooked, they say. And,

Céna ja$^{n′}$. Añgáϕe taí, ha$^{n′}$ xĭ, á-biamá. Ga$^{n′}$ aϕá-biamá. Ʞéɬañga aká
Enough sleep. Let us go, night when, said he, they say. And they went, they say. Big turtle the (sub.)

uta$^{n′}$-ϕahe ɬañ′ga gaxá-biamá. Híϕawi$^{n′}$-da^{n}pá hiϕáwi^{n}-biamá. Ma^{n}ϕiñ′k
leggings with large flaps made they say. Short garters he tied around the leggings, they say. Earth

Indé ¢a^{n} íbiɣá-biamá. Ɣéɪañga aká. Gañ'ki jíde¢ĕ-hna$^{n'}$-biamá. Gañ'ki
face the rubbed with, they say Big turtle the (sub.). And he reddened it they say. And

qáde ¢agá-biamá. Ⱡaqpí ¢a^{n} hi$^{n'}$qpe skă' áji-biamá. Ⅾéxeha g¢íza-biamá,
grass he wore on his head, they say. Top of the head fine feather white he put them on, they say. Gourd (rattle) he took his, they say,

¢éga^{n}-biamá. Gasá¢u-biamá. Wa'a$^{n'}$-biamá nuda$^{n'}$hañga wa'a$^{n'}$ eɪá tĕ. 3
thus they say. He shook and rattled, they say. He sang they say war-chief song his the.

Ké-ta^{n} Qa$^{n'}$-ye wá-te kú-he cá-nañ-gá hí-e tcé-e gó, hí-e tcé-e gó.
(See note.)

Na^{n}tĕ'qti ma^{n}¢i$^{n'}$-biamá. Ú¢ica^{n} ma^{n}¢i$^{n'}$-biamá. A¢á-biamá ɣí a$^{n'}$ba amá.
Stepping lively he walked they say. Around them he walked they say. They went, they say when day they say.

Égi¢e Ⱡe-núga jiñ'ga wi$^{n'}$ atí-biamá. Níkawasa$^{n'}$! gína^{n}hébai-gă, á-biamá 6
Yonder the Indian's small one came, they say Warrior! wait ye for him, said, they say

Ɣéɪanga aká. Kí, Wagáca^{n} ma^{n}b¢i$^{n'}$-de awánaq¢i^{n} qti ma^{n}b¢i^{n}. Ɋakú¢a-gă,
Big turtle the (sub.). And, Traveling I walk while I am in a great hurry I walk. Speak rapidly,

á-biamá. Eáta^{n} ma^{n}hni$^{n'}$ éi^{n}te. A$^{n'}$ha^{n}, núda^{n}hañgá, éga^{n}, á-biamá. Wagá-
said he, they say. Why you walk may? Yes, O war-chief, so, said he, they say. Travel-

ca^{n} ma^{n}hni$^{n'}$-de u¢í¢ai éga^{n}, Ĕ'di ma^{n}b¢i$^{n'}$ té, eb¢éga^{n}, uwínai hă, á-biamá 9
ing you walk while they told of you as, There I walk will, I thought, I sought you . said, they say

(Ⱡe-núga jiñ'ga aká). Kégañ-gă, á-biamá (ɣéɪañga aká). Cka$^{n'}$ ¢íɲa tĕ
Buffalo-bull small the Come, do so said they say (Big turtle the). Wags your the (movements)

wíɲa^{n}be ka^{n} b¢a, á-biamá. Ⱡe-núga aká uɣíⅮaɪa$^{n'}$-biamá. GiⅮáha^{n}-biamá.
I see for you I wish, said he, they say. Buffalo-bull the (sub.). rolled himself over, they say. He arose again, they say.

Ⱡan'de kĕ jáhe-hna$^{n'}$-biamá. Hé te íjahe-hna$^{n'}$-biamá. Ⱡan'de kĕ baqápi-de 12
Ground the he thrust repeatedly at they say. Horn the he thrust repeatedly at with they say. Ground the he gored while

hébe a^{n} ¢a ¢é¢a-biamá. Sin'de kĕ ¢iqa$^{n'}$ téga^{n} naji$^{n'}$-biamá. Ⱡaɴañ'ge
piece he threw away suddenly, they say. Tail the break off will, like he stood they say. Ash-tree

wi$^{n'}$ éledí-te amá. Iénaxi¢á-biamá. Bastákiqti wéahide ¢é¢a biamá. Núda^{n}-
one it stood there, they say, He attacked it, they say. Pushed (and splintered!) far away he sent forcibly, they say. O war-

hañgá, gáma^{n} téska^{n}b¢éga^{n} náɪa$^{n'}$xí¢a 'i¢ái ɣi. á-biamá Ⱡe-núga aká 15
chief, Ído that will, I expect to scare, or vex me he threatens if, said, they say (Buffalo-bull the).

Níkaci^{n}ga d'úba wagáca^{n} juáwag¢e wada$^{n'}$ba-gă hă. Wahéhe ctĕwa$^{n'}$
Person some traveling I with them see them . Faint-hearted in the least

¢iŋga. Ewaçákiga^{n}-ctĕwa' ji. Uciɑ^{n}¢ácc. Ké, ma^{n}¢iñ'ga, á-biamá. Wa'a$^{n'}$
none. You are not in the least like them You have disappointed me. Come, walk, said he, they say. Song

tĕ ci wa'a$^{n'}$-biamá. Ké-ta^{n} Qa$^{n'}$-ye wá-te kú-he cá-nañ-gá, hí-e tcé-e gó, 18
the again he sang they say. Turtle Big (see note)

hí-e tcé-e gó, á-biamá. Ci a¢á-biamá. Níkawasa$^{n'}$! ti¢á-i-gă, á-biamá. Ní
said he, they say. Again they went, they say. Warrior! pass ye on, said he, they say. Water

wi$^{n'}$ ědedí-ke amá, jiñ'gajĭ. ɸiɻá-biamá. Gañ'ki Náwi^{n}xe pahañ'ga
one there it lay, they say, not small. They crossed it, they say. And Fire-brand before

wacka$^{n'}$qti ma^{n}ɸi$^{n'}$ amá. Égiɸe ujć́ɸa-bi ega$^{n'}$ níahiɸéɸa-biamá ga$^{n'}$ náji-
making a great effort was walking, they say. At length weary, they say because he plunged into the water, they say and went out

3 biamá. Núda^{n}hañgá! ɸéɸuqtci cubɸá-májĭ, á-biamá. Níkawasa$^{n'}$! uqɸě'qtci
they say. O war-chief! just here I go not to you, said he, they say. Warrior! very soon

agɸí tá miñke. Ca$^{n'}$ gɸiñ'-gă, á-biamá. Masáni ahí-bi ega$^{n'}$ aɸá-biamá.
I come back will I who. For a while sit, said he, they say. The other side reached, they say having they went, they say.

Égiɸe Iñgɸa$^{n'}$-si^{n}-snéde wi$^{n'}$ ci atí-biamá. Níkawasa$^{n'}$! gína^{n}hébai-gă, e'a$^{n'}$
At length Long-tailed-cat one again came, they say. Warrior! wait ye for him, (See

6 téga^{n} ca$^{n'}$ i^{n}te. Égazéze naji$^{n'}$i-gă, á-biamá. ɸakúɸa-gă, á-biamá. E'a$^{n'}$
note.) In a line stand ye, said he, they say. Speak quickly, said he, they say. How

ma^{n}hni$^{n'}$ éi^{n}te, á-biamá. A$^{n'}$ha^{n}, núda^{n}hañgá, éga^{n}, á-biamá. Wagáca^{n}
you walk may? said he, they say. Yes, O war-chief, so, said he, they say. Traveling

ma^{n}hni$^{n'}$-bi aí uɸíɸa-hna$^{n'}$i. Kĭ ě'di ma^{n}bɸi$^{n'}$ ka$^{n'}$bɸa ga$^{n'}$ uwínai, á-biamá
you walked it was said they said they was told of you regularly. And there I walk I wish so I have sought you, said he, they say.

9 Kégañ-gă, á-biamá. Cka$^{n'}$ ɸiɸíɻa tě wíɻa^{n}be taté. Gañ'ki Iñgɸa$^{n'}$-si^{n}-snéde
Do so, said he, they say. Ways your own the I see for you shall. And Long-tailed-cat

aká hi$^{n'}$ kě bɸúgaqti ɻigɸíheda$^{n'}$-biamá. Sĭn'de kě ɸic'iñ'ka-biamá. Gañ'ki
the hair the (sub.) all over made his bristle up, they say. Tail the he bent backward, they say. And

ɖahé jiñ'ga kigɸáha ua$^{n'}$si áiáɸa-biamá. ɻáqti jiñ'ga wi$^{n'}$ uma$^{n'}$ɸiñka
hill small to the bottom leaping he had gone, they say. Deer small one year

12 na$^{n'}$ba améga^{n} núde-ɻáce ɸa^{n} ɸit'a$^{n'}$bi ega$^{n'}$ ɸaqɸáje ɸahé agɸí-biamá. Gáma^{n}
two like them throat lump the touched, they say, having making him cry by biting holding with his teeth he came back, they say. I do that

téska^{n}-bɸéga^{n}, núda^{n}hañgá! edáda^{n} náa^{n}xíɸa 'ícai ɻĭ, á-biamá. Aɸúha,
will, I expect, O war-chief! what to scare or vex me he threatens if, said he, they say. Again (something else),

á-biamá ɻɸɻañga aká. Añ'kaji hă, núda^{n}hañgá! ena$^{n'}$, á-biamá. Úcia^{n}-
said, they say Big turtle the (sub.). Not so , O war-chief! that alone, said he, they say. You have

15 ɸáɸě, á-biamá ɻɸɻañga aká. Níkaci^{n}ga ɸéɸañká juáwagɸe ɸañká wada$^{n'}$-
disappointed me, said, they say Big turtle the (sub.). Person these who I with them the ones who see

ba-gă, á-biamá. Áwata^{n} wi$^{n'}$ júajĭ áda^{n}, á-biamá. ɸijúäjĭqtia$^{n'}$. Ké,
them, said he, they say. Where one imperfect ? said he, they say. You are very inferior. Come,

ma^{n}ɸiñ'-gă. ɸí úcia^{n}ɸáɸě, á-biamá. Aɸá-biamá. Égiɸe ɖahé ɻíha ahí-bi
walk. You you have disappointed me, said he, they say. They went, they say. At length hill downward they arrived, they say

18 ɻĭ, égiɸe Wasábe wi$^{n'}$ atí-biamá. Núda^{n}hañgá! cĭ atí wi$^{n'}$, a-biamá. E'a$^{n'}$
when, behold Black bear one came, they say. O war-chief! again has come one, said they, they say. (See

téga^{n} ca$^{n'}$ i^{n}te, níkawasa$^{n'}$! Gína^{n}hébai-gă. Égazéze naji$^{n'}$i-gă, á-biamá.
note), warrior! Wait ye for him. In a row stand ye, said he, they say.

Hau! ké, ɸakúɸa-gă. E'a$^{n'}$ ma^{n}hni$^{n'}$ éi^{n}te. Wagáca^{n} ma^{n}bɸi$^{u'}$-de awána-
Ho! come, speak quickly. What is your business? Traveling I walk while I am in a

21 qɸi$^{n'}$qti ma^{n}bɸi$^{n'}$, á-biamá (ɻɸɻañga aká). A$^{n'}$ha^{n}, núda^{n}hañgá! éga^{n}, á-
great hurry I walk, said, they say (Big turtle the). Yes, O war-chief! so, said.

biamá (Wasábe aká). Wagáca^{n} ma^{n}hni$^{n'}$-bi aí u¢íɬa-hna$^{n'}$i, kĭ ĕ'di ma^{n}b¢i$^{n'}$
they say (Black bear the). Traveling you walked, it was said they said was told of you regularly, and there I walk

ka$^{n'}$b¢a ga$^{n'}$ uwíněqti á¢a, á-biamá. Hau! kégañ-gă, á-biamá (ꓘɛ́ɬañga
I wish and I have sought you diligently indeed, said he, they say. Ho! do so. said, they say (Big turtle

aká). Ája^{n} ga$^{n'}$ cécei^{n}te. Cka$^{n'}$ ¢i¢íɬa ɬa$^{n'}$be ka$^{n'}$b¢a, á-biamá (ꓘɛ́ɬañga 3
the). How you do so you may have thought that. Ways your own I see I wish, said, they say (Big turtle

aká). Wasábe aká ɬan'de kĕ ¢iqápi-bi ga$^{n'}$ ma^{n}-ɬáce a$^{n'}$¢a-hna^{n} ¢é¢a-biamá.
the). Black bear the (sub.) ground the pierced with his claws, they say so round lumps of earth threw away regularly he sent forcibly, they say.

Gañ'ki ɬáckahi násabe wi$^{n'}$ ědedí-te amá Ié́naxi¢á-biamá. Ána-bi ega$^{n'}$
And oak blackened by fire one stood there, they say. He attacked it, they say. Hugged it, they say, having

a$^{n'}$¢aqti ¢é¢a-biamá Núda^{n}hañgá! edáda^{n} náa^{n}xí¢a 'í¢ai ki gáma^{n} téska^{n}- 6
he threw it far sent suddenly, they say. O war-chief! what to scare or vex me he threatens if I do that will, I

b¢éga^{n}, á-biamá (Wasábe aká). Gañ'ki gái tĕ ꓘɛ́ɬañga ta$^{n'}$: Hau! níka-
expect, said, they say (Black-bear the). And said as follows Big turtle the (std. ob.): Ho! war-

wasa$^{n'}$, úcia^{n}¢á¢ĕ. Níkaci^{n}ga d'úba ¢é¢añká juáwag¢é-de wada$^{n'}$ba-gă,
rior, you have disappointed me. Person some these who I with them but see them,

á-biamá. Wahéhe ctĕwa$^{n'}$ ¢iñgaí. Úcia^{n}¢á¢e. Ké, ma^{n}¢iñ'gă. Júbajĭ-má 9
said he, they say. Faint-hearted in the least there is none. You have disappointed me. Come, walk. The inferior ones

éga^{n}-hna^{n} ¢éawakí¢ĕ hă, á-biamá.
so regularly I send them off . said he, they say.

Utcíjĕqti ĕ'di a¢á-biamá. Égi¢e ɹe-néxe ¢iñké ¢ib¢áza-biamá,
Dense undergrowth there they went, they say. At length Buffalo-bladder the (ob.) was torn open, they say,

¢iqú'ega$^{n'}$-ma. Qe-í! ¢é¢uqtci cub¢á-májĭ, á-biamá. Hau! níkawasa$^{n'}$! 12
sound of tearing like it, they say. Alas! just here I go not to you, said he, they say. Ho! warrior!

uq¢ĕ'qtci ag¢í tá miñke. Ca$^{n'}$ g¢iñ'-gă, á-biamá (ꓘɛ́ɬañga aká). Cí
very soon I come back will I who. For a while sit, said, they say (Big turtle the). Again

a¢á-biamá. A¢á-biamá ki uhé píăjĭ ĕ'di ahí-biamá. Ja^{n}¢a$^{n'}$qa ma$^{n'}$ciädí'qti
they went, they say. They went, they say when path bad there they reached, they say. Log very high

g¢adi$^{n'}$ ja$^{n'}$ ke amá. ꓘehámajíde aká ágajade ¢i'á amá. Hau! núda^{n}- 15
across were lying, they say. Red-breasted turtle the (sub.) to step over failed they say. Ho! O war-

hañgá, ¢é¢uqtci cub¢á-májĭ, á-biamá. Hau! níkawasa$^{n'}$, uq¢ĕ'qtci ag¢í tá
chief, just here I go not to you, said he, they say. Ho! warrior, very soon I come back will

miñke. Ca$^{n'}$ g¢iñ'-ga, á-biamá (ꓘɛ́ɬañga aká). Cí a¢á-biamá. A¢á-biamá
I who. For a while sit, said, they say (Big turtle the). Again they went, they say. They went, they say

ki, égi¢e Ca$^{n'}$ɬañga wi$^{n'}$ atí-biamá. Núda^{n}hañgá, cí atí wi$^{n'}$, á-biamá. 18
when, behold Big wolf one came, they say. O war chief, again has come one, said they, they say.

E'a$^{n'}$ téga^{n} ca$^{n'}$ i^{n}te, níkawasa$^{n'}$! Gína^{n}hébai-gă. Égazéze naji$^{n'}$i-gă, á-biamá
(See note.) warrior! Wait for him. In a row stand ye, said, they say

(ꓘɛ́ɬañga aká). Hau! ké, ¢akú¢a-gă. E'a$^{n'}$ ma^{n}hni$^{n'}$ éi^{n}te. Wagáca^{n}
(Big turtle the). Ho! come, speak quickly. What is your business? Traveling

ma^{n}b¢i$^{n'}$-de awánaq¢i$^{n'}$qti ma^{n}b¢i$^{n'}$, á-biamá (Ꭻéɬañga aká). A$^{n'}$ha^{n}, núda^{n}-
I walk while I am in a great hurry I walk, said, they say (Big turtle the). Yes, O war-

hañgá! éga^{n}, á-biamá (Ca$^{n'}$ɬañga aká). Wagáca^{n} ma^{n}hni$^{n'}$-bi aí u¢íça-
chief! so, said, they say (Big wolf the). Traveling you walked, it was said they said was told of you

3 hna$^{n'}$i, kĭ ĕ'di ma^{n}b¢i$^{n'}$ ka$^{n'}$b¢a ga$^{n'}$ uwínai, á-biamá (Ca$^{n'}$ɬañga aká). Hau!
regularly, and there I walk I wish as I have sought you, said, they say (Big wolf the). Ho!

kégañ-gă, á-biamá (Ꭻéɬañga aká). Ája^{n} ga$^{n'}$ céceĭ^{n}te. Cka$^{n'}$ ¢i¢íɬa ɬa$^{n'}$be
do so, said, they say (Big turtle the). How you do so you may have thought that. Ways your own I see

ka$^{n'}$b¢a, á-biamá (Ꭻéɬañga aká). Ꭻĭ'a$^{n'}$ amá. Ꭰá tĕ jíde¢á-biamá. Sí tĕ
I wish, said, they say (Big turtle the). He decorated himself, they say. Nose the (See note) he reddened, they say. Foot the

7 wañ'gi¢e jíde¢á-biamá. Nañ'ka kĕ qi¢á maca$^{n'}$ ugácka-biamá. Qa-í!
all he reddened, they say. Back the eagle feather he tied on, they say. Why!

á-biamá. Kégañ-gă, á-biamá. Cka$^{n'}$ ¢i¢íɬa tĕ ɬa$^{n'}$be ka$^{n'}$b¢a. Kégañ-gă,
said he, they say. Do so, said he, they say. Ways your own the I see I wish. Do so,

á-biamá (Ꭻéɬañga aká). Ca$^{n'}$ɬañga amá uꭻígci¢ca^{n}ca$^{n'}$-biamá. Kí wateĭ'cka
said, they say (Big turtle the). Big wolf the (sub.) turned himself round and round, they say. And creek

9 jiñ'ga ja$^{n'}$ kĕ'di wawénaxí¢a a¢á-biamá. Ꮮáqti wi$^{n'}$ t'é¢a-biamá. ¢ahé
small wood by the to attack he went, they say. Deer one he killed, they say. Holding with the teeth

ag¢í-biamá. Núda^{n}hañgá! gáma^{n} téska^{n}b¢éga^{n}, cdáda^{n} náa^{n}xí¢a 'í¢ai ꭻĭ,
he came back, they say. O war-chief! I do that will, I expect, what to scare or vex me he threatens ff.

á-biamá (Ca$^{n'}$ɬañga aká). Úcia^{n}¢á¢ĕ. Níkaci^{n}ga d'úba wagáca^{n} juáwag¢e
said, they say (Big wolf the). You have disappointed me. Person some traveling I go with them

12 ¢añká wada$^{n'}$ba-gă hă. Wahéhe ctĕwa$^{n'}$ ¢iñgaí. Ké, ma^{n}¢iñ'-gă. Éga^{n}-
the ones who see them Faint-hearted in the least there is none. Come, walk. So

hna^{n} júäjĭ-má ¢éawakí¢ĕ, á-biamá Níkawasa$^{n'}$ Siñ'ga, wada$^{n'}$be ma^{n}¢iñ'-gă,
regularly the inferior ones I send them off, said he, they say. Warrior Gray-squirrel, to see them walk,

á-biamá. Siñ'ga amá wada$^{n'}$be a¢á-biamá. Égi¢e agí-biamá, nisúda
said he, they say. Gray squirrel the (sub.) to see them went, they say. At length he was returning, they say, horn

15 bihúhuta^{n}. Núda^{n}hañgá, cugí, á-biamá. Ꭻéɬañga ĕ'di a¢á-biamá. Hau!
blowing on. O war-chief, he is returning, said they, they say. Big turtle there went, they say. Ho!

níkawasa$^{n'}$, wágazúqti gáxa-gă. Éga^{n}qti i^{n}wi$^{n'}$¢a-gă, á-biamá. A$^{n'}$ha^{n},
warrior, very straight do (= act). Just as it is tell me, said he, they say. Yes,

núda^{n}hañgá! éga^{n}qti á¢a! A^{n}wa$^{n'}$besni^{n}-bajĭ'-qtia$^{n'}$ pí á¢a! á-biamá. Ꮮí
O war-chief! just so indeed! They did not find me out at all I was there indeed! said he, they say. Lodge

18 ꭻa$^{n'}$haqtci kĕ añg¢i$^{n'}$ taí, á-biamá (Ꭻéɬañga aká). Ꭻéɬañga a¢é 'íça-biamá.
border very the let us sit, said, they say (Big turtle the). Big turtle going spoke of, they say.

Wégaska^{n}awá¢ĕ tá miñke, níkawasa$^{n'}$! ĕdíqtci ánaméi^{n}te, á-biamá. Ag¢í-
I look around to see how things are will I who, O warrior! just there how many may be, said he, they say. He returned,

biamá. Níkawasa$^{n'}$, eɬáha añgá¢e taí. ¢éta^{n} ug¢i$^{n'}$ úda^{n} ¢a^{n}, á-biamá.
they say. Warrior, thitherward let us go. This far sitting-place good the, said he, they say.

Ca$^{n'}$ amá, Hau! níkawasa^{n}'! núda^{n}hañgá I$^{n'}$ɕapa! kégañ-gă. Ígaska$^{n'}$-
By and by, as they moved, Ho! O warrior! O war-chief Corn-crusher! do so. Make an

ça-gă. Jí-gaqa aɕé tá aká. Núda^{n}hañgá! águdi agɕi$^{n'}$ téi^{n}te, á-biamá.
attempt. End lodge he will go O war-chief! where I sit shall ? said he, they say.

Núda^{n}hañgá, níkawasa$^{n'}$, níjebe ma^{n}bítahíqti tĕ'di áciana ɕagɕi$^{n'}$ te, á-biamá. 3
O war-chief, O warrior, door (see note) when on the outside you will sit, said he, they say.

Kĭ wa'ú wi$^{n'}$ néje áci aɕá-biamá. I$^{n'}$ɕapa uska$^{n'}$ska^{n} ábit'á-biamá. Da^{n}bá-
Atque mulier one *mingere exiit* they say. Corn-crusher in a line with she pressed on him, they say. She saw him,

biamá ɤĭ, gá-biamá: Hi^{n}+! wanin'de ka$^{n'}$bɕa ɕa$^{n'}$ctĭ. I$^{n'}$ɕapa pĕji'qtci
they say when, she said as follows, they say: Oh! mush I desired heretofore. Corn-crusher very bad

iɕáɤiɕĕ-ná, á-biamá. I^{n}ɕapa pĕji'qtci wcágigɕáta^{n} té-na. Iɕáɤiɕĕ, á-biamá. 6
I have found for myself ! said she, they say. Corn-crusher very bad I pound my own on with will ! I have found for myself, said she, they say.

Wćgata^{n} ɤĭ na^{n}bé bɕúgaqti gastá-biamá. Wamí gacíba-biamá. Áci a$^{n'}$ɕa
Pounded on (corn) with when hand the whole she mashed flat, they say. Blood she forced out, they say. Out threw it away

gɕéɕa-biamá. I$^{n'}$ɕapa píäjĭ. A$^{n'}$ɕa gɕéɕa-bi ega$^{n'}$, ca$^{n'}$ca^{n}qti ɤéɬañga ɬáděˇ
she threw it back, they say. Corn-crusher bad She threw it away sent it back, they say having, without stopping Big turtle near to him

agɕá biamá. Agɕí biamá. I$^{n'}$ɕapa ecé-hma^{n}i wi$^{n'}$ níädi qti gaqɕí gɕí, a-biamá. 9
he went back they say. He came back, they say. Corn-crusher you say regularly one right at the lodge killed her has come back, said he, they say.

Núda^{n}hangá! Miɤahé! ígaska$^{n'}$ça-gă, á-biamá. I$^{n'}$ɕapa gɕi$^{n'}$ tĕdí'qti ci ɕagɕi$^{n'}$
O war chief! O Comb! make an attempt, said he, they say. Corn crusher sat just at it again you sit

te, á-biamá. Ga$^{n'}$ aɕá-biamá. Gɕi$^{n'}$ ágaji tĕdí'qti gɕi$^{n'}$-biamá. Miɤáhe
will, said he, they say. And he went, they say. To sit commanded him just at it he sat, they say Comb

aká úda^{n}qtí-biamá. Kĭ wa'ú wi$^{n'}$ áci aɕá-biamá. Miɤáhe kĕ íɕa-biamá. 12
the (sub.) very good, they say. And woman one out went, they say. Comb the (recl. ob.) she found, they say.

Miɤáhe a^{n}ɕiñ'ge miñké ɕa^{n}ctĭ. Miɤáhe pĕji qtci iɕáɤiɕĕ, á-biamá. Jíana
Comb I have been without one heretofore Comb very bad I have found for myself, said she, they say. To the lodge

aɕi$^{n'}$ akí-biamá. Uqɕĕ'qti íɤigɕáha-biamá. Najíha na$^{n'}$ɕade masáni
having reached home, they say. Very soon she combed her (hair) they say. Hair the temples on one side

bɕúgaqti gaɔnúda-biamá. Miɤáhe píäjí ínahi^{n} ɕa^{n} éde úda^{n} éska^{n}-hma^{n} ebɕéga^{n} 15
all pulled out with the comb they say. Comb bad indeed the but good as if only so I thought it

ɕa$^{n'}$ctĭ. A$^{n'}$ɕa ɕéɕa-biamá ɬijébe tĕ'di. A$^{n'}$ɕakíɕai tĕ'di ca^{n}ca$^{n'}$qti agɕá-
heretofore. She threw it away she sent it, they say door at the. He made her throw him away when without stopping he went back

biamá. Najíha aɕi$^{n'}$ agɕá-biama. Miɤáhe hnáde-hma^{n}i wi^{n} níädi'qti
they say. Hair having it he went back, they say. Comb you call him regularly one right at the lodge

najíha bɕúgaqti énace dí, á-biamá. ɤéɬañga éɕi^{n} akí-biamá. Í-biamá. 18
hair all I snatched from her I am coming back, said he, they say. Big turtle having it for him he reached again, they say. He gave to him, they say.

Gá biamá ɤéɬanga: Wćna^{n}a'ɕágiɕĕ, á-biamá. ɕé uné awíbɕi^{n}, á-biamá.
Said as follows, they say Big Turtle: You make me thankful, said he, they say. This to seek I have you, said he, they say.

Wa'ú-ma watcígaxea^{n}wañ'kiɸě taité añgákii ɻĭ ɸíehni$^{n'}$-de wa'ú wi$^{n'}$
The woman we make them dance shall we reach home when. It is you since woman one

bɸíze tá miñke. Mi$^{n'}$agɸă^{n} tá miñke, á-biamá.
I take her will I who. I take a female will I who, said he, they say.

3 Núda^{n}hañgá! Wáɻu-há! aɸúh ígaska$^{n'}$ɸa-gă, á-biamá. Nuda$^{n'}$hañga
O war-chief! O Awl! again make an attempt, said he, they say. War-chief

Miɻáhe gɸi$^{n'}$ tě cĭ ě'di ɸagɸi$^{n'}$ te, á-biamá. Wáɻu aká úda^{n}qtcí-biamá;
Comb sat the again there you sit will, said he, they say. Awl the (sub.) very good they say;

da$^{n'}$be úda^{n}-biamá. Gɸi$^{n'}$ ágají-bi tě cĭ ě'di gɸi$^{n'}$-biamá. Wa'ú wi$^{n'}$ áci
to look at good they say. To sit commanded him, they say the again there he sat they say. Woman one out

6 aɸá-biamá. Wáɻu kě íɸa-biamá. Hi^{n}+! wáɻu ínahi^{n} iɸáɻiɸě, á-biamá.
went they say. Awl the (recl. ob.) she found, they say. Oh! awl indeed I have found for myself, said she, they say.

Wáɻu a^{n}ɸiñ'ge ɸa$^{n'}$ctĭ. Wéɔnañkíɸě, á-biamá. ɻíaɻa aɸi$^{n'}$ agɸá-biamá.
Awl I had none heretofore. I am caused to be thankful, said she, they say. To the lodge having it she went homeward, they say.

Hi^{n}bé ígiɗat 'íɸa-biamá. Hi^{n}bé iɸágiɗáte té, á-biamá. Íbatá-biamá.
Moccasin to sew hers with it she spoke of it, they say. Moccasin I sew mine with it will, said she, they say. She sewed with it, they say.

9 Na^{n}béhi tě íbaqapí-biamá. Baɔna$^{n'}$ ɸéɸa-biamá. Wamí hégajĭ amá. ɻijébe
Finger the she pierced with it, they say. Missed in pushing she sent suddenly, they say. Blood not a little they say. Door

tě'di a$^{n'}$ɸa ɸéɸa-biamá. Wáɻu kě pĭájĭ ínahi^{n} eha^{n}+! Nié ínahi^{n} aɻíɗaxe.
at the away threw it she sent suddenly, they say. Awl the (ob.) bad truly ! Pain indeed I have made for myself.

T'éaɻiɸě'qti-ma$^{n'}$, á-biamá. A$^{n'}$ɸa gɸéɸa-biamá, ɻijébe áciaɻáqti. Wáɻu
I have altogether killed myself, said she, they say. She threw it away sending it homeward, they say, door far out from. Awl

12 hnáde-hna$^{n'}$i. ɻíädí'qti wi$^{n'}$ jáhe ɻĭ t'éaɸě, á-biamá. Man'dehi wamíqti
you called him regularly. Right at the lodge one stabbed when I killed her, said he, they say. Spear very bloody

agɸáɸi^{n}. ɻéɻañga ɸiñké ě'di akí-biamá. Núda^{n}hañgá! Wáɻu ijáje uɻígɸa
had his. Big turtle the (ob.) there he arrived again, they say. O war-chief! Awl his name telling his

gí. Wi$^{n'}$ t'éɸě, á-biamá. ɻéɻañga aká gá-biamá: Hau! núda^{n}hañgá,
is coming back. One he has killed, said they, they say. Big turtle the (sub.) said as follows, they say: Ho! O war-chief,

15 wéɔna^{n}a^{n}ɸágiɸě, á-biamá. ɸíeɔni$^{n'}$-de ĭndé sábĕágiɸě tá miñke. T'a$^{n'}$wa^{n}
you make me thankful, said he, they say. It is you since face I blacken mine will I who. Village

ɸa^{n} újawa taté, á-biamá. Hau! Wéhe-á! ígaska$^{n'}$ɸa-gă, á-biamá. Nuda$^{n'}$-
the joyful shall (be), said he, they say. Ho! O Pestle! make an attempt, said he, they say. War

hañga Wáɻu ja$^{n'}$ tě cĭ ɸaja$^{n'}$ te, á-biamá. Wéhe úda^{n}qtcí-biamá. Kĭ ě'di
chief Awl lay the again you lie will, said he, they say. Pestle very good they say. And there

18 ahí-biamá. Ja$^{n'}$ ágaji tě'di ja$^{n'}$-biamá. Wa'ú wi$^{n'}$ áci a-í-biamá. Wéhe
he arrived, they say. To lie commanded him by the he lay, they say. Woman one out was coming, they say. Pestle

kě íɸa-biamá. Hi^{n}+! wéhe úda^{n} ínahi^{n} iɸáɻiɸě. Wéhe a^{n}ɸiñ'ge ɸa$^{n'}$ctĭ,
the (recl. ob.) she found, they say. Oh! pestle good truly I have found for myself. Pestle I had none heretofore,

á-biamá. Ɫíaɬa a¢i$^{n'}$ akí biamá. Wata$^{n'}$zi d'úba ¢izá-biamá. Úhe tĕ
said she, they say. At the lodge having it she reached home, they say. Corn some she took, they say. Mortar the

ují-biamá. Há-biamá. Waɬúba-biamá. Cinan'dĕqti ákiha^{n} jáha-biamá.
she filled, they say. She pounded it, they say. She beat it fine, they say. Right on the knee beyond she stabbed, they say.

Baɔna$^{n'}$ ¢é¢a-biamá, éga^{n} cínande jáha-biamá. Hi^{n}+! wéhe píäjĭ ínahi^{n} 3
She missed in pushing and sent suddenly, they say, so knee she stabbed, they say. Oh! pestle bad truly

eha^{n}+! á-biamá. Áciaɬa a$^{n'}$¢a g¢é¢a-biamá. Wéhe ecé-hna^{n}i ɬíädí'qti wi$^{n'}$
! said she, they say. Outside throwing it away she sent it homeward, they say. Pestle you say regularly right at the lodge one

jáhe gí, wi$^{n'}$ t'é¢ĕ hă, á-biamá. Ɫéɬañga ¢iñké ĕ'di akí-biamá. Wi$^{n'}$ t'éa¢ĕ,
stabbed is coming back, one has killed . said he, they say. Big turtle the (ob.) there he reached, they say. One I have killed,

núda^{n}hañgá! á-biamá. Wéɔna^{n}a^{n}¢ági¢ĕ, á-biamá Ɫéɬañga aká. Hau! 6
O war-chief! said he, they say. You make me thankful, said, they say Big turtle the (sub.). Ho!

níkawasa$^{n'}$ Siñ'ga, ígaska$^{n'}$¢a-gă, á-biamá. Tĕnă! núda^{n}hañgá, e'a$^{n'}$ dáxe
O warrior Gray-squirrel, make an attempt, said he, they say. Fie! O war-chief, how I do

tá, á-biamá. Ɫí amá q¢ab úɬi-biamá. Q¢abé kĕ ɬihuɬa^{n} paháci kĕ í¢ahe
can! said he, they say. Lodge the (pl.) tree camped in them, they say. Tree the (line of) smoke-hole above the you pass by

ma^{n}hni$^{n'}$ te. Í¢i¢ai ɬĭ ¢ikíde tá amá. Wackañ'-gă, á-biamá, názande 9
you walk will. They find you it they will shoot at you. Do your best, said he, they say, to evade (the blows, &c.)

wackañ'-gă. Wi$^{n'}$ gaqé ahí ɬĭ iénaxí¢a-gă, á-biamá. Égi¢e núji̇ñga wi$^{n'}$
do your best. One aside reaches it attack him, said he, they say. At length boy one

í¢a-biamá. ₵é¢i^{n} siñ'ga wi$^{n'}$ aha$^{n'}$, á-biamá. Za'ĕ'qti a¢á-biamá. Wahúta^{n}¢i^{n}
found him, they say. This one gray squirrel one ! said he, they say. In a great uproar they went, they say. Roaring weapon

íkidá-biamá. Uti$^{n'}$ctĕa^{n}-hna$^{n'}$-biamá. Núji̇ñga wi$^{n'}$ gaqáɬa naji$^{n'}$-biamá 12
they shot at him with, they say. They even hit him (l) regularly they say. Boy one at one side stood they say.

Iénaxi¢á-biamá. ₵aqtá-biamá. Iénaxi¢á-bi ɬí ¢i'aí a-í-biamá. Wuhú!
He attacked him, they say. He bit him, they say. They attacked him, they say when they failed they were coming, they say. Wonderful!

siñ'ga úmaka ínahi^{n} ¢a$^{n'}$ctĭ a^{n}¢í'ai hă. Añgú-hna^{n} wi$^{n'}$ wá¢aqtai hă, á-biamá.
gray-squirrel easy indeed heretofore we have failed . We only one has bit us . said they, they say.

Siñ'ga hnáde-hna$^{n'}$i gaza$^{n'}$adĭqti wi$^{n'}$ t'é¢ĕ gí hă, á-biamá. Ɫéɬañga uí¢a- 15
Gray-squirrel you call him regularly right among them one killed is coming back . said he, they say. Big turtle told to him

biamá. Hau! níkawasa$^{n'}$qti, á-biamá. Wágazuqti gáxa-gă, á-biamá.
they say. Ho! real warrior, said he, they say. Very straight act, said he, they say.

Núda^{n}hañgá, éga^{n}qti, á-biamá. Wi$^{n'}$ t'éa¢ĕ, á-biamá. Hau! níkawasa$^{n'}$,
O war-chief, just so, said he, they say. One I have killed, said he, they say. Ho! warrior,

wéɔna^{n}a^{n}¢ági¢ĕ á¢a, á-biamá. 18
you make me thankful indeed, said he, they say.

Hau! níkawasa$^{n'}$, i¢ágaska$^{n'}$b¢e tá miñke, wí, á-biamá. Ɫáci ag¢í-májĭ.
Ho! warrior, I make a trial will I who, I, said he, they say. A long time I come not back.

Égi¢e ¢ag¢é tai, á-biamá Ɫéɬañga aká. Égi¢e a^{n}¢áa^{n}hna ¢ag¢é taí, á-biamá
Beware you go homeward lest, said, they say Big turtle the (sub.). Beware you leave me you go homeward lest, said, they say

Ꭓéꞇañga aká. Ĕ'di ahí-biamá. Maqúde d'úba áhigi gaqta$^{n'}$-bitćamá. Náji tĕ
Big turtle the (sub.). There he arrived, they say. Ashes some many had been poured out, they say, They had gone out,

amá. Égiɸe Ꭓéꞇañga aká uꭓídani$^{n'}$-biamá. Ma$^{n'}$te aɸá-biamá. Ma$^{n'}$te gɸi$^{n'}$-
they say. At length Big turtle the (sub.) pushed his way through, they say. Within he went, they say. Within he sat

3 biamá. Ictá ɸa^{n} éɸa^{n}be gɸi$^{n'}$-biamá uɸíxide ga$^{n'}$. Wa'ú wi$^{n'}$ a-í-biamá ha^{n}-
they say. Eye the emerging he sat, they say looking around as. Woman one was coming, they say morn-

ega$^{n'}$tce ꭓĭ. Ꭓéꞇañga gɸi$^{n'}$ ɸíñké eca$^{n'}$qti naji$^{n'}$-biamá. Ⱡaháwagɸe gi'i$^{n'}$-
ing when. Big turtle sat the one who very near she stood, they say. Shield carried his

biamá Ꭓéꞇañga aká. Ⱡaháwagɸe i$^{n'}$ɸata$^{n'}$ te hă', á-biamá Wa'ú aká uɸíxidá-
they say Big turtle the (sub.). Shield you tread on my will . said he, they say. Woman the (sub.) looked around

6 biamá. Áwatĕ'ꞇa íai éda^{n}, eɸéga^{n}-bi ega$^{n'}$, uɸíxidá-biamá. Cĭ égiɸa$^{n'}$-biamá.
they say. At what place he speaks ? thought she, they say having, she looked around, they say. Again he said to her, they say:

Ⱡaháwagɸe i$^{n'}$ɸata^{n} té. Gúdiha najiñ'-gă, á-biamá. Kĭ wa'ú aká íɸa-biamá.
Shield you tread on my will. Further away stand, said he, they say. And woman the (sub.) found him, they say.

Hi^{n}-! á-biamá. Cka$^{n'}$jĭ najiñ'-gă. Wabáji^{n}wíɸĕ, á-biamá Ꭓéꞇañga aká Ꭓé-
Oh! said she, they say. Motionless stand I cause you to carry a message, said, they say Big turtle the (sub.). Big

9 ꞇañga aká nuda$^{n'}$ atí-bi aí, é kí-gă, á-biamá. Níkagahi ijañ ge ubátihégiɸai
turtle the (sub.) to war has come he says, say reach home, said he, they say. Chief his daughter he buried his by hanging up

kĕ é ga$^{n'}$ɸa atí-bi, aí, é kí-gă, á-biamá. Gá-biamá: 'Gaqíxĕqti ɸéɸai-gă,
the (recl. ob.) that desiring has come, he says, say reach home, said he, they say. They said as follows, they say: Break in (his head) send suddenly,

á-biamá níkaci^{n}ga bɸúga. Gá-biamá: Áqta^{n} a^{n}ɸáqixe ɸéɸaɸĕ tába, á-biamá
said, they say people all. He said as follows, they say: How possible you break in my (head) you send suddenly can? (pl.), said, they say

12 Ꭓéꞇañga aká. A^{n}ɸáɔnaha ɸa$^{n'}$ɸa^{n} ɸéɸaɸai ꭓĭ jíbe ɸaꭓígɸaqa$^{n'}$ taí, á-biamá.
Big turtle the (sub.). You hit and it slips off of me each time you send it suddenly if leg you break yours with blows will, said he, they say.

Ní tĕ nákadĕ'qti ꭓĭ ugɸa$^{n'}$ úda^{n}, á-biamá. Ci+cte! á-biamá Ní tĕ nákade
Water the very hot when put him in good, said they, they say. For shame! said he, they say. Water the hot

ana$^{n'}$bixa$^{n'}$ níkaci^{n}ga áhigi náɸiť'é taí, á-biamá. Wiñ'ke éga^{n}, á-biamá
I scatter by kicking person many you die by scalding will, said he, they say. He tells the truth like it, said, they say

15 níkaci^{n}ga amá. Kĭ éga^{n} ꭓĭ usé úda^{n}, á-biamá. Ci+cte! á-biamá. Ꭻéde
people the (sub.). And so if to burn him good, said they, they say. For shame! said he, they say. Fire

tĕ ana^{n} bixa$^{n'}$ ꭓĭ maja$^{n'}$ ɸa^{n} bɸúga náqɸi^{n}áɸĕ té. Égiɸe ciñ'gajiñ'ga etĭ
the I scatter by kicking if land the all I cause to blaze will. Beware children too

áhigi náɸiť'é taí, á-biamá. Wiñ'ke éga^{n}, á-biamá. Kĭ ciñ'gajiñ'ga wi$^{n'}$ ní
many you die from heat will, said he, they say. He tells the truth like it, said they, they say. And child one water

18 ná-biamá. Na^{n}há, ní d'úba, á-biamá. Ꭓéꞇañga aká, Hi^{n}+! á-biamá. Ní
asked for, they say. O mother, water some, it said. they say. Big turtle the (sub.), Oh! said, they say Water say.

tĕ gactañ'ka-biamá ɸéɸinké ní nákiɸái-gă, á-biamá. Édáda^{n} é wáɸake,
the (ot) he tempted they say. This one water cause him to ask for, said (one), they say. What that you mean,

á-biamá. Naⁿhá! ní d'úba, á-biamá. ɸéɕiñké ɣɛ́ɬañga, Hiⁿ+! aí, á-biamá.
said (others), they say. O mother! water some, it said, they say. This one Big turtle, Oh! he said, said he, they say.

Wuhú! Ní naⁿ′pe ɕiñké hă, á-biamá. Níaɬa aɕiⁿ′ aɕá-biamá, sĭn′de kĕ
Wonderful! Water he is fearing said they, they say. To the water having him they went, they say, tail the

uɕaⁿ′-bi egaⁿ′. ɣɛ́ɬañga aká ran′de kĕ ímaⁿɕaⁿtaⁿ ctēwaⁿ+ caⁿ sĭn de kĕ 3
held, they say having. Big turtle the (sub.) ground the clinging to notwithstanding yet tail the

uɕaⁿ′-bi egaⁿ′ níaɬa aɕiⁿ′ ahí-biamá. Ní kĕ égih aⁿ′ɕa iɕɛ́ɕa-biamá.
held, they say having to the water having him they arrived, they say. Water the headlong threw him away they sent suddenly, they say.

Ní kĕ gaⁿ′ maⁿɕiⁿ′-biamá. Xagégaⁿ maⁿɕiⁿ′-biamá. Níwaⁿ gaⁿ′jiñga gaxá-
Water the for a while he walked, they say. Crying a little he walked, they say. To swim knew not how he made

biamá. Wí! wí! wí! á-biamá. Wuhú! ní kĕ gazaⁿ′aɬa ɕɛ́ɕai-gă, á-biamá. 6
they say. Wi! wi! wi! said he, they say. Wonderful! water the to the midst of send him said they, they say.

Pí égih iɕɛ́ɕa-biamá. ɣúwiⁿxe maⁿɕiⁿ′-biamá. Égiɕe uspé amá. Ki, T'é ha,
Again head long they sent him suddenly, they say. Wandering around he walked, they say. At length he came, they say. And Dead

á-biamá. Agɕá-biamá. Ĕ′di égaⁿ gaɕɛ́'aⁿ etaí éde, á-biamá níaciⁿga amá.
said they, they say. They went homeward, they say. Immediately you should have done that to him, said, they say. people the (sub.).

Agɕá-biamá ɣĭ nújiñga d'úba ĕ′di najiⁿ′-biamá. Kĭ ɣɛ́ɬañga ugáha 9
They went homeward, when boy some there stood they say And Big turtle floating

a-í-biamá. Ugás'iⁿ atí-biamá. Kĭ nújiñga d'úba ĕ′di uckaⁿ′ ɕan′di daⁿ′be
was coming, they say. Peeping he came, they say. And boy some there deed (was done) at the to see

naji′-biamá. ɣɛ́ɬañga nudaⁿ′ tí ɣi'cti t'ɛ́ɕaɕá-bi ecaí ɕaⁿ′cti. Aⁿdaⁿ′be
stood they say. Big turtle to war came when, in the past you killed him, that you said heretofore. Look here

iɕáĭ-gă, á-biamá ɣɛ́ɬañga aká. Uɕá agɕá-biamá nújiñga amá. ɣɛ́ɬañga t'é- 12
at me, said, they say Big turtle the (sub.). To tell it went homeward, they say boy the (sub.). Big turtle you

ɕaɕá bi ecaí éde ɛ́ɛ́a aká júga ɣiɗáha égaⁿ weáqaqa, á-biamá. ɣɛ́ɬaŋga aká
killed him that you said but this one behind the (sub.) body showed his as laughed at us, said they, they say. Big turtle the (sub.)

níɬa aká-biamá. Hau! aⁿɕaⁿ′naxíɕai hau, á-biamá níaciⁿga amá. Iénaxiɕá-
alive he is they say. Ho! we attack him ! said, they say people the (sub.). They attacked him

biamá. Ĕ′di ahí-biamá Áwaɕan di? á-biamá. ɸɛ́ɕandi, á-biamá. Nuonaⁿ′ 15
they say. There they arrived, they say. In what place? said they, they say. In this place, said (the boys), they say. Otter

áwaɕiⁿ é ă. Wĕ's'ă-nídeká ctĭ áwaɕiⁿ é ă, á-biamá. Cénaⁿba uné tai,
where is he moving ? Grass-snake too where is he moving ? said they, they say. Those two let them seek him,

á-biamá. ɣɛ́ɬañga aká maⁿɕin'ka maⁿ te gɕiⁿ′ biamá. ɗaeíje ieá ɕaⁿ edábe
said they, they say. Big turtle the (sub.) soil within (under) sat they say. Tip of nose eye the (ob.) also

enáqtei éɕaⁿbe amá. Wé'sa Nuonaⁿ′ éɕaⁿba uná biamá ní maⁿ taɬa Ecaí qti 18
alone emerged they say. Snake Otter he too sought him, they say water within. Very near to him

íha-biamá. Ɫá ɸa^{n} ágajade-hna$^{n'}$-biamá. Íɸa^{n}ba$^{n'}$ etéga^{n} Ꞟĭ Nuɔna$^{n'}$ iɬíqti
they passed, they say. Head the they stepped over regularly they say. A second time apt when Otter the very abdomen

ɸau'di ɸaqtá-biamá Hau! ji^{n}ɸéha, nié a^{n}ckáxe, á-biamá. Kĭ, Eáta^{n} a^{n}wa$^{n'}$-
in the he bit him, they say. Ho! elder brother, pain you make me, said he, they say. And, Why you seek

3 ɸané? á-biamá Ꞟéɬañga aká. Uwína-májĭ hă, á-biamá. Wabɸáte ka$^{n'}$bɸa
me? said, they say Big turtle the (sub.). I did not seek you . said he, they say. I eat I want

añ'gakikipaí, á-biamá. Añ'kajĭ, t'ea$^{n'}$ɸĕ ga$^{n'}$ɸa-má ĕ'di uɸéhe cka$^{n'}$hna ga$^{n'}$
we have met each other, said he, they say. Not so, to kill me they who wish there you join you wished so

a^{n}wa$^{n'}$ɸané, á-biamá. Há ji^{n}ɸé! há ji^{n}ɸé! ji^{n}ɸéha! wíbɸaha$^{n'}$. Uwína-májĭ,
you sought me, said he, they say. O elder brother! O elder brother! elder brother O! I pray to you. I have not sought you,

6 á-biamá. Wíbɸacta^{n} téga^{n}-májĭ, á-biamá. Hau! ji^{n}ɸéha, ata$^{n'}$ Ꞟĭ a$^{n'}$ɸacta^{n}
said he, they say. I will by no means let you go (from my mouth), said he, they say. Ho! elder brother, how long when you (open your mouth and) let me go

taté, á-biamá. Iñgɸa$^{n'}$ gɸí Ꞟĭ wíbɸacta^{n} tá miñke, á-biamá. Hŭ^{n}+! Iñgɸa$^{n'}$
shall, said he, they say. Thunder-god has come back when I let you go will I who, said he, they say. Halloo! Thunder-god

gɸí Ꞟĭ a$^{n'}$ɸacta^{n} áɸa. Hŭ^{n}+! Hi-úta^{n}na a$^{n'}$ɸaqtai áɸa. Hŭ^{n}+! Níaci^{n}ga
has come back when he lets me go indeed. Halloo! Between the legs he bites me indeed. Halloo! People

9 wéɔa ɸéɸa-biamá. ɸaqtá-bi é, á-biamá. Hi-úta^{n}na ɸaqtá-bi é, á-biamá.
asking a favor of them he sent suddenly, they say. He is bitten, that he says, he said they, it is said. Between the legs he is bitten, that he says, he said they, it is said.

Ɫíha uítiñ-gă, á-biamá. Ɫíha gapúki-biamá. Hau! ji^{n}ɸéha, Iñgɸa$^{n'}$ amá
Tent-skin hit for him, said they, they say. Tent-skin they made sound by hitting, they say. Ho! elder brother, Thunder-god the (sub.)

gɸí, á-biamá. Gáama ɬíha uti$^{n'}$, á-biamá Ꞟéɬañga aká. Cĭ ja$^{n'}$ gáqiáɸa
has come, said he, they say. Those tent-skin hit, said, they say Big turtle the (sub.). Again wood to fell it

12 úda^{n}, á-biamá. Ja$^{n'}$ gĕ gaqíaɸa-hna$^{n'}$-biamá. Ja$^{n'}$ gĕ, Qwi+, qwi+, á-biamá.
good, said they, they say. Wood the (pl. ob.) they were felling they say. Wood the, (sound of trees falling), said, they say.

Hau! ji^{n}ɸéha, Iñgɸa$^{n'}$ amá gɸí, á-biamá. Gáamá ctĭ ja$^{n'}$ gaqiáɸai, á-biamá
Ho! elder brother, Thunder-god the (sub.) has come, said he, they say. Those too wood they fell, said, they say

Ꞟéɬañga aká. Wahúta^{n}ɸi^{n} ɸicíbe úda^{n}, á-biamá. Ji^{n}ɸéha, gɸí, á-biamá.
Big turtle the (sub.). Gun to fire good, said they, they say. Elder brother, it has come, said he, they say.

15 Gáamá ctĭ wahúta^{n}ɸi^{n} ɸicíbai, á-biamá Ꞟéɬañga aká. Égiɸe Iñgɸa$^{n'}$ húta^{n}-
Those too gun they fire, said, they say Big turtle the (sub.). At length Thunder-god roared

biamá wéahidĕ'qti. Hau! ji^{n}ɸéha, gɸí, á-biamá. ɸacta$^{n'}$-biamá. Nuɔna$^{n'}$
they say very far away. Ho! elder brother, it has come, said he, they say. He let him go, they say. Otter

aká qɸáqtci-biamá. Gɸé amá. Qɸáqti kí amá.
the (sub.) very thin they say. He went homeward they say. Very lean he reached home, they say.

18 Wajiñ'ga na$^{n'}$ba-ma ɸa$^{n'}$ ní ɸa^{n} ɸaqú tai, á-biamá. Bɸéxe wáɸi^{n} gíi-gă,
Bird the two the water the (ob.) let them drink it dry, said they, they say. Pelican having them be ye returning,

á-biamá. Wáɸiⁿ agí-bi egaⁿ′, Ní ɸaⁿ ɸaqúi-gă hă, á-biamá. Níaciⁿga wiⁿ′
said they, they say. having them they were coming back, they say when, Water the drink ye dry . said they they say. Person one

nudaⁿ′ atí éde t'éaⁿwaⁿɸaí éde níɬa. Weáqaqáqtiaⁿ′i, t'eaⁿ′ɸě añgaⁿ′ɸai
to war came but we killed them but alive. He laughs heartily at us, we kill him we desire

aⁿɸízai ꓘī. ʗaqú-biamá wajiñ′ga aká. Djúbaqtci ꓘéɬañga gɸiⁿ′ ɸaⁿ enáqtci 3
we take him when. Drank it dry, they say bird the (sub.). A very little Big turtle sat the only

ugácta-biamá. ꓘī ꓘéɬañga aká gá-biamá: Hau! níkawasaⁿ Siñ′ga, ĕ′di
was left they say. And Big turtle the (sub.) said as follows, they say: Ho! warrior Gray-squirrel, there

gí-gă, águdi ɸáɸiⁿcćiⁿtc, á-biamá. Náɸuháqti t'éaⁿɸai, á-biamá. Siñ′ga
be coming back, where you may be moving, said he, they say. Almost I am killed, said he, they say. Gray-squirrel

amá hútaⁿqti agí-biamá. Wawénaxíɸa agí-biamá. Ní-uji ɸaⁿ wáɸabɸazá- 6
the (sub.) crying loud was coming back, they say. To attack them he was coming back, they say. Water-pouch the he tore them by biting

biamá akíɸa. Uɸáʻuʻudá-biamá. Égiɸe ní kě bɸúgaqti ĕ′ɬa akí-biamá.
they say both. He bit holes in (them), they say. At length water the all there reached home, they say.

Watcícka niúɸicaⁿ ɸaⁿɬá égigaⁿ′-biamá; ní ugíji-biamá. Wébatái-gă,
Creek lake to the it was as before, they say; water filled with its, they say. Sew ye for them,

á-biamá. Miⁿ′xa amá Bɸéxeⁿmáⁿ núde gě wćbatá-biamá. Wébatě ɸictaⁿ′- 9
said they, they say. Swan the (pl. sub.) Pelican the throat the (ob.) sewed for them, they say. Sewing for them they finished

biamá. Ké, cī ɸaqúi-gă. Wackaⁿ′i-gă, á-biamá. Égiɸe aⁿɸíʻa taí, á-biamá.
they say. Come, again drink it dry. Do your best, said they, they say. Beware we fail lest, said they, they say.

Cī ɸaqú-biamá. Cī ní ɸaⁿ djúbaqtci ucté amá. Há! níkawasaⁿ Siñ′ga,
Again they say. drank it dry, they say. Again water the (ob.) a very little was left they say. Ho! warrior Gray-squirrel,

águdi ɸáɸiⁿcćiⁿtc, ɸáɸuháqtci t'éaⁿɸai. Ĕ′di gí-gă, á-biamá ꓘéɬañga aká. 12
wherever you may be moving, nearly I am killed. There be coming back, said, they say Big turtle the (sub.).

Ĕ′di agí-bi egaⁿ′ cī núde wáɸabɸábɸazá-biamá. Cī ní kě bɸúgaqti ĕ′ɬa
There he was coming back, they say when again throat he bit and tore them in many places, they say. Again water the all there

akí-biamá. Núde gě píäjīqti wáxa-biamá. Baté ctěwaⁿ′ píäjīqti wáxa-
reached home, they say. Throat the (ob.) very bad he made them, they say. To sew in the least very bad he made them

biamá, baté uɸíci égaⁿ. Caⁿ′ aⁿwaⁿ′ɸicʻa tañ′gataⁿ. Siñ′ga amá ɸiqá- 15
they say, to sew difficult. Yet we fail we who will. Gray-squirrel the (mv. ob.) chased him

biamá ꓘī ɸicʻá-biamá. Siñ′ga íťaɸěwáɸě ínahiⁿ′ ă, á-biamá. Siñ′ga e-hnaⁿ′
they say when they failed, they say. Gray-squirrel abominable very ! said they, they say. Gray-squirrel alone

ꓘéɬañga júgɸai ebɸégaⁿ. E-hnaⁿ′ uɸúki ebɸégaⁿ, á-biamá. Ádaⁿ aⁿwaⁿ′ɸi'ai,
Big turtle with him I think. He only sided with him I think, said they they say. Therefore we have failed,

á-biamá. Cañ′gaxá-biamá. Haⁿ′ ꓘī agɸá-biamá ꓘéɬañga aká Ĕ′di 18
said they, they say. They ceased they say. Night when went back, they say. Big turtle the (sub.). There

akí-biamá júwagɸai ɸañkádi. Hau! níkawasaⁿ′, wamáxeɸai ꓘī agɸé-hnaⁿi.
he reached again, they say he with them by those who were. Ho! warrior, they get even with them when they go usually homeward

ɸiɬaⁿ'ge watcígaxe iɸáhidai éjaⁿmiⁿ áhaⁿ, á-biamá. Agɸá-biamá. Úɸicaⁿ
Your sister to dance they are tired of waiting I suspect ! said he, they say. They went homeward, they say. Around them

maⁿɸiⁿ'-biamá. ꓓéxe ɸaⁿ gigɸásaɸu maⁿɸiⁿ'-biamá. Níkawasaⁿ'! ɸégimaⁿ té
he walked they say. Gourd the rattling his he walked they say. Warrior! thus I do will

3 ehé-de égaⁿ hă, á-biamá. Usá-biamá. Ꙗéɬañga nudaⁿ' ɸaí ɬi'cti wáhna-
I said but so . said he, they say. He burnt (grass), they say. Big turtle on the war-path went when, in the past you inva-

hídè-hnaⁿ'i. Níkaciⁿga wáqɸi gí-bi éskaⁿ amá usá-biamá. Égiɸe ɬíi ɸaⁿ
riably ridiculed. People killed them coming back he is they think that they say he burnt (grass), they say. At length vil-lage the (ob.)

éɸaⁿbe akí-biamá. Wahútaⁿɸiⁿ ɸicíba-bi egaⁿ' najíha jaⁿ'jiñga ugácke
in sight they reached home, they say. Gun (?) fired, they say having hair stick tied to

6 aɸiⁿ'-bi egaⁿ', Nudaⁿ' amá céagɸí. Ígacaⁿ'caⁿ. Níkaciⁿga wáqɸi cagí. Iⁿ'ɸapa
having it, they say when, They who went to war there they have come. They ran round and round. People killed them there they are coming back. Corn-crusher

wiⁿ' t'éɸě á-bi no+! ꓶíädï'qti t'éɸě á-bi no+! á-biamá. Mixáhe ɬíädï'qti
one he killed he says (see note). Right in the lodge he killed him he says said he, they say. Comb right in the lodge

wiⁿ' t'éɸě á-bi no+! á-biamá. Wáxu ɬíädï'qti wiⁿ' t'éɸě á-bi no+! á-biamá.
one he killed he says! said he, they say. Awl right in the lodge one he killed he says! said he, they say.

9 Wéhe ɬíädï'qti wiⁿ' t'éɸě á-bi no+! á-biamá. Siñ'ga gazaⁿ'adïqti ɸábɸiⁿ
Pestle right in the lodge one he killed he says! said he, they say. Gray-squirrel right among them three

t'éwaɸě á-bi no+! á-biamá. Nudaⁿ'hañga gazaⁿ'adïqti za'ĕ'qti Ꙗéɬañga
killed them he says ! said he, they say. War-chief right among them in a great uproar Big turtle

uɸaⁿ'-biamá no+! ɸi'á-biamá no+! á-biamá. Íxijúqti maⁿɸiⁿ'-biamá.
they held him, they say! They failed, they say! said he, it is said. Very proud he walked they say.

12 ꓶaháwagɸe gi'iⁿ' maⁿɸiⁿ'-biamá Ꙗéɬañga. ꓶí tĕ udé agɸá-biamá. Úgɸa
Shield carrying his walked they say Big turtle. Lodge the (ob.) to enter he went homeward, they say. Telling of himself to them

gɸiⁿ'-biamá. Níkaciⁿga na'aⁿ' gaⁿ'ɸai égaⁿ ĕ'di ahí-hmaⁿ-biamá. Éátaⁿ
he sat they say. People to hear it wished as there they arrived regularly they say. Why

ɸíɸi'aí ă, ecaⁿ'qtci áiágɸiⁿ. Ecaⁿ'qtci íɸagɸiⁿ' xĭ eátaⁿ xĭ ɸaníɬa. Ní naⁿ'ape
did they fail with you ? very near they sat. Very near you sat if how when you alive. Water I feared

15 ꓓáxe gaⁿ' aníɬa, á-biamá. Can'de gúdama ictá ɸiñgaí, á-biamá. Éátaⁿ
I pre-tended so I alive, said he, they say. If so those over there eye they have none, said they, they say. How

xĭ ɸaníɬa íɸiɸa-bájĭ. Égaⁿɸaⁿ'ja maqúde maⁿ'te agɸiⁿ' gaⁿ' aníɬa, á-biamá.
if you alive they did not find you. Nevertheless ashes in I sat so I alive, said he, they say.

Níkaciⁿga wáqɸi agɸí. Éátaⁿ iⁿɸéjai ă, á-biamá. Níaciⁿga ɸiáqɸi-hmaⁿ i
Person killing them I have come home. Why you doubt me ! said he, they say. People killing you regularly

18 waɸákihma-bájĭ égaⁿ wénudaⁿ pí. Níaciⁿga t'éawaɸě. Éátaⁿ iⁿɸéjai éⁿte.
you did not take vengeance on them as to war on them I was there. People I killed them. Why you doubt me may?

Céna uágɸa tá miñke. Caⁿ'ꓓaxe, á-biamá. Cetaⁿ'.
Enough I tell of myself will I who. I have stopped, said he, they say. So far.

NOTES.

254, 2. nikaciⁿga aji amaɻa, literally: "people, different, at them." It may be intended for aji amaɻataⁿ, "from a different people."

254, 4. qade naⁿba. The two bundles or wisps of grass are used (1) for wiping the mouths and hands of the guests; and (2) for wiping the bowls and kettles. They are then put into the fire, and the bowls are passed through the smoke which ensues.

254, 5. úhaⁿ ɸaⁿ ugácke (tĕdi), equivalent to uhaⁿ uɸúgacke, and ísagɸe, the forked stick from which the kettle is suspended over the fire.

254, 9. gíbaⁿi-gă, call to him. The ɸegiha call (baⁿ), but the ᒪoiwere never do. The latter go to each tent, and speak to those invited to a feast.

254, 12. waskáɸiⁿheaú. This is a contraction from "waskó aɸiⁿ′ ɸiⁿhé aú, bowl, having, be sure."

256, 4. "ᚴeɻañga ɻii tĕdi," was given by the narrator, but "ᚴeɻañga é ɻíi tĕdi" is plainer, according to J. La Flèche. I agree with F. La Flèche in regarding "e ɻíi tĕdi" as more definite than "ɻíi tĕdi". The word "e" may be rendered, "the aforesaid."

256, 5. nikaciⁿga gaama, the people of the village where the Big turtle resided.

256, 5. nudaⁿ iⁿwiⁿnudañgaɸe tai, *i. e.*, (nudaⁿ) iⁿwiⁿ′nudaⁿ añgáɸe tai. The "nudaⁿ" seems redundant.

256, 9–10. niaciⁿga ama, the men for whose sake they were going to war. Frank La Flèche says that "Ébe núdaⁿ úhaⁿi tĕcti" is equivalent to "Núdaⁿúhaⁿ aká ĕbéi tĕ′cti," the former meaning, "Who is cooking the war-feast?" and the latter, "Who is he that is cooking the war-feast?"

256, 12. ubésniⁿ weɸai tĕ. Sanssouci prefers "ubésnìⁿ ᚴĺ," *if he finds* him *out;* but Frank La Flèche says "úbesniⁿi ᚴĺ," *if they find* them *out*, which is better.

256, 15. ɻeɸawe, the root of a water-plant, which is scarce at present. The plant has a leaf resembling a lily, but it is about two feet in diameter, and lies on the water. The stalk extends about two feet above the water, and ends in a seed-pod. The seeds, which are black and very hard, are almost oval. The Indians dry the root, and cut it in pieces about six inches long, if required for a long time; but, if not, they boil it.

257, 1. ĭnde ɸaⁿ ibiŋa-biama. He made alternate black and red stripes on his face, extending from left to right.

257, 3. ɸegaⁿ ama. Here the narrator made an appropriate gesture.

257, 4. Song of the war-chief. The words in the text are of ᒪoiwere (Iowa) origin, but are given as pronounced by the Omahas. The correct ᒪoiwere version, according to Sanssouci, is, "ᚴetaⁿ Qaⁿyewatceᚴu he (anye ke) icá-naña híe tce ᚴu he," answering to the ɸegiha, "ᚴeɻañga wáte agí-biamá ecaí ɸaⁿ e té agíi hă:" "'The Big turtle is coming back from touching the foe, they say', you said. He is coming back from touching." Frank La Flèche reads "wát'ĕ" for "wáte"; but he does not understand the use of the last clause, e te agii ha.

257, 5. uɸicaⁿ maⁿɸiⁿ-biama. The war-party marched in the following order: Two scouts went in advance. Then came the "nudaⁿhañga jiñga," carrying the sacred bag. He was followed by the warriors, who marched abreast. The war-chiefs walked behind them. The Big turtle danced around the warriors as they moved along, passing between them and the nudaⁿhañga jiñga.

257, 7. ɸakuɸa-gă, addressed to the Buffalo.

257, 11. gidáhaⁿ-biama, equivalent to "Naji′ átiáɸa-biamá," *He stood suddenly.*

257, 19. tiȼái-gă, keep on, is addressed to a few; but when there are many in the party, tiȼéȼai-gă is used, the latter (tiȼeȼě) being the frequentative of tiȼe.

258, 2. níahiȼéȼa-biama (niahiȼeȼě) is contracted from niáha, *into the water;* and iȼéȼě, *to send* or *be sent suddenly.*

258, 5. e'aⁿ tégaⁿ caⁿ/iⁿte. Sanssouci says that this is not plain. He substitutes for it, "Eátaⁿ tádaⁿ cé éjaⁿmiⁿ/ hă" (Ⱡoiwere, Toⁿ/to uⁿ/ tána ceé k'áre ké), *I suspect that is how he will act;* or, "Edé tádaⁿ cé éjaⁿmiⁿ/ hă," *I suspect that that is what he will say.* Frank La Flèche says that all three are correct.

258, 10. ȼic'iñka, *to bend the tail backward.*

258, 13. aȼuha. The Turtle asked him to do something else; but the Wild-cat said that it was the only thing which he could do.

259, 3. ájaⁿ gaⁿ ceceiⁿte, may be equivalent to "Ájaⁿ gaⁿ/ céce éiⁿte." Sanssouci gave, as the Ⱡoiwere, Taçká-na ceíce k'áre ke.

259, 7. gai tě Ɣéɻañga taⁿ, implies that the narrator *witnessed* this; but as he did not, it should read, gá-biamá Ɣéɻañga aká.

259, 12. ȼiqú'e-gaⁿ/-ma. When anything is torn, the sound made by the tearing is called qu'ě/.

260, 5. đa tě, the nose of an animal as distinguished from that of a person, đa kě.

260, 15. Ɣéɻañga ě/di aȼá-biamá. The Turtle went thither to meet the Squirrel.

260, 18. ɻi ɻaⁿ/haqtci kě, just on the border or edge of the lodges, just outside the camp circle or the line of tents.

261, 3. ɻijébe maⁿbítahíqti tědi. There are two renderings of this, according to Sanssouci. (1) Ⱡijébe maⁿ-bit'á-ahíqti tědi, When, or, On arriving right at the door by pressing on the ground (in crawling). (2) Ⱡijébe maⁿ-bít ihé-qti tědi, áciaɻa ɻíci hidé tě/di ȼagȼiⁿ/ te, You will sit outside at the bottom of the tent-pole, when, by pressing on the ground with hands and feet as you are lying down, you drag yourself up even to the door. Frank La Flèche says that the first is the correct one in this myth.

262, 1. ȼiehniⁿ/-de wa'ú wiⁿ/ bȼíze tá miñke, etc.: "On account of you I will take a wife—you will acquire her for me." A figure of speech used in praising warriors.

262, 4. WaɻU aka udaⁿqtci-biama, pronounced u+daⁿqtci-biama by the narrator. So, thirteen lines below, Wehe u+daⁿqtci-biama.

262, 9. wami hegajĭ amá, pronounced wamí< hégajĭ amá.

263, 11. siñga wiⁿ/ ahaⁿ/. Za'ěqti, pronounced siñga wiⁿ/ ahaⁿ<. Za+'ěqti.

264, 14. anaⁿ/bixaⁿ/. This should be followed by "ɻĭ", *when*, as in line 16.

265, 11–12. aⁿdaⁿ/be iȼái-gă, look at me from the place where you are standing: "Let your sight be coming hither to me." IȼaI-gă is from iȼě, the causative of i, *to be coming hither.* Daⁿbe iȼě is a correlative of daⁿbe ȼeȼě.

266, 14. wahutaⁿȼiⁿ ȼicibe udaⁿ. This is a modern interpolation, a change probably made by the narrator, who had forgotten the ancient phrase. Frank La Flèche says that he never heard it used in this myth. The three phrases which he heard were, "Wahá-sagi uítiñ-gă, Strike the hard skins for him"; "Ⱡíha uítiñ-gă, Strike the tent-skins for him," and "Néxegaɻu uítiñ-gă, Strike the drum for him."

267, 3. djubaqtci Ɣéɻañga gȼiⁿ ȼaⁿ, pronounced dju+baqtci, etc.

267, 14. bate ctěwaⁿ píäjiqti wáxa-biama, pronounced bate ctěwaⁿ pi<äjĭqti waxá-biama.

268, 7. á-bi no+. Frank La Flèche says that this is a wrong pronunciation of "á-bi aȼu+," which is a contraction of "á-bi áȼa u+."

TRANSLATION.

The people dwelt in a very populous village. The Big turtle joined them. And people dwelling at another village came regularly to war against them. And having killed one person, they went homeward. And the Turtle cooked for the war-path. He caused two persons to go after the guests. The servants whom he caused to go after their own were the Red-breasted-turtle and the Gray-squirrel. He made two round bunches of grass, and placed them at the bottom of the stick to which the kettle was fastened. And they were coming. The persons came in sight. "Ho, warriors!" said he. "Warriors, when men are injured, they always retaliate. I cook this for the war-path. I cook sweet corn and a buffalo-paunch. You will go after Corn-crusher for me. And call to him. Call to Comb, Awl, Pestle, Fire-brand, and Buffalo-bladder also," said the Big turtle. At length the two men went to call to them. And they called to Corn-crusher. "Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl!" And they called to Comb. "Comb, be sure to bring your bowl!" (Four times.) And so they called Awl. "Awl, be sure to bring your bowl!" (Four times.) And they called to Pestle. "Pestle, be sure to bring your bowl!" (Four times.) And they called to Fire-brand too. "Fire-brand, be sure to bring your bowl!" (Four times.) And they called to Buffalo-bladder, too. "Buffalo-bladder, be sure to bring your bowl!" (Four times.) The criers reached home. "O war-chief! all heard it," said they. All those who were called arrived at the lodge of the Big turtle. "Ho! O war-chiefs, Corn-crusher, Comb, Awl, Pestle, Fire-brand, and Buffalo-bladder, though those people have been injured, they do not seem to stir. Let us go on the war-path for them," said the Big turtle. "Let us go in four nights." He commanded Corn-crusher to cook. "O war-chief Corn-crusher, you will cook. And you, O Comb, will cook on the night after that. And you, O Awl, will cook, and complete the number." That many war-chiefs, four, cooked. They were war-chiefs; the rest were servants. And the people of the village said, "Why! Of the persons who have been called, who is cooking for the war-path?" And one said, "Why! The Big turtle cooked. Psha! Has he gathered all those who cannot move well enough, those who cannot move fast enough? Psha! If the foe find them out they will destroy them. When a war-chief has sense, he may carry on war." Corn-crusher cooked. He cooked turnips, and he cooked a buffalo-paunch with them, just as the Big turtle had cooked one with sweet corn. And Awl cooked wild rice. And Comb cooked ɜeɸawe. And the Big turtle said, "Enough days have elapsed. Let us go at night." And they departed. The Big turtle made leggings with large flaps. He tied short garters around them. He rubbed earth on his face, and he reddened it. He wore grass around his head. He put fine white feathers on the top of his head. He took his gourd-rattle thus. He rattled it. He sang the song of the war-chief. "'The Big turtle is coming back from touching the foe, it is said,' you say. He is coming back from touching." He walked, stepping very lively in the dance. He walked around them. As they went, it was day. At length a young Buffalo-bull came. "Warriors, wait for him," said the Big turtle. And he said to the Buffalo-bull, "While I walk on a journey, I am in a great hurry. Speak rapidly. Why are you walking?" "Yes, O war-chief, it is so. As they have told of you while you have been walking, I thought that I would walk there

with you, and I have sought you," said the Buffalo-bull. "Do so," said the Big turtle. "I wish to see your movements." The Buffalo-bull rolled himself back and forth. He arose suddenly. He thrust repeatedly at the ground with his horns. He pierced the ground and he threw pieces away suddenly. He stood with his tail in the air and its tip bent downward. An ash tree stood there. He rushed on it. Pushing against it, he sent it flying through the air to a great distance. "O war-chief, I think that I will do that, if they speak of vexing me," said he. "Look at the persons with whom I am traveling. There are none who are faint-hearted in the least degree. You are not at all like them. You have disappointed me. Come, begone," said the Big turtle. Again the Big turtle sang the song. "'The Big turtle is coming back from touching the foe, it is said,' you say. He is coming back from touching," said he. Again they departed. "Warriors, pass on," said he. There lay a stream, which was not small. They crossed it. And Fire-brand was ahead, walking with a great effort. At length, because he was weary, he plunged into the water and was extinguished. "O war-chief, I am not going beyond here with you," said he. "Warrior, I will soon return. Remain here for a while," said the Big turtle. Having reached the other side, they departed. At length a Puma came. "Warriors, wait for him. I suspect what he will say. Stand in a row," said he. "Speak quickly," said he, addressing the Puma. "What is your business?" "Yes, O war-chief," said the Puma, "it was told of you regularly, saying that you walked on a journey. And there I wish to walk, so I have sought you." "Do so," said the Big turtle. "I shall see your ways." And the Puma made his hair bristle up all over his body. He bent his tail backward and upward. And he had gone leaping to the bottom of a small hill. Having caught by the throat (*i. e.*, Adam's apple) a fawn that was about two years old, he came back, making it cry out as he held it with his teeth. "I think that I will do that, O war-chief, if anything threatens to vex me," he said. "Do something else," said the Big turtle. "No, O war-chief; that is all," said the Puma. "You have disappointed me," said the Big turtle. "Look at these persons with whom I am. Where is one who is imperfect? You are very inferior. Come, depart. You have disappointed me." They departed. At length, when they reached the foot of a hill, a Black bear came. "O war-chief, again one has come," said the warriors. "I suspect what he will say, warriors. Wait for him. Stand in a row," said the Big turtle. "Ho! Come, speak quickly. What is your business? While I walk on a journey, I am in a very great hurry," said the Big turtle, addressing the Black bear. "Yes, O war-chief, it is so. It was told of you regularly, saying that you walked on a journey. And as I desired to walk there, I have sought you diligently," said the Black bear. "Ho! Do so," said the Big turtle. "You may have thought how you do it. I wish to see your ways," said he. The Black bear pierced the ground with his claws, and threw lumps of earth to a great distance. And there stood an oak tree which had been blackened by fire. He attacked it. Having hugged it, he threw it with force to a great distance. "O war-chief, if anything threatens to vex me, I think that I will do that," said the Black bear. And the Big turtle said as follows, as he stood: "Ho! warrior, you have disappointed me. These are some persons with whom I am, but look at them. There is none who is faint-hearted in the least degree. You have disappointed me. Come, depart. Thus do I regularly send off the inferior ones."

They went into a dense undergrowth. At length the Buffalo-bladder was torn open, making the sound "Qu'e." "Alas! I am not going beyond here with you," said

he. "Ho, warrior! I will come back very soon. Remain so for a while," said the Big turtle. Again they departed. As they went, they reached a bad path. Very high logs were lying across it. The Red-breasted-turtle failed to step over them. "Ho, O war-chief! I am not going beyond here with you," said he. "Ho, warrior! I will come back very soon. Remain so for a while," said the Big turtle. Again they departed. As they went, behold, a Big wolf came. "O war-chief, again one has come," said they. "I suspect what he will say, warriors. Wait for him. Stand in a row," said the Big turtle. "Ho! Come, speak quickly, whatever may be your business. While I walk on a journey, I am in a very great hurry," said the Big turtle. "Yes, O war-chief, it is so. It was told of you regularly, saying that you walked on a journey; and as I desired to walk there, I have sought you," said the Wolf. "Ho! Do so," said the Big turtle. "You may have thought how you do it. I wish to see your ways," said he. The Wolf decorated himself. He reddened his nose; he reddened all his feet. He tied eagle feathers to his back. "Why! Do so. I wish to see your ways. Do so," said the Big turtle. The Wolf turned himself round and round. And he went to the attack by the wood on a small creek. He killed a deer. He brought it back, holding it with his teeth. "O war-chief, I think I will do that, if anything threatens to vex me," said the Wolf. "You have disappointed me. See some persons with whom I travel. There is none who is faint-hearted in the least degree. Come, depart. Thus do I regularly send off the inferior ones," said the Big turtle. "Warrior Gray-squirrel, go as a scout," said he. The Gray-squirrel went as a scout. At length he was coming back, blowing a horn. "O war-chief, he is coming back to you," said they. The Big turtle went thither. "Ho, warrior! act very honestly. Tell me just how it is," said the Big turtle. "Yes, O war-chief, it is just so. I have been there without their finding me out at all," said he. "Let us sit at the very boundary of the camp," said the Big turtle. The Big turtle spoke of going. "Warriors, I will look around to see how things are, and how many persons there may be just there," said he. He came back. "Warriors, let us go in that direction. This far is a good place for sitting," said he. By and by, as they moved, he said, "Ho! warrior! O war-chief Corn-crusher, do so. Make an attempt. He will go to the end lodge." "O war-chief, where shall I sit?" said he. "O war-chief and warrior, you will crawl right to the door, and sit on the outside," said the Big turtle. *Atque mulier mictum exiit.* She pressed on Corn-crusher, crawling in a line with him. When she saw him, she said as follows: "Oh! Heretofore have I desired mush. I have found for myself an excellent corn-crusher! I will pound my corn with an excellent corn-crusher! I have found it for myself." When she pounded on the corn with it, she mashed the whole hand flat, forcing out the blood with the blow. Out she threw it, sending it back again. "Bad corn-crusher!" Having sent it back as she threw it away, it went back, without stopping, to the Big turtle who was near by. He came back. "He whom you say is 'Corn-crusher' has come back, having killed one right at the lodge," said he. "O war-chief Comb, make an attempt. You will sit just at the place where Corn-crusher sat," said the Big turtle. Comb departed. He sat just where he was commanded to sit. Comb was very handsome. And a woman went out. She found Comb. "Heretofore I have been without a comb. I have found a very good comb for myself," said she. She took him back into the lodge. Very soon she combed her hair with him. He combed out all the hair on one temple (*i. e.*, pulled out by the roots). "The very bad comb, but I thought it was good." She threw him away

suddenly at the door. When he caused her to throw him away, he went back without stopping at all. He went back with the hair. "You have called him 'Comb.' I am coming back, having snatched all the hair from one right at the lodge," said he. He took it back to the Big turtle. He gave it to him. The Big turtle said as follows: "You make me thankful. I keep you to seek this. When we reach home, we shall cause the women to dance. Since it is you, I will take a woman. I will take a female.

O war-chief Awl, make an attempt. You will sit where the war-chief Comb sat," said the Big turtle. Awl was very handsome; he was very good to look at. He sat where he was commanded to sit. A woman went out and found Awl. "Oh! I have found a good awl for myself. I had no awl heretofore. It makes me thankful," said she. She went back to the lodge with him. She spoke of sewing her moccasins with him. "I will sew my moccasins with it," said she. She sewed them with him. She pierced the fingers with him. She missed in pushing him, sending him with force. There was much blood. She threw him away suddenly at the door. "The awl is indeed bad! I have indeed hurt myself. I have wounded myself severely," said she. She threw him far out from the door, sending him homeward. "You have called him 'Awl.' When I stabbed one right at the lodge, I killed her," said he. He had his spear very bloody. He came again to the Big turtle. "O war-chief," said they, "Awl is coming back, telling his own name. He has killed one." The Big turtle said as follows: "Ho! O war-chief, you make me thankful. Since it is you, I will blacken my face. The village shall be joyful. Ho! O Pestle, make an attempt. You will lie where the war-chief Awl lay," said he. Pestle was very handsome. And he arrived there. He lay where he was commanded to lie. A woman went out and found Pestle. "Oh! I have found a very good pestle for myself. I had no pestle heretofore," said she. She took him back to the lodge. She took some corn. She filled the mortar, and pounded the corn. She beat it fine. She thrust Pestle beyond, right on her knee. She missed the mark in pushing, sending him with force, and so she struck him into her knee. "Oh! A very bad pestle!" said she. She threw him outside, sending him homeward suddenly. "You have been used to saying 'Pestle.' He is coming, having stabbed one right at the lodge. He has killed one," said he. He reached the Big turtle again. "O war-chief, I have killed one," said he. "You make me thankful," said the Big turtle. "Ho, warrior Gray-squirrel! make an attempt," said he. "Fie! O war-chief, how can I do anything?" said he. The lodges camped among the trees. "You will pass along the trees above the smoke-holes of the lodges. If they find you, they will shoot at you. Do your best. Do your best to evade the arrows or blows. If one goes aside, rush on him," said the Big turtle. At length a boy found him. "This moving one is a gray squirrel!" said he. They went in a great uproar. They shot at him with guns. They even hit him with sticks. One boy stood aside. He attacked him and bit him. When they attacked him, they failed, and were approaching him. "Wonderful! Heretofore the gray squirrel was very easy to approach, but we have failed. One has bitten us alone" (*i. e.*, we have done nothing to him), said they. "He whom you are used to calling 'Gray-squirrel' is coming back, having killed one right among them," said he. He told it to the Big turtle. "Ho! real warrior, act very honestly," said the Big turtle. "O war-chief, it is just so. I have killed one," said he. "Ho! warrior, you make me thankful," said the Big turtle.

"Ho! warriors, I, even I, will make a trial. I shall not come back for some time.

Beware lest you go homeward. Beware lest you leave me and go homeward," said the Big turtle. He arrived there. Some ashes had been poured out. They were extinguished. At length the Big turtle pushed his way through. He went within. He sat within, with his eyes sticking out, looking around. A woman was approaching, when it was morning. She stood very close to the sitting Big turtle. The Big turtle carried his shield. "You will tread on my shield," said he. The woman looked around. "At what place does he speak?" thought she; so she looked around. Again he said to her, "You will tread on my shield. Stand further away." And the woman found him. "Oh!" she said. "Stand still. I send you with a message," said the Big turtle. "Reach home and say, 'The Big turtle says that he has come to war. He says that he has come desiring the chief's daughter, whose body has been placed on the bough of a tree.'" All the people said as follows: "Break in his skull suddenly." He said as follows: "How is it possible for you to break in my skull suddenly? If you let your weapons slip off suddenly from me each time, you will break your legs with the blows." "When the water is very hot, it will be good to put him in it," said they. "For shame! When the water is hot, and I scatter it by kicking, many of you will be scalded to death," said he. "He tells what is probably true. And if it be so, it is good to burn him," said the people. "For shame! If I scatter the fire by kicking it, I will cause all the land to blaze. Beware lest many of your children, too, die from the fire," said he. "He tells what is probably true," said they. And a child begged for water. "O mother, some water," it said. The Big turtle said, "Oh!" He tempted them with reference to the water. "Cause the child to ask for water," said one. "What do you mean by that?" said others. "When it said, 'O mother, some water,' this one, the Big turtle, said 'Oh!'" said he. "Wonderful! He is fearing the sight of water," they said. They took him to the water, holding him by the tail. Notwithstanding the Big turtle clung to the ground with his forelegs, they held his tail, and reached the water with him. They threw him forcibly right into the water. He walked the water for a while, crying a little, and pretending that he did not know how to swim. He said, "Wi! wi! wi!" "Wonderful! Throw him out to the middle of the stream," said they. Again they sent him headlong. He was wandering around. At length he sunk. And they said, "He is dead." They went homeward. "You should have done that to him at the first," said the people.

When the people went homeward, some boys stood there. And the Big turtle was approaching floating. He came peeping. And some boys stood looking at the place where the deed was done. The Big turtle said, "When the Big turtle came in the past to war on you, you said that you killed him. Look here at me." The boys went homeward to tell it. "You said that you killed the Big turtle, but as this one behind us showed his body, he laughed at us. The Big turtle is he who is alive," said they. "Ho! we attack him!" said the people. They attacked him. They arrived there. "In what place?" said they. "In this place," said the boys. "Where is the Otter? Where is the Grass-snake? Let those two alone seek him," said they. The Big turtle sat under the soil (*i. e.*, mud, etc., at the bottom of the water). Only the tip of his nose and his eyes were sticking out. The Snake and Otter sought him beneath the water. They passed very near to him, and stepped regularly over his head. When the Otter was about to pass the second time, the Big turtle bit him in the very abdomen. "Ho! elder brother, you make me pain," said the Otter. And the Big

turtle said, "Why do you seek me?" "I did not seek you. As I desired food, we have met each other," said the Otter. "No, you wished to join those who desire to kill me, so you sought me," said the Big turtle. "O elder brother! O elder brother! O elder brother! I pray to you. I have not sought you," said he. "I will by no means let you go from my mouth," said the Big turtle. "Ho! elder brother, how long before you open your mouth and let me go?" said the Otter. "When the Thunder-god has come back, I will let you go," said he. "Halloo! He lets me go when the Thunder-god has come back. Halloo! He bites me between the legs. Halloo!" said he. Raising his voice, he asked a favor of the people. "He says that he is bitten. He says that he is bitten between the legs. Hit tent-skins for him," said the people. They made the tent-skins sound by hitting them. "Ho! elder brother, the Thunder-god has come back," said the Otter. "Those hit tent-skins," said the Big turtle. And the people said, "It is good to fell trees." They were felling the trees here and there. The trees said, "Qwi+, qwi+," crashing as they fell. "Ho! elder brother, the Thunder-god has come back," said the Otter. "Those, too, fell trees," said the Big turtle. "It is good to fire guns," said the people. "Elder brother, he has come back," said the Otter. "Those, too, fire guns," said the Big turtle. At length the Thunder-god roared very far away. "Ho! elder brother, he has come back," said he. He let him go. The Otter was very thin. He went homeward. He reached home very lean. "Let the two birds drink the stream dry. Bring ye the Pelicans hither," said they. When they were coming back with them, the people said, "Drink ye the stream dry. A person came hither to war, and we killed him, but he is alive. He laughs heartily at us, when we take him and desire to kill him." The birds drank it dry. There was left only the very small quantity in which the Big turtle sat. And the Big turtle said as follows: "Ho! warrior Gray-squirrel, be coming hither again, wherever you may be moving. They have almost killed me." Gray-squirrel was coming back, crying loud. He was coming back to attack them. He tore open both of their water-pouches by biting. He bit holes in them. At length all the water returned to its former place. At the creek and lake it was as before; they were filled with their water. "Sew ye the pouches for them," said the people. They sewed up the throats of the Pelicans. They finished sewing them. "Come, drink it dry again. Do your best. Beware lest we fail," said the people. They drank it dry again. Again was very little of the water left. "Ho! warrior Gray-squirrel, wherever you may be moving. They have nearly killed me. Be coming hither again," said the Big turtle. When he was coming back, he bit and tore open their throats again in many places. Again all the water returned to its place. He made their throats very bad. He made them very bad to be sewed at all. It was difficult to sew them. "Yet we shall fail. The Gray-squirrel is very abominable! I think that the Gray-squirrel is the only one with the Big turtle. I think that he is the only one siding with him. Therefore we have failed to hurt them," said one of the people. They ceased. When it was night the Big turtle went back. He reached his comrades again. "Ho! warriors, when men get the better of their foes in a fight, they usually go homeward. I suspect that your sisters are tired of waiting to dance!" said he. They went homeward. He walked around them, rattling his gourd. "Warriors, I said that I would do thus, and so it is," said he. He burnt the grass. "You did nothing but laugh at the Big turtle when he went on the war-path." (This was addressed to the absent people of his village). He burnt the grass so that they might think that he

was coming home after killing the foe. At length they arrived in sight of the village, their home. Having fired guns, they tied the scalps to a stick. Then those in the village said, "Yonder come those who went to war!" The returning warriors ran round and round. "There they are coming home, having killed the people of the enemy," said those in the village. An old man said, "Corn-crusher says that he killed one. Halloo! He says that he killed her right at the lodge. Halloo! Comb says that he killed one right at the lodge. Halloo! Awl says that he killed one right at the lodge. Halloo! Pestle says that he killed one right at the lodge. Halloo! Gray-squirrel says that he killed three right among them (*i. e.*, in the midst of the ranks of the foe). Halloo! It is said that they held the war-chief, the Big turtle, right among them, in a great uproar. Halloo! It is said that they failed to injure him. Halloo!" The Big turtle walked very proudly, carrying his shield. He went homeward to enter the lodge. He sat telling them about himself. As the people wished to hear it, they continued arriving there. "Why did they fail with you when they sat very near? If you sat very near them, how is it that you are alive?" said the people. "I pretended to be afraid of water, so I am alive," said he. "If so, those over there have no eyes. How is it that they did not find you when you were alive?" "Nevertheless, I sat in the ashes, so I am alive. I have come home, having killed people. Why do you doubt me? As you did not take vengeance on the people who used to be killing you, I was there to war on them. I killed them. How can you doubt me? I will tell no more about myself. I have ceased," said he. The End.

THE MAN AND THE SNAKE-MAN.

Told by Nuda$^{n'}$-axa.

Níaci^{n}ga wi$^{n'}$ ɻí d'úba ĕdí amáma; hégabají-biamá. Kĭ cénujiñ'ga
People one lodge some there were, they say; not a few they say. And young man

wi$^{n'}$ níaci^{n}ga úda^{n}qtí-bi waji$^{n'}$cta^{n} a¢á-biamá. Q¢abé cugáqti tĕ'di ɖahé
one person very good, they say in a bad humor went they say. Tree very thick at the hill

ɻañgáqti ĕ'di uí¢a^{n}be a¢á-biamá. Kĭ q¢abé cĭ ámaɻáta^{n} égi¢e níaci^{n}ga 3
very large there up-hill he went, they say. And tree again from the other direction at length person

watcícka áma tĕ é ctĭ uhá a-íi tĕ. ɖahé é ctĭ ɻaɖé a-íi tĕ. Wa$^{n'}$da^{n}qti
creek other the he too following it was coming. Hill he too when near it was coming. Right together

ákikipá-biamá. Kiɻa$^{n'}$beqti ga$^{n'}$ naji$^{n'}$-biamá. Égi¢e gáɻa gúata^{n} a-í aká
they met each other, they say. Looking hard at each other so they stood, they say. At length to that place (See note) from the place beyond was approaching the one who

ĕ'di ahí-biamá. Júg¢e naji$^{n'}$-biamá. Nă! añgág¢e té, á-biamá. Wahnáte 6
there arrived, they say. With him he stood, they say. Why! let us go homeward, said he, they say. You eat

té, á-biamá. Ga$^{n'}$ júg¢e a¢á-biamá. Égi¢e níaci^{n}ga wahí ¢a^{n} ga$^{n'}$-¢a^{n} amá.
will, said he, they say. So with him he went, they say. Behold people bone the (ob.) in a curvilinear heap for some time they say.

T'éwa¢aí-ma é níaci^{n}ga júg¢e a¢é aká e-hna$^{n'}$ é t'éwa¢ĕ akáma. Hau,
Those who were killed he man with him went he who he only he had killed them, they say. Well,

3 wa'újiñgáqtci ĕ'di g¢i$^{n'}$ akáma. Jí tĕ'di wa¢áte tĕ wa'újiñgáqtci é nía-
very old woman there was sitting, they say. Lodge in the food the very old woman she per-

ci^{n}ga t'éwa¢aí e hébe ¢até téga^{n}, úha^{n} uíg¢a^{n}-biamá. Nin'de¢á-biamá hă.
sons killed them piece to eat in order that, pot she put in for him, they say. She caused it to be done, they say

B¢áta-májĭ-hna^{n}-ma$^{n'}$, á-biamá. Kĭ wata$^{n'}$zi d'úba ¢é¢i^{n} i¢a$^{n'}$a¢ĕ hĕ,
I never eat it, said he, they say. And corn some this (sort) I have put away

6 á-biamá. É hnáte-hna^{n} éi^{n}te, á-biamá (wa'újiñga aká). A$^{n'}$ha^{n}, á-biamá.
said she, they say. That you eat regularly it may be, said, they say (old woman the). Yes, said he, they say.

Ga$^{n'}$ cĭ níkaci^{n}ga ʇaní tĕ'di ca$^{n'}$ ují-biamá wata$^{n'}$zi tĕ. Kĭ ga$^{n'}$ nin'de ɻĭ
So again men soup in the at any rate she put it in, they say corn the (ob.). And so cooked when

uíji-biamá, ga$^{n'}$ ¢atá-biamá. Píăjĭ ínahi^{n} áha^{n}, e¢éga^{n} g¢i$^{n'}$ akáma (cénu-
she filled for him, they say, and he ate they say. Bad indeed ! thinking was sitting, they say (young

9 jiñ'ga aká). Níaci^{n}ga hniñké, ¢a'éwi¢e, á-biamá wa'újiñga aká. Níaci^{n}ga
man the). Person you who are, I pity you, said, they say old woman the (sub.). Person

hniñké, úda^{n}qti hniñké, ¢a'éwi¢e, á-biamá. Edáda^{n}qti ɻ¢igactañ'ka-ba
you who are, very good you who are, I pity you, said she, they say. What indeed he tempted you with and

jú¢ig¢e agíi tĕ eáta^{n} ɻ¢anahi^{n} éi^{n}te, á-biamá. Pí-ctĕwa^{n}-bájĭ, á-biamá.
with you he was returning when how you consent could ? said she, they say. Not at all good, said she, they say.

12 Níaci^{n}ga wahí ¢é cta$^{n'}$be kĕ é t'éwa¢ai, á-biamá. Gasáni ha$^{n'}$ega^{n}tcĕ'qtci
Men bone this you see the he killed them, said she, they say. To-morrow early in the morning

¢é taté, á-biamá wa'újiñga aká. (É Wĕ's'ă-níaci^{n}ga akáma, é júg¢e
he go shall, said, they say old woman the (sub.). (He Snake-man was, they say, he with him

akí akáma. Ci$^{n'}$waki¢ĕ-hna$^{n'}$-biamá ɻĭ a$^{n'}$ba dúba sátă^{n} ja$^{n'}$-qtiéga^{n}
reached home he who, they say. He fattened them regularly they say when day four five sleep about

15 t'éwa¢ĕ-hna$^{n'}$-biamá.) Éga^{n}-hna$^{n'}$i. T'éa^{n}¢á¢ĕ te, á-biamá wa'újiñga aká.
he killed them regularly they say.) So it is usually. You kill me will, said, they say old woman the (sub.).

A^{n}hnícta^{n} ɻĭ wa¢ánaq¢i$^{n'}$ te, á-biamá. Wahí gĕ waii$^{n'}$ i¢ágaqade ihéa^{n}¢á-ă,
You finish me when you hurry (away) will, said she, they say. Bone the (pl. ob.) robe covered with lay me down,

á-biamá. Kĭ a^{n}hnícta^{n} tĕdíhi hi^{n}bé cé¢a^{n} wi$^{n'}$ i¢a$^{n'}$a¢é-de wi'í, á-biamá.
said she, they say. And you finish me arrives at the moccasin that one I put away, but I give to you, said she, they say.

18 Wa¢ácka^{n} té, á-biamá. Ata$^{n'}$qti wa¢údeäjĭ cí ctéctewa$^{n'}$ đáze tĕdíhi ɻĭ
You do your best will, said she, they say. However far distant you reach notwithstanding evening arrives at the when

u¢íqq¢e tá aká Wĕ's'ă aká, á-biamá wa'újiñga aká. Ga$^{n'}$ ¢é hi^{n}bé ¢a^{n}
overtake you will he who Snake the (sub.), said, they say old woman the (sub.). And this moccasin the (ob.)

wi'í ¢a^{n} sihníze tĕ'di ¢é đa¢áge cta$^{n'}$be tĕ cí taté, á-biamá. Níaci^{n}ga
I give to you the (ob.) you take steps forward when this headland you see the you reach shall, said she, they say. Man

wi$^{n'}$ ĕ'di naji$^{n'}$. Ĕ'di cí-da^{n} waqi$^{n'}$ha gáɕa^{n} ɕa'í te, á-biamá. Kĭ ĕ'di cí
one there stands. There you and reach paper that you give to him will, said she, they say. And there you reach

tědíhi ɤĭ ɕiɔnúd-ada^{n} dúdugaqɕe iɕa$^{n'}$ɕa-ă hĕ. Gɕí taté, á-biamá wa'újiñga
it arrives at when pull off and facing this way place them . Come home shall, said, they say old woman

aká. Gañ'ki wa'újiñga aká bɕúga uíɕa-biamá ga$^{n'}$, t'éɕa-biamá. Ha$^{n'}$ega^{n}- 3
the (sub.). And old woman the (sub.) all told to him, they say as, he killed her, they say. Early in the

tcĕ'qtci ɤĭ ɬajú kĕ gasná-biamá. ɕicta$^{n'}$-biamá. Égiɕe cíbe tĕ ɕigɕá-biamá.
morning when flesh the he gashed it (= cut into strips), they say. He finished, they say. At length entrails the (ob.) he uncoiled, they say.

Ní kĕ'ɬa aɕi$^{n'}$ ahí-biamá. Ní kĕ ɕéta^{n} égihiɕéɕa-biamá. Cíbe ugáhaha
Water to the having them he arrived, they say. Water the this far right into it he plunged them, they say. Bowels floating in tiny waves

aja$^{n'}$ amá. Wahí gĕ waii$^{n'}$ iɕágaqade ihéɕa-biamá. Hi^{n}bé ɕa^{n} ɕizá-biamá; 6
lay on they say. Bone the (pl. ob.) robe covered with he laid her down, they say. Moccasin the (ob.) he took, they say;

ga$^{n'}$ i$^{n'}$tca^{n} aɕá-bi ɤĭ, baxú ĕ'di ahí-bi ɤĭ, Ɗaɕáge tĕ waɕíɔna íɕe amá. Ga$^{n'}$
so now he went, they say when, peak there he arrived, they say when, headland the (ob.) became visible they say. So

wi^{n}áqtcia^{n} siɕízai tĕ'di Ɗaɕáge waɕúdeäjí tĕ ĕ'di ahí-biamá; ahíqti ɕéɕa-
once he took a step forward when headland distant the (ob.) there he arrived, they say; he arrived suddenly right there

biamá. Ga$^{n'}$ níaci^{n}ga wi$^{n'}$ ĕ'di naji$^{n'}$ akáma. Ga$^{n'}$ waqi$^{n'}$ha ɕa^{n} 'í-biamá. 9
they say. And man one there was standing, they say. And paper the (ob.) he gave to him, they say.

Hau! wanáqɕiñ-gă, á-biamá. Hi^{n}bé ɕa^{n} wa'újiñga wa'í ɕa^{n} ɕiɔnúda-bi
Ho! hasten, said he, they say. Moccasin the (ob.) old woman gave to him the (ob.) pulled off, they say

ega$^{n'}$, ĕ'ɬugáqɕe gɕiñ'kiɕá-biamá, Gɕé te, eɕégа^{n}-bi ega$^{n'}$. Cĭ níaci^{n}ga aká
having, facing that way he caused them to sit, they say, Go homeward will, thought, they say having. Again man the (sub.)

cĭ égа^{n} hi^{n}bé ɕa^{n} 'í-biamá, waqi$^{n'}$ha wi$^{n'}$ edábe. Cí tědíhi ɤĭ waqi$^{n'}$ha 12
again so (=like) moccasin the (ob.) gave to him, they say, paper one also. You arrive (= hereafter) when paper

gáɕa^{n} ɕécpaha té, á-biamá Cí tedíhi ɤĭ hi^{n}bé ɕiɔnúd-ada$^{n'}$ ɬjébe tĕ'di
that (ob.) you show to him will, said he, they say. You arrive (= hereafter) when moccasin pull off and door at the

iɕa$^{n'}$ɕa-gă, á-biamá (níaci^{n}ga aká). A$^{n'}$ha^{n}, á-biamá (cémujiñga aká).
place them, said, they say (man the). Yes, said, they say (young man the).

Wanáqɕiñ-gă, á-biamá (níaci^{n}ga aká). ɤañ'ge ahí-biamá. Ga$^{n'}$ níaci^{n}ga 15
Hurry, said, they say (man the). Near, after moving he arrived, they say. And man

wi$^{n'}$ cĭ ĕ'di naji$^{n'}$ akáma. Waqi$^{n'}$ha ɕa^{n} 'í-biamá. Hau! wanáqɕiñ-gă,
one again there was standing, they say. Paper the (ob.) he gave to him, they say. Ho! hurry,

á-biamá (níaci^{n}ga aká). Hi^{n}bé ɕa^{n} níaci^{n}ga pahañ'ga aká wa'í ɕa^{n} ɕiɔnúda-
said, they say (man the). Moccasin the (ob.) man the first the (sub.) gave to him the (ob.) pulled off

bi ega$^{n'}$, ɬjébe tĕ'di iɕa$^{n'}$ɕa-biamá. Ga$^{n'}$ níaci^{n}ga áma aká hi^{n}bé ɕa^{n} cĭ 18
they say having, door at the he placed them, they say. And man the other (sub.) the moccasin (ob.) the again

wi$^{n'}$ 'í-biamá. Kĭ gá-biamá: ɕé hné uɕáɬa^{n} te. Níaci^{n}ga wi$^{n'}$ gátĕdi naji$^{n'}$.
one he gave to him, they say. And said as follows, they say: This you go you put on moccasins will. Man one in that place stands.

Ĕ'di hné te. Wackañ'-gă, á-biamá. Cĭ égа^{n} hi^{n}bé 'í-biamá waqi$^{n'}$ha
There you go will. Do your best, said he, they say. Again like (him) moccasin he gave to him, they say paper

edábe. Ĕ′di ahí-biamá. Ahau! wanáqɸiñ-gă, á-biamá. Hiⁿbé áciádi
also. There he arrived, they say. Oho! hurry, said he, they say. Moccasin at the outside

iɸaⁿ′ɸa-biamá. Kĭ gá-biamá: Gátĕdi ní wiⁿ′ ĕ′di ké amá. Sihníze ɸéɸaɸĕ
he placed them, they say. And he said as follows, they say: In that place water one there lies they say. You take sudden steps forward

3 ɻĭ, ní daⁿ′bajĭ-gă, á-biamá. Kĭ égaⁿ-biamá. Gaⁿ′ aɸaí tĕ. Masáni ahí-
when, water do not look at it, said he, they say. And so they say. So he went. The other side he reached

biamá. Hiⁿbé ɸaⁿ wégiɸionudá-biamá. ɗáze ahí-biamá. É waʻújiñga
they say. Moccasin the (ob.) pulled off their (from his feet) for them, they say. Evening arrived, they say. That old woman

tʻéɸai edítaⁿ aɸaí tĕ ɗáze tĕ éĕ hă. Watcícka uíɸaⁿbe tíɸe uhá aɸá-
he killed her since he went evening the that was it Creek up-hill passed on following it he went

6 biamá, ɗamú. Niúɸican ídaⁿbĕ′qti ahí-bi egaⁿ′ égiɸe níaciⁿga ubésniⁿ-
they say, down-hill. Lake in the very middle arrived, they say having behold person he found out

biamá. Égaxe agíi tĕ. Sigɸé kĕ ugíha qáɸa agíi tĕ.
they say. Around he was returning. Trail the following his own back again he was coming.

Iⁿ′bejíde-ma ɸaⁿ′ égaⁿqti ɻiɻáxa-biamá cénujiñ′ga aká. Huhú jiñga
The red-tails the just so made himself, they say young man the (sub.). Fish small

9 ní kĕ ígagɸéze jaⁿ′-biamá. Wĕ′sʻă aká ɗahé ɸaⁿ éɸaⁿbe jaⁿ′-biamá.
water the (ob.) causing ripples lay, they say. Snake the (sub.) hill the (ob.) in sight lay, they say.

Wĕ′sʻă aká ímaxá-biamá. Níaciⁿga wiⁿ′ uáne, á-biamá. Caⁿ′ waɸíonaqti
Snake the (sub.) asked him, they say. Person one I seek, said he, they say. And in full sight

ágahaqti maⁿhniⁿ′ égaⁿ wajiñ′ga ɸiⁿ′ ctĕwaⁿ′ gíaⁿ maⁿɸiⁿ′ ɻĭ ctaⁿ′be te,
on the very surface you walk so bird the (ob.) soever flying walks if you see it will,

12 á-biamá. Aⁿ′haⁿ, égaⁿ éde ɬaⁿ′ba-májĭ, á-biamá. ʟaⁿ′be ɻĭ uwíbɸa te,
said he, they say. Yes, so but I have not seen them, said he, they say. I see him if I tell you will,

á-biamá. Gaⁿ′ aɸá-biamá Wĕ′sʻă amá ágaqɸĕqti. Niɻaⁿ′haqtci uhá-biamá
said he, they say. So went, they say Snake the (sub.) right with the current. On the very edge of the stream followed, they say

Wĕ′sʻă amá. Égiɸe Ikañ′gitʻe qúděqtci gɸiⁿ′ akáma. ɸégaⁿqti ahí-biamá.
Snake the (sub.). At length Toad very gray was sitting, they say. Just thus he arrived, they say.

15 Níaciⁿga wiⁿ′ ɸéɸu í égaⁿ ctaⁿ′bewáɸĕ-hnaⁿ′, á-biamá. ɻénaqɸe ctéctewaⁿ′
Person one here having been coming you may have seen him, said he, they say. Shadow even if

ctaⁿ′bewáɸĕ-hnaⁿ′, á-biamá. Uáne, á-biamá. Aⁿ′haⁿ, kagéha, ɸéɸu níaciⁿga
you may have seen it, said he, they say. I seek him, said he, they say. Yes, friend, here person

wiⁿ′ aⁿ′biɸájaⁿ ɻĭ níaciⁿga wiⁿ′ aⁿ′ɸiⁿ ɬan′de naⁿp′an′de; éde áwatĕ′ɬa eʻaⁿ′
one I lay by day when person one came near (= almost) ground shaking it as he walked; but whither how

18 ɸéiⁿte iɸápahaⁿ-májĭ, á-biamá. Éĕ hă, á-biamá. É uáne ɸiⁿ é, á-biamá.
he may have gone I do not know, said he, they say. That is he said he, they say. He I seek him the one he, said he, they say.

Gaⁿ′ ní kĕ uhá aɸá-biamá. Gaⁿ′ ánasa-biamá ɻĭ híäjĭ amá. Cĭ égaxe
So water the (ob.) following it he went, they say. So he cut off (his retreat) they say when he had not arrived. Again around

agí-biamá. Cĭ ahíi tĕ′ɬa ɸiñgéĕ hă. Ní kĕ cĭ ugíha agíi tĕ. Égiɸe
he was coming back, they say. Again he arrived at the there was none Water the (ob.) again following his own (trail) he was returning. At length

¢é níɬañgáqti kĕ ída^{n}bĕ′qti agí-biamá. Égi¢e, Huhú ɬañgáqti wi$^{n′}$ niɬa$^{n′}$ha
this very big stream the (ob.) in the very middle he was coming back, they say. Behold, Fish very big one edge of the water

xébe kĕ′di ja$^{n′}$ amá. Wawémaxá-biamá. Níaci^{n}ga, kagéha, uán éde
shallow in the he lay they say. He questioned him, they say. Person, O friend, I seek but

i¢á¢a-májĭ, á-biamá. Cé¢u úwa¢akié aká ¢a$^{n′}$ éĕ hă, á-biamá. Wuhú! 3
I have not found him, said he, they say. Yonder you talked with them the one who in the past it is he said he, they say. Is it possible!

á-biamá. Úmakají′qteia$^{n′}$ áakip éde íɗaha^{n}-májĭ hă, á-biamá Wĕ′s‘ă aká.
said he, they say. Not very easily I met him but I did not know him said, they say Snake the (sub.).

Ga$^{n′}$ ag¢á-biamá. Kĭ é-biamá Huhú ɬañ′ga aká. Gañ′ki maja$^{n′}$ ucka$^{n′}$
So he went homeward, they say. And it was he, they say Fish big the (sub.). And land where the deed

¢an′di akí-biamá. Éqti akí-biamá ɤĭ Si$^{n′}$snedewági¢e amá wi$^{n′}$ itáxaɬáta^{n} 6
was done he reached home, they say. He himself reached home, they say when Muskrat the (sub.) one from up stream

a-í-biamá. U¢a$^{n′}$-biamá Wĕ′s‘ă aká. Wawéwimáxe téi^{n}ke, á-biamá. Índáda^{n}
was approaching, they say. Held him, they say Snake the (sub.). I question you will, said he, they say. What

a^{n}¢a$^{n′}$¢amáxe téi^{n}te? ¢akú¢ égañ-gă, á-biamá Si$^{n′}$snedewági¢e aká. Ca$^{n′}$,
you ask me may? Do speak quickly, said, they say Muskrat the (sub.) Still,

Níaci^{n}ga uákie-de ¢é¢u naji$^{n′}$aki¢é-de é ¢ichni$^{n′}$ eb¢éga^{n}, á-biamá (Wĕ′s‘ă 9
Person I talked to him when here I caused him to stand and he you are he I think, said, they say (Snake

aká). Añ′kajĭ, á-biamá Si$^{n′}$snedewági¢e aká. Ná! ¢é níaci^{n}ga úwa¢áki
the). No, said, they say Muskrat the (sub.). Why! this person you talked with them

ecé amá i¢ápaha^{n}, á-biamá Si$^{n′}$snedewági¢e aká. ¢é¢andi ag¢i$^{n′}$ ɤĭ níaci^{n}ga
you say the one who moves I know him, said, they say Muskrat the (sub.). In this place I sat when person

wi$^{n′}$ ɬí wiwíɬa tĕ ca$^{n′}$qti íhe a¢aí, á-biamá. Ja$^{n′}$ wi$^{n′}$ ní ma$^{n′}$te biqa$^{n′}$- 12
one lodge my own the in spite of passing by went, said he, they say. Wood one water within he broke by pressing on

biamá. É ní ma$^{n′}$te a$^{n′}$ɗai tĕ′di ca$^{n′}$ edáda^{n} ctéctewa^{n} ab¢i$^{n′}$ ag¢é ɤĭ áag¢i$^{n′}$-
they say. He water within asked me to go with him when yet what soever I had it I went homeward when I sit

hna^{n}-ma$^{n′}$ éde i$^{n′}$bixa^{n}, á-biamá Si$^{n′}$snedewági¢e aká. Kĭ a$^{n′}$ba águdi tĕ′di,
on it regularly but he broke it for me, said, they say Muskrat the (sub.). And day where when,

á-biamá (Wĕ′s‘ă aká). Ná! sídadi mi$^{n′}$ ma$^{n′}$ciqti ti¢a$^{n′}$, é ɬí wiwíɬa íhe 15
said, they say (Snake the). Why! yesterday sun very high had become, he lodge my own passing by

a¢aí. Kĭ ĕ′di ¢é ɤĭ ja$^{n′}$ kĕ bixa$^{n′}$, á-biamá (Si$^{n′}$snedewági¢e aká). Ga$^{n′}$
went. And there went when wood the he broke, said, they say (Muskrat the). So

wiñ′kegaxá-biamá. Kagéha, wi$^{n′}$¢akĕqtia$^{n′}$, á-biamá (Wĕ′s‘ă aká) Pí
he believed him they say. Friend, you speak the very truth, said, they say (Snake the). Again

niɬa$^{n′}$ha íhe a¢á-biamá (Wĕ′s‘ă amá). Ga$^{n′}$ ¢é niɬa$^{n′}$ha-ɬá¢ica^{n} ¢íxe-ságí
bank of the stream passing went, they say (Snake the.) And this towards the bank of the stream red willows

ní kĕ ágaɗámu g¢i$^{n′}$-biamá. ɤchámajíde ĕ′di g¢i$^{n′}$ akáma. U¢a$^{n′}$-biamá 18
water the (ob.) leaning down close to sat they say. Red-breasted turtle there was sitting, they say. Held him, they say

Wĕ′s‘ă aká. Wawéwimáxe tá miñke, á-biamá. Níaci^{n}ga uáne-hna^{n}-ma$^{n′}$
Snake the (sub.). I question you will I who, said he, they say. Person I have sought him regularly

éde i¢á¢a-maji, á-biamá (Wĕ′s‘ă aká). Añ′kají′qtia$^{n′}$, á-biamá (ɤchámajíde
but I have not found him said, they say (Snake the). Not so at all, said, they say (Red-breasted turtle

aká). Ĭⁿ′tcaⁿqtci éɸaⁿbe agɸí. Né ɸaⁿ niúgacúpa edítaⁿ éɸaⁿbe agɸí,
the). Just now in sight have I come again. Lake the pond from it in sight have I come again,

á-biamá. Ádaⁿ ĭndádaⁿ ctewaⁿ′ úciákiɸa-májĭ, kagéha, á-biamá. Aɸá-
said he, they say. Therefore what soever I have not deceived (any one), O friend, said he, they say. Went

3 biamá (Wĕ′s'a amá). Égiɸe ⊥ébia ɬúqti amá wiⁿ′ níxébe ɬaⁿ′ha kĕ′di
they say (Snake the). At length Frog very green the ones who one water shallow edge by the

ugáha gaⁿ′ gɸiⁿ′ akáma. Ĕ′di ahí-biamá Wĕ′s'ă aká. Kagéha, níaciⁿga
floating so was sitting, they say. There arrived, they say Snake the (sub.). Friend, person

uáne-hnaⁿ-maⁿ′. Égiɸe ctaⁿ′bewáɸĕ, á-biamá. Aⁿ′, á-biamá (⊥ébia aká).
I have sought him regularly. At length you may have seen him, said he, they say. Yes, said, they say (Frog the).

6 Ké, uɸá-gă, á-biamá. Níaciⁿgauáneⁿhnaⁿ-maⁿ′ éde iɸáɸa-májĭ. Éskana
Come, tell it, said he, they say. Person I have sought him regularly but I have not found him. Oh that

ctaⁿ′beiⁿte ɸútaⁿqti iⁿwiⁿ′ɸahna kaⁿbɸégaⁿ, á-biamá (Wĕ′s'ă aká). Qá-i-ná!
if you have seen him very straight you tell to me I hope, said, they say (Snake the). Is it possible!

Kagéha, sídadi ɗázĕqtci-hnaⁿ ɸan′di ɸéɬahiɸéɸaⁿɬa ní uɸíbɸi gɸiⁿ′ ɸaⁿ ĕ′di
Friend, yesterday very late in the evening at the (time) at this one behind water eddy sits the (ob.) there

9 agɸiⁿ′ ɬĭ níaciⁿga ɬénaqɸe ɬaⁿ′be, á-biamá Aⁿ′haⁿ, kagéha, éĕ hă, á-biamá.
I sat when person shadow I saw, said he, they say. Yes, friend, it was he said he, they say.

É uáne hă, á-biamá. Gaⁿ′ itáxaɬa géɸicaⁿ gaⁿ′ ĕ′ɬa aɸá-biamá Wĕ′s'ă
He I seek him . said he, they say. So up stream to that side so thither went, they say Snake

aká. Cĭ é ɸékĕ uhá aɸaí tĕ. Gaⁿ′ né wiⁿ′ ɬaɬiⁿ′xe ákicugáqti égaⁿ kĕ′di
the (sub.). Again he this (lg. ob.) following it went. So lake one green scum very thick like in the

12 ⊥éɬañga amé-de bákiáhaⁿ maⁿɸiⁿ′ amá. Wĕ′s'ă aká nañ′ka ágɸiⁿ iɸaⁿ′-
Big turtle the (sub.), and pushing and raising it walked they say. Snake the (sub.) back sat on suddenly

biamá. Kagéha, wawéwimáxe tá miñke. Éɸaⁿbeégañ-gă, á-biamá. Nă!
they say. Friend, I question you will I who. Do emerge (from the water), said he, they say. Why!

ĭndádaⁿ aⁿɸaⁿ′ɸamáxe tádaⁿ? á-biamá. Níaciⁿgaamédedĭ-amá ɸaⁿ′ja
what you ask me will? said he, they say. Person he who is there is he moving though

15 wécpahaⁿ′jĭ tĕdíhi t'éɸiɸĕ taí. Ádaⁿ cañ′gaxa-gă, á-biamá (⊥éɬañga aká).
you do not know him when he will kill you. Therefore quit it, said, they say (Big turtle the).

Wĕ′s'ă aká ɗúɗuqáqtci gɸiⁿ′-bi egaⁿ′ (gagígixe, ɗá ɸaⁿ maⁿ′ci), ⊥éɬañga
Snake the (sub.) drawn up very much sat, they say having (coiled up, head the (ob.) high), Big turtle

ɸiñké é éskaⁿ eɸégaⁿ gɸiⁿ′-biama. Kagéha, ɸútaⁿ iⁿwiⁿ′ɸa-gă, á-biamá
he who he it might be thinking he sat, they say. Friend, straight tell it to me, said, they say

18 Wĕ′s'ă aká. Añ′kajĭ, á-biamá ⊥éɬañga aká. Nă! uwíbɸa teɸaⁿ′, wiⁿ′ake
Snake the (sub.). No, said, they say Big turtle the (sub.). Why! what I have told you, I told the truth

égaⁿ, á-biamá. Égaⁿgaxájĭ-gă. Níkaciⁿgaamáɗedĭ-amá ɸaⁿ′ja wécpa-
like it, said he, they say. So do not. Person the (sub.) there is he moving though you do not

haⁿ′jĭ tĕdíhi ɸí égiɸe t'éɸiɸĕ taí, á-biamá ⊥éɬañga áká. Píqti ɬigɸíhaⁿ gɸiⁿ′-
know him when you beware lest he kill you, said, they say Big turtle the (sub.). Yet again raising himself sat

21 biamá Wĕ′s'ă aká. ɸéɸiñké cé áhaⁿ, eɸégaⁿ-biamá. Ké, kagéha, nă!
they say Snake the (sub.). This one that ! thought he, they say. Come, friend, why!

iⁿwiⁿ′ɕa-gă hă, á-biamá Wĕ′s‘ă aká. Aⁿɕaⁿ′sabe héga-májĭ. Iⁿwiⁿ′ɕa-gă,
tell me . said, they say Snake the (sub.). I suffer I very much. Tell me,

á-biamá. Qa-í! ikáge ána‘aⁿjĭ ínahiⁿ, á-biamá (ɣɛ́ɻañga aká). Uwíbɕa
said he, they say. Wonderful! his friend he does not listen to indeed, said, they say (Big turtle the). I tell you

tá miñke, á-biamá. Wackañ′-gă, á-biamá Wĕ′s‘ă aká. Cć níɻañgáqti tĕ′di 3
will I who, said he, they say. Do your best said, they say Snake the (sub.). That very big water at the

ɔtaⁿ′be keɕaⁿ′ níkaciⁿga uɕáne ɕiⁿ ĕ′di jaⁿ′i. Wackañ′-gă, á-biamá ɣɛ́ɻañga
what you saw formerly person you seek the one who there lies. Do your best, said, they say Big turtle

aká. Kagéha, wiⁿ′ɕaké ă, á-biamá Wĕ′s‘ă aká. Ĕ′di jaⁿ′i. Wackañ′-gă.
the (sub.). Friend, you tell the truth ! said, they say Snake the (sub.). There he lies. Do your best.

Wécpahaⁿ′ji tĕdíhi ɕí t′ɛ́ɕiɕĕ tá aká hă, á-biamá ɣɛ́ɻañga aká. Ĕ′di bɕé 6
You do not know him when you he kill you will he who . said, they say Big turtle the (sub.). There I go

tá miñke, á-biamá Wĕ′s‘ă aká. Wackañ′-gă. Wécpahaⁿ′ji tĕdíhi ɕí t′ɛ́ɕiɕĕ taí,
will I who, said, they say Snake the (sub.). Do your best. You do not know him when you he you kill will,

á-biamá. Niɻañ′ga gazaⁿ′adi aɕé amáma. Kɪ ĕ′di jaⁿ′-biamá níaciⁿga unaí
said he, they say. Big water in the midst of he was going, they say. And there lay, they say person sought

ɕiñké. Gaⁿ′ Wĕ′s‘ă amá ĕ′di aɕá-biamá. Ní kĕ uɕíbɕi ɕiⁿ′ ĕ′di ahí- 9
he who was. So Snake the (sub.) there went, they say. Water the eddy the (moving) there he arrived

biamá. Égiɕe ní kĕ maⁿtáha aɕiⁿ′ áiáɕa-biamá. Ê níaciⁿga qtáɕa-báji aké
they say. At length water the underneath having him it had gone, they say. He person who did not love him

aké, ní ɻiɻáxa-bi egaⁿ′. Wĕ′s‘ă ɕiⁿ ćɕaⁿbe hí gaⁿ′ɕa ctéctewaⁿ′ caⁿ′ uɕíbɕi
it was he, water made himself, they say having. Snake the emerging to arrive wished notwithstanding yet eddy

aɕiⁿ′-biamá maⁿ′taɻa caⁿ′qti-gaⁿ′ nyútaɕiⁿ t′é tĕ. Wĕ′s‘ă t′éɕa-biamá. Gaⁿ′ 12
had him, they say under in spite of at length smothered he died Snake he killed him, they say. So

níaciⁿga aká agɕá-biamá. Gaⁿ′ akí-biamá.
man the (sub.) went homeward, they say. So he reached home, they say.

NOTES.

277, 3. kɪ qɕabe cĭ ámaɻataⁿ, etc. On each side of the bluff was a stream, and also a forest. Each man followed a stream till his path ascended the hill, instead of continuing along the stream.

277, 5. gaɻa guataⁿ a-í aka, the Snake-man. Frank La Flèche rejects "gaɻa" as superfluous.

278, 2. e, *he, she,* or *it,* referring to a subject or object previously mentioned, "the aforesaid."

278, 3. wa‘ujiñgaqtci (the first one), pronounced wa‘u+jingaqtci by Nudaⁿ-axa.

279, 1. waqiⁿha gaɕaⁿ ɕa‘i te. The mention of paper is a suspicious circumstance. Has it not been substituted for something else, as is the case in other myths? See, for example, the ɻoiwere myth of the young Black bear, Mŭⁿtcinye.

279, 5. ni kĕɻa aɕiⁿ ahi-biama. The lodge was about three yards from the stream. Ni kĕ ɕétaⁿ egihiɕeɕa-biama, that is, he plunged them about one foot below the surface.

279, 8. ahiqti ɕeɕa-biama, a very strong expression, showing the rapidity of his movements: "he arrived at the very place, suddenly."

279, 15. Ʞañgeahi-biama. "Ʞañ′ge, *near to*, refers to a time or place *towards* which one moves; but ácka, *near to*, implies rest. ɹaḍe, *near*, *near to*, implies that the destination is near the starting-point."—Frank La Flèche.

279, 20. cĭ ega^{n} hi^{n}be ʻi-biama waqi^{n}ha edabe. Judging from the context, this sentence is out of place, and the correct order is: Ėdi ahí-biamá (at the place of the third man). Ahaú, wanáqɸiñ-gă, á-biamá. Hi^{n}bé áciadi iɸa^{n}′ɸa-biamá. Kĭ gá-biamá: Gátĕdi ní wi^{n} ĕdi ké amá. Sihníze ɸéɸaɸĕ ꞰĬ ní kĕ da^{n}bájĭ-gă, á-biamá. Cĭ éga^{n} hi^{n}bé ʻí-biamá waqi^{n}′ha edábe. Kĭ éga^{n}-biamá. Ga^{n}′ aɸaí tĕ.

280, 4. "Ḍaze ahi-biama," is incorrect. Read "ɹáze hí amá."—Frank La Flèche.

280, 8. i^{n}bejide, the red-tail fish, has red fins; but the body is not red.

280, 9. ígagɸeze ja^{n}′-biama. Sanssouci reads ugágɸeze, but Frank La Flèche thinks that it should be gagɸéze ja^{n}-biama. He does not understand ígagɸeze (given by a Ponka). The Fish lay in shallow water that struck against it and divided, flowing below it in ripples.

280, 9. ḍahe ɸa^{n} éɸa^{n}be ja^{n}-biama. The Snake lay in sight, on the hill, and called down to the little Fish.

280, 19–**281**, 1. ni kĕ uhá aɸa-biama - - - - niąañgaqti ida^{n}bĕqti agi-biama. After leaving the Toad, he followed the shore of the lake, expecting to head off the young man. But he could not find him, so he retraced his steps. Again he did not find him, so he went back the third time. The Snake came back, and right to the middle of a stream (the big-water). There was a large Fish in shallow water next to the shore.

281, 2. uan ede, *i. e.*, uane ede.

281, 4. aakip ede, *i. e.*, aakipa ede.

281, 10–11. uwaɸaki ece ama, in full, uwaɸakie ece ama.

281, 13. ni ma^{n}′te a^{n}ḍai. Ní ma^{n}′te ɸé a^{n}ḍai, *He asked me* to go *with him under the water*.—Frank La Flèche.

282, 1. né ɸa^{n} niugacupa edita^{n}, etc. Sanssouci reads "ɸeɸa^{n} (this curvilinear object)", instead of "ne ɸa^{n}".

282, 7. cta^{n}′bei^{n}te, *i. e.*, cta^{n}′be éi^{n}te; so ɸéi^{n}te, **280**, 18., in full, ɸé éi^{n}te.

282, 12–13. Ʞeąañga - - - eɸa^{n}be egañ-gă. The Big turtle was nearly on the surface of the water, pushing up the ąaąi^{n}xe as he moved along. Suddenly the Snake got on his back. "I will ask you something. Do come up out of the water (*i. e.*, do lift your head out of the water so that you can answer my questions)."

282, 20. piqti Ʞigɸiha^{n} gɸi^{n}-biama. The Snake once more raised his head higher, then he raised it still higher, so as to be ready to attack the Big turtle, should his suspicions prove well-founded.

TRANSLATION.

Some lodges of a people were there; they were a great many. And a young man, who was a very handsome person, departed in a bad humor. At the very dense forest he went up-hill to a very large bluff. And at length, from the forest in the other direction, a person was approaching, following the other creek. He, too, was approaching the hill which was near him. Right together they came, meeting each other. They stood looking at each other. At length the man who had been approaching arrived there, and stood with him. "Why! Let us go homeward. You will eat," said he. So the youth went with him. Behold, the bones of men had lain for some time in a cur-

vilinear heap. The man who went with him was the only one who had killed those who had been killed. Well, a very old woman was sitting there. In order that he might eat pieces of the persons who had been killed, the food which was in the lodge, the old woman put it in the pot for the youth. She caused it to be cooked till done. "I never eat it," said the youth. "I have put away some of this corn. You may be used to eating that," said she. "Yes," he said. So she put the corn in the liquor in which the human flesh had been boiled. And so, when it was done, she filled a bowl for him, and he ate. "It is very bad!" thought he. "You man, I pity you," said the old woman. "You man, you very good-looking one, I pity you. With what indeed could he have tempted you? And when he was returning with you, how could you consent to come? He is far from being good. He killed the men to whom belong these bones that you see. He shall depart to-morrow, very early in the morning," said she. He who had taken him to his home was a Snake-man. He used to fatten his guests, and about the fourth or fifth day he used to kill them. "It is always so. You will kill me. When you finish with me, you will hurry. Lay down my bones, and cover them with a robe. I give to you one pair of those moccasins which I have put away. Please do your best. Notwithstanding how far you go, when evening comes, the Snake will overtake you. And as to this pair of moccasins which I have given you, when you take a step forward, you shall reach this headland that you see. A man stands there. When you reach there, give him that paper. Then pull off the moccasins, and place them facing this way. They shall come home," said the old woman. And when the old woman had told him all, he killed her. When it was very early in the morning, he cut the flesh in strips. He finished it. At length he uncoiled the entrails. He arrived at the stream with them. He plunged them this far right into the water. The entrails lay on it, floating, as it were, in tiny waves. He laid her bones down, and covered them with a robe. He took the moccasins; and so when he departed and arrived at the peak, the headland became visible. When he took a step forward, he arrived at the distant headland; he arrived suddenly at the very place. And a man was standing there. And the youth gave him the paper. "Ho! Hasten," said the man. Having pulled off the moccasins which the old woman gave him, the youth made them sit facing that way, having thought, "They will go homeward." And the man gave him moccasins in like manner, also a paper. "When you arrive, you will show that paper to him. When you arrive, pull off the moccasins and place them at the door," said the man. "Yes," said the young man. "Hurry," said the man. The youth arrived near the place, as he moved. And again a man was standing there. He gave him the paper. "Ho! Hurry," said the man. Having pulled off the moccasins that the first man gave him, the youth placed them at the door. And the other man gave him a pair of the moccasins, saying as follows: "You will put on these, and go. A man stands in that place. You will go thither. Do your best." Again in like manner he gave him moccasins, and a paper also. He arrived there. "Oho! Hurry," said the man. The young man placed the moccasins outside. And the man said as follows: "In that unseen place lies a stream. When you take sudden steps forward, do not look at the water." And it was so. So he departed. He reached the other side. He pulled off the moccasins for the owner. Evening arrived. It was evening of that day when he killed the old woman and departed. Passing on up-hill, he went following the course of the creek. Having arrived at the very middle

of the path around the lake, behold, he found out the Snake. He was coming back around the lake. Following his own trail, he was coming back again.

The young man changed himself into a red-tail fish. The little Fish lay, causing ripples in the water. The Snake lay in sight on the hill. The Snake questioned him. "I seek a person. And as you walk on the very surface in full view, if even a bird goes flying along, you will see it," said the Snake. "Yes, it is so; but I have not seen him. If I see him, I will tell you," said the Fish. So the Snake went right with the current. He followed along the very edge of the stream. At length a very gray Toad was sitting. Just thus the Snake arrived. "A person having been approaching here, you may have seen him. Even if there was only a shadow, you may have seen it. I seek him," said he. "Yes, my friend, when I lay by day, a person was here; a person came very near shaking the ground by walking; but whither or how he went, I do not know," said the Toad. "That was he. That was he whom I seek," said the Snake. And he departed, following the course of the stream. And when he thought that he had cut him off, the young man had not arrived. Again was the Snake returning around the bank. And there was no one at the place where he arrived. Again was he returning, following his own trail by the stream. At length he was coming back in the very middle of the path on the bank of this very large stream. Behold, a very large Fish lay in shallow water by the bank. The Snake questioned him. "I have sought a person, my friend, but I have not found him," said he. "The one with whom you talked yonder is he," said the Fish. "Is it possible! I went to much trouble to meet him, and even then when I saw him I did not recognize him," said the Snake. And he went homeward. And the large Fish was the young man. And the Snake reached his home, at the place to which he had taken the young man. Then was a Muskrat approaching from up-stream. The Snake took hold of him. "I will question you," said he. "About what may you ask me? Speak quickly," said the Muskrat. "When I talked to a person, I caused him to stand here, and I think that you are he," said the Snake. "No," said the Muskrat. "Why! I know the person with whom you say that you talked. When I sat in this place, a man went along, passing over my lodge, despite all my efforts to prevent him. He broke a stick under the water by bearing on it. When he asked me to go with him under the water, he broke for me whatever I carried home to sit on," said the Muskrat. And the Snake said, "On what day was it?" "Why! Yesterday when the sun had become very high, he went, passing over my lodge. And when he went thither, he broke the stick by bearing on it," said the Muskrat. And the Snake believed him. "My friend, you speak the very truth," said the Snake. Again he departed, passing by the bank of the stream. And along this bank of the stream the red-willows were leaning down close to the water. A Red-breasted turtle was sitting there. The Snake took hold of him. "I will question you. I have sought a person regularly, but I have not found him," said the Snake. "Not so at all. I have just now come back in sight. I have just come again in sight from this pond. Therefore, my friend, I have not deceived in any particular," said the Red-breasted turtle. The Snake departed. At length a very green Frog was sitting, floating by the edge of the shallow water. The Snake arrived there. "My friend, I have sought a person regularly. At length you may have seen him," said he. "Yes," said the Frog. "Come, tell about it. I have sought a person regularly, but I have not found him. I hope that you will tell me very accurately if you have seen him," said the

Snake. "Wonderful! My friend, very late in the evening yesterday, when I sat in an eddy at this place behind us, I saw the shadow of a person," said the Frog. "Yes, my friend, it was he. I seek him," said the Snake. So the Snake went to that side up-stream. Again he departed, following the course of the stream. And in the very thick green scum of a lake the Big turtle was walking, pushing it up. The Snake sat suddenly on his back. "My friend, I will question you. Do emerge from the water," said he. "Why! what will you ask me? Though the person is moving here, when you do not recognize him, he will kill you. Therefore quit it," said the Big turtle. The Snake sat drawn up, very much coiled up, with his head high. He sat thinking that the Big turtle was the one whom he sought. "My friend, tell it to me accurately," said the Snake. "No. Why! what I have told you, I have told truly. Do not do so. Though the person is moving there, when you do not recognize him, beware lest he kill you," said the Big turtle. Yet again the Snake sat raising himself. "This one is that!" thought he. "Come, my friend. Why! tell me," said the Snake. "I have suffered very much. Tell me." "Wonderful! Truly he does not listen to his friend," said the Big turtle. "I will tell you," said he. "Do your best," said the Snake. "The person whom you seek lies in that very large stream which you saw formerly. Do your best," said the Big turtle. "My friend, do you tell the truth?" said the Snake. "There he lies. Do your best. If you do not recognize him, he will kill you," said the Big turtle. "I will go thither," said the Snake. "Do your best. If you do not recognize him, he will kill you," said the Big turtle. He was going in the midst of the large stream. And there lay the person who was sought. And the Snake went thither. He arrived at the eddy of the stream. At length it had gone, carrying him underneath the water. It was the person who did not love him, that had changed himself into water (*i. e.*, the eddy). Notwithstanding the Snake wished to reach the surface, the eddy kept him under. So he died from suffocation. The young man killed the Snake. Then he went homeward. And he reached home.

THE BEAR-GIRL.

Told by Nuda$^{n'}$-axa.

Ɫí	d'úba	ɬí	amáma.	Kĭ	mi$^{n'}$jiñga	na$^{n'}$qti-biamá.	Kĭ	iha$^{n'}$	aká		
Lodge	some	pitched tents	they say.	And	girl	fully grown, they say.	And	her mother	the (sub.)		
giáhe-hna$^{n'}$-biamá.	Wéɕĕ	aɕá-biamá.	Kĭ	najíha	qáde	íbistáqti	akí-biamá.				
used to comb her hair, they say.	To get (wood)	she went, they say.	And	hair	grass	pressed tightly against	she reached, home, they say.				
Éga^{n}da$^{n'}$ja	i$^{n'}$tca^{n}qtci	najíha	giáhe	ɕa$^{n'}$ctí.	Pĭăjĭ	ínahi^{n}	eha^{n},	á-biamá	3		
Though so	just now	hair	combed for her	heretofore.	Bad	indeed	!	said they say			
iha$^{n'}$	aká.	Égiɕe	Ma^{n}teú	ɕiñké	mi$^{n'}$jiñga	píɕĕ	akáma.	Nú	wi$^{n'}$	cañ'ge	uné
her mother	the (sub.).	Behold	Grizzly bear	the one who	girl	was loving, they say.		Man	one	horse	seeking it
ahí-biamá.	Ma^{n}teú	kĕ	íɕa-biamá.	Gátĕdi	Ma^{n}teú	ĕdedí-ké.	Ma^{n}can'de				
arrived, they say.	Grizzly bear	the (ob.)	he found, they say.	In that place	Grizzly bear	there he is lying.	Den				

uja$^{n'}$ ja$^{n'}$t'e, aí. Égiɸe wi$^{n'}$ níaci^{n}ga sabájī t'éɸě taí, á-biamá. Wahúta^{n}ɸi^{n}
lying in asleep, sound he says. Beware one people suddenly kill him lest, said they, they say. Gun

bɸúga ɸizái-gă. Cañ'ge-ma wágɸi^{n} tě. Ga$^{n'}$ égaxe aɸá-biamá. Égiɸe ɸé
all take ye. The horses they sat on them. So in a circle they went, they say. At length this

3 mi$^{n'}$jĩnga aká gá-biamá: Dádihá, ma^{n}tcúha i$^{n'}$ɸahni^{n} ckí te, á-biamá. Kĭ
girl the (sub.) said as follows, they say: O father, grizzly bear skin please bring it back for me, said she, they say. And

t'éɸa-biamá. Kĭ iɸádi aká wáɸaha$^{n'}$-biamá níaci^{n}ga bɸúga; áda^{n} há ɸa^{n}
they killed him, they say. And her father the (sub.) prayed to them, they say people all; therefore skin the (ob.)

'íi-biamá. Ga$^{n'}$, Céɸu ugáda^{n}i-gă, iha$^{n'}$ ɸiñké é waká-bi ega$^{n'}$, ga$^{n'}$ mi$^{n'}$jĩnga
was given to him, they say. And, Yonder fasten it down, her mother the one who her meant, they say having, so girl

6 wékináqɸi^{n} tě aɸi$^{n'}$ aɸá-biamá. ɸita$^{n'}$ gɸi$^{n'}$-biamá. Xagé-hna^{n}-biamá.
hurried to get ahead of her as having it she went, they say. Working she sat, they say. She cried regularly, they say.

Mi$^{n'}$jĩnga wi$^{n'}$ iɻañ'ga-biamá. ɸita$^{n'}$ gɸi$^{n'}$ tě'di júgɸe gɸi$^{n'}$-biamá. Ga$^{n'}$
Girl one her younger sister, they say. Working sat when with her she sat, they say. And

ɸita$^{n'}$-biamá ɻĭ Ma^{n}tcú gíka^{n}-hna$^{n'}$-biamá. Eɸa+! é-hna^{n}-biamá. Jiñgá
worked they say when Grizzly bear she cried for him regularly, they say. Eɸa+! she said regularly, they say. Small

9 uɸá ɸéɸa-biamá. Na^{n}há, ɸéaka (ma^{n}tcúha ɸita$^{n'}$i ɻĭ, Eɸa+! é-hma^{n}i hĕ),
to tell it sent suddenly, they say. O mother, this one (grizzly-bear skin works when, Eɸa+! says only .)

á-biamá. Gañ'ki ɸita$^{n'}$ gɸi$^{n'}$-bi ɻĭ cĭ éga^{n}-biamá. Eɸa+! é-hna^{n}-biamá.
said she, they say. And working she sat, they say when again so they say. Eɸa+! she said only, they say.

Cĭ jĩngá aká cĭ uɸá ɸéɸa-biamá. Na^{n}há, ɸéaka ma^{n}tcúha ɸita$^{n'}$i ɻĭ, Eɸa+!
Again small the (sub.) again to tell it sent suddenly, they say. O mother, this one grizzly-bear skin works when, Eɸa+!

12 é-hna^{n}i hĕ, á-biamá. Ga$^{n'}$ ɸicta$^{n'}$-biamá. Bízeɸá-biamá. Ga$^{n'}$ ihéɸai tě
she says, only said she, they say. So she finished, they say. She dried it, they say. So placed it when

bízeɸai éga^{n} ga$^{n'}$ ɸicta$^{n'}$-biamá. ɻígaxe aɸá-biamá. Kĭ ĕduíha-biamá
she dried it as so she finished, they say. Playing games they went, they say. And she joined them, they say

Ma^{n}tcú píɸĕ aká. Wihé, ma^{n}tcúha i^{n}ɸiñ'gi mañgɸi$^{n'}$-ă, á-biamá Ga$^{n'}$
Grizzly bear loved him the one who. O little sister, grizzly-bear skin begone after mine for me, said she, they say. So

15 iɸéɸi^{n} ahí-biamá. Ga$^{n'}$ júga gahá ɸa^{n} bɸúga ágaɸká-biamá. Ga$^{n'}$ ma^{n}tcú-
having it for her she arrived, they say. So body on it the whole she tied it on, they say. So crying regularly

xáge-hna^{n} wénaxiɸá-biamá. Za'ĕ'qti a$^{n'}$he-hna$^{n'}$-biamá. Ma^{n}tcú aká
like a grizzly bear she rushed on them, they say. In great confusion they fled without exception, they say. Grizzly bear the (sub.)

weánixíɸě tá aká, á-biamá mi$^{n'}$jĩnga nújĩnga edábe. Éga^{n}-hna$^{n'}$-biamá;
attack us is about to, said, they say girl boy also. So invariably they say;

18 wénaxíɸa-hna$^{n'}$-biamá. Égiɸe wéduba$^{n'}$ tědíhi ɻĭ ca$^{n'}$ca^{n} Ma^{n}tcú-biamá.
she rushed on them regularly, they say. At length the fourth time arrived at it when without stopping she was a Grizzly bear, they say.

Ga$^{n'}$ mi$^{n'}$jĩnga ɻígaxe júwagɸe-má bɸúga cénawaɸá-biamá. Iɻañ'ge ɸiñké-
So girl playing those with whom she was all she destroyed them, they say. Her sister the one who

ɔnáqtci ugígɸactá-biamá. Ga$^{n'}$ ɻí kĕ bɸúga ga$^{n'}$ cénawaɸá-biamá. Ga$^{n'}$
alone remained of her (people), they say. So lodge the (ob.) all so she destroyed them, they say. So

ija$^{n'}$¢e aká enáqtci ma^{n}can′de uja$^{n'}$ ja$^{n'}$-biamá. Ɪaañ′ge ¢iñké ma^{n}can′de
her elder sister | the (sub.) | alone | den | lying in it | she slept, they say. | Her younger sister | the one who | den

é hébe kĕ ɬijébe tĕ′di u¢ígudá-bi ega$^{n'}$ ĕ′di g¢iñ′ki¢á-biamá. Na^{n}pé¢ihi
that part | the (ob.) | door | at the | dug an inside corner, they say | having | there | she made her sit, they say. | You hungry

eté. ɭí kĕ′ɬa ma^{n}¢i$^{n'}$-ă hĕ, á-biamá ija$^{n'}$¢e aká. Ĕ′di ahí-bi ega$^{n'}$ ɬí 3
may be. | Lodge | to the | walk | ! | said, they say | her elder sister | the (sub.). | There | arrived, they say | having | lodge

cénawa¢aí kĕ ga$^{n'}$ uhá ma^{n}¢i$^{n'}$-biamá. Ga$^{n'}$ wénandĕ′qti-hna^{n} akí-biamá.
were destroyed | the (line of) | so | following | she walked | they say. | So | with a very full stomach | she reached again, they say.

Cĭ égasáni tĕ égi¢a^{n}-biamá, Ĕ′di ma^{n}¢i$^{n'}$-ă hĕ. Na^{n}pé¢ihi eté. Wahnáte
Again | on the morrow | she said to her, they say, | There | walk | ! | You hungry | may be. | You eat

té, á-biamá. Cĭ égasáni ĕ′di ¢éki¢a-biamá. 6
will, | said she, they say. | Again | the next day | there | she sent her, they say.

Égi¢e ɬí kĕ uhá a¢á-biamá. Égi¢e níaci^{n}ga dúba ĕdí akáma. ɭí
At length | lodge | the (line of) | following | she went, they say. | Behold | person | four | were there, they say. | Lodge

úg¢i^{n} g¢i$^{n'}$ akáma. Wégidaha$^{n'}$-biamá. Ma^{n}teú ɪínu dúba amá akí-biamá.
sitting in | they were sitting, they say. | She knew them, her own, they say. | Grizzly-bear | her elder brother | four | the (sub.) | reached home, they say.

Hi^{n}+! ɬínuhá, wija$^{n'}$¢e ta$^{n'}$wañg¢a^{n} cénawa¢ĕ′qti eda^{n}+! á-biamá. Xagé 9
Oh! | O elder brother, | my sister | village | has altogether destroyed them | (see note) | said she, they say. | Crying

naji$^{n'}$ ú¢a-biamá. Wínaqtci a^{n}wañ′gig¢ácte, á-biamá. Eáta^{n} áda^{n}? á-biamá.
she stood | telling about them, they say. | I alone | am left of my (people), | said she, they say. | Why | therefore? | said they, they say.

ɭínuhá, wija$^{n'}$¢e Ma^{n}teúi hĕ, á-biamá. Kĭ, Atan′da^{n} í á¢igaji éi^{n}te?
O elder brother, | my sister | is a Grizzly bear | . | said she, they say. | And, | At what time (of the day) | to be coming | she may have commanded you?

Mañg¢iñ′-gă. Étanda^{n} í á¢igaji ɣĭ cí té. Añ′kajĭ, ɬínuhá, ha$^{n'}$ega$^{n'}$tce 12
Begone. | At the proper time | to be coming | she commands you | when you be coming | will. | No, | O elder brother, | morning

tĕ′di ɣáci-hna^{n} ma^{n}b¢i$^{n'}$, á-biamá. Áda^{n} étanda^{n} atí tá miñke, ha$^{n'}$ega$^{n'}$tce
when | some time | invariably | I walk, | said she, they say. | Therefore | at the proper time | I shall have come, | morning

tĕ′di. Q¢abé gáhi¢egĕ′ɬa wéahide ja$^{n'}$i-ă hĕ, á-biamá. Ga$^{n'}$ ag¢á-biamá
when. | Tree | at the, extending beyond that place | far away | lie ye | . | said she, they say. | So | went back, they say

mi$^{n'}$jiñga amá. É ctĭ a¢á-biamá (nú amá). Akí-biamá. Kĭ ma^{n}can′de 15
girl | the (sub.). | He | too | went | they say | (man | the). | She reached again, they say. | And | den

ɣañ′gĕqtci kí amá ɣĭ u¢íb¢a^{n}-biamá. Eáta^{n}? á-biamá. Níkasáka b¢a$^{n'}$
very near to | she reached again | they say | when | (the Bear-girl) snuffed an odor, they say. | Why? | said (the sister), they say. | A fresh human smell | smelling of

hni^{n}, á-biamá (Ma^{n}teú aká). Añ′kajĭ, ja$^{n'}$¢eha. Égi¢e. Céna. ¢acta$^{n'}$-ă hĕ.
you are, | said, they say | (Grizzly-bear | the). | No, | O sister. | Beware. | Enough. | Stop talking

Añ′kajĭ hĕ, á-biamá jiñgá aká Ca$^{n'}$ ¢acta$^{n'}$-bají-biamá. Wihé, níkasáka 18
No | . | said, they say | small | the (sub.). | Still | she did not stop talking, they say. | O younger sister, | a fresh human smell

b¢a$^{n'}$ hni^{n}, ehé, á-biamá (Ma^{n}teú aká). Ga$^{n'}$ ¢acta$^{n'}$-biamá. Ga$^{n'}$ ja$^{n'}$-
smelling of | you are, | I say, | said, they say | (Grizzly-bear | the). | At length | she stopped talking, they say. | At length | they slept

biamá. Ha$^{n'}$ega$^{n'}$tce amá. Hau. Ké, ma^{n}ɸi$^{n'}$-ă hĕ. Wahnáte té, á-biamá.
they say. Morning they say. Come, walk . You eat will, said (the Bear-girl), they say.

Ga$^{n'}$ aɸá-biamá mi$^{n'}$jiñga. Waii$^{n'}$ kĕ táɸaábe ehéɸa-biamá Égiɸe ugás'i^{n}-
So went they say girl. Robe the she rolled up and over the shoulders she placed it, they say. At length peeped

3 biamá nú amá. ɸiɻañ'ge i ɸi$^{n'}$, á-biamá. Mi$^{n'}$jiñga ĕ'di ahí-bi ega$^{n'}$, ca$^{n'}$-
they say man the (sub.). Your sister is coming, said (one), they say. Girl there arrived, they say having, without

ca^{n}qti júgigɸe aɸá-biamá. Ga$^{n'}$ aɸá-bi ega$^{n'}$, watcícka kĕ ɸiɻá-biamá. Wi$^{n'}$
stopping with her they went, they say. So went, they say having, creek the (ob.) they crossed, they say. One

uta$^{n'}$ gɸíɔnudá-bi ega$^{n'}$ iɻañ'ge gi'i$^{n'}$-biamá Masáni ahí-bi ega$^{n'}$, hi^{n}bé
leggings pulled off his, they say having his sister he carried his, they say. The other side reached, they say having, moccasin

6 ugíɻa^{n}-bi ega$^{n'}$, ɻan'de áɸiɻaqti a$^{n'}$ha-biamá. Égiɸe mi$^{n'}$ɸuma$^{n'}$ci ákiha^{n} hí
put his on, they say having, ground going straight across he fled, they say. At length noon beyond arrived

tĕ' mi$^{n'}$jiñga ĕ'di kíäji tĕ. Égiɸe ija$^{n'}$ɸe aká sigɸé uɸúha-biamá. É néɸĕ
when girl there reached not again. At length her elder sister the (sub.) trail followed, they say. That kindling a fire

gɸi$^{n'}$ tĕ'di atí tĕ. A$^{n'}$ha^{n}, águdiqti cí, i^{n}ɸéni taí eda^{n}+, á-biamá. Ga$^{n'}$ wáɸi^{n}
they sat at she came. Yes, wherever you arrive, how can you escape me? said she, they say. So having them

9 aɸá-biamá nú amá Sigɸé uɸúha-biamá Ma^{n}tcú amá. Baxú dúba a$^{n'}$ɸa-
went they say man the (sub.). Trail followed they say Grizzly-bear the (sub.). Peak four they left behind

biamá. Kĭ wéduba a$^{n'}$ɸa aɸaí tĕdíhi éɸa^{n}be atí-biamá Ma^{n}tcu amá. Ahaú!
they say. And the fourth leaving it they went when in sight came, they say Grizzly-bear the (sub.). Oho!

á-biamá. ɸiɻañ'ge éɸa^{n}be tí hă. Waɸka$^{n'}$i-gă, á-biamá. Ga$^{n'}$ wáɸi^{n}
said they, they say. Your sister in sight has come . Do ye your best, said they, they say. And having them

12 aɸaí tĕ ɸáɸuháqtci úqɸa-biamá. Kĭ, Ahaú! á-biamá, iɸágaska$^{n'}$bɸe tá
she went. Almost she overtook them, they say. And, Oho! said (one), they say, I make an attempt will

miñke, á-biamá (nú na$^{n'}$ aká). ɸáɸuháqtci úqɸe amá. Waqága gaxá-
I who, said, they say (man grown the). Very nearly they were overtaken, they say. Thorns he made

biamá, ákicuga ukíhange ɸiñ'ge gaxá-biamá. Ga$^{n'}$ waqága xagé íbɸa^{n}qti
they say, standing thick having no space between he made, they say. So thorns crying had more than enough of

15 gacíbe ahí-biamá Ma^{n}tcú amá. Cĭ úqɸa-biamá ga$^{n'}$, 'Ágɸaa^{n}ɸáɸĕ tcábe
out of arrived, they say Grizzly-bear the (sub.). Again she overtook them, they say when, You have made me suffer very much

égа^{n} ɸat'é taité, á-biamá. Ké, ji^{n}ɸéha, wí iɸágaska$^{n'}$bɸe tá miñke, á-biamá
as you die shall, said she, they say. Come, O elder brother, I I make an attempt will I who, said, they say

(nú éduáta^{n} aká). Watcícka jiñ'gaqtci ɸiɻá-biamá. Qɸabé cúgá ɤidái^{n}-
(man next one the). Creek very small they crossed, they say. Tree thick she cannot

18 äjí'qti gaxá-biamá. Ja$^{n'}$ bɸa$^{n'}$ze kĕ edábe ɻañgáɸĕha gaxá-biamá. Áda^{n}
force her way through at all he made, they say. Wood fine the (ob.) also over a large tract he made, they say. Therefore

ɤáci híäji amá Ma^{n}tcú amá. Égiɸe cĭ úqɸa-biamá. ɸáɸuháqtci úqɸa-
for some time did not arrive Grizzly-bear the (sub.). At length again she overtook them, they say. Very nearly she overtook them

biamá. Cĭ égi¢aⁿ′-biamá: ‘Ág¢aaⁿ¢á¢ĕ hégabájĭ égaⁿ waⁿ′gi¢e ¢at’é taité,
they say. Again she said to him, they say: You have made me suffer not a little as all you die shall,

á-biamá. Nă! jiⁿ¢éha, wí i¢ágaskaⁿ′b¢e tá miñke, á-biamá núǰiñga wiⁿ′.
said she, they say. Why! O elder brother, I I make an attempt will I who, said, they say boy one.

Wáɻu pa-íqti gaxá-biamá. Sí tĕ ákusan′de baqápi-biamá. Wamí kĕ gaⁿ′ 3
Awl very sharp he made, they say. Foot the (ob.) through and through they pierced, they say. Blood the (ob.) so

naⁿbíxaⁿ gaⁿ′ maⁿ¢iⁿ′-biamá Maⁿtcú amá. Cĭ úq¢a-biamá. Cĭ égi¢aⁿ′-
scattered by walking so walked they say Grizzly-bear the (sub.). Again she overtook them, they say. Again she said to him

biamá: ‘Ág¢aaⁿ¢á¢ĕ hégabájĭ égaⁿ, zaní ¢at’é tá-bi ehé, á-biamá. Ahaú!
they say: You have made me suffer not a little as, all you die shall I have said, said she, they say. Oho!

¢íe-gă, á-biamá. Gaⁿ′ ɻan′de hébe usnége gaxá-biamá Áaⁿsi ¢é tĕdíhi 6
do you be the one, said (one), they say. So ground piece cracked he made, they say. To jump over she went when

ɻan′de kĕ ag¢añ′kaⁿhaⁿ gaⁿ′ a¢á-biamá. Égihi¢é¢a-biamá. Gañ′ki agí-
ground the (ob.) on both sides so it went, they say. She went right into it, they say. And were returning

biamá iɻínu waⁿ′gi¢e. Wahútaⁿ¢iⁿ g¢íza-biamá. Ɂiɻañ′ge ‘ág¢aawá¢ĕ
they say her elder brother all. Gun took his, they say. Your sister has made us suffer

tcábe. Égaⁿqti iⁿ′‘aⁿ taí, á-biamá. Égaxe najiⁿ′-bi egaᵡ′, kída-biamá, t’é¢a- 9
very. Just so we do to her will, said they, they say. Around in a circle stood, they say having, they shot at her, they say, they killed her

biamá. ɻan′de kĕ ékig¢aⁿ-biamá.
they say. Ground the came together again, they say.

NOTES.

287, 1–2. giahe-hnaⁿ-biama. Her mother combed her hair for her, although she was grown. This was customary.

288, 5–6. miⁿjiñga wekinaq¢iⁿ, etc. It should read: miⁿjiñga aka wekinaq¢iⁿ, etc.

288, 7. iɻañga-biama. The sister was about two and a half feet high.

288, 8–9. Jiñga, etc. Insert “aká” after “jiñga.” It was omitted by the narrator.

289, 9. Hiⁿ+! - - - - cenawa¢ĕqti edaⁿ+! Edaⁿ+! is an interjection of *grief, surprise*, etc.

289, 12–14. haⁿegaⁿtce tĕdi ɻaci-hnaⁿ maⁿb¢iⁿ - - - jaⁿi-ă hĕ. The idea is as follows: “As I can come only early in the morning, do you sleep over yonder by those trees, which is nearer to the den. Then I shall not have so far to come, and I can stay longer.”

290, 2. ta¢aabe ehe¢ĕ, to put the blanket around the shoulders, after rolling it up, in order to run swiftly.

290, 4. ¢iɻa-biama. Nudaⁿ′-axa explains this by “júha-biama,” they forded it.

290, 8. agudiqti ci iⁿ¢eni tai edaⁿ+. Sanssouci reads: “agudiqti ci ctéctewaⁿ iⁿ¢eni tai edaⁿ+.” The inserted word, “notwithstanding,” makes the expression more forcible.

291, 6. usnege gaxa-biama. It was about two feet wide.

291, 7. ɻande kĕ ag¢añkaⁿhaⁿ gaⁿ a¢a-biama. The ground went further apart.

The following rhetorical prolongations were made by Nudaⁿ′-axa:

288, 16. za‘eqti aⁿhe-hnaⁿ-biama, pronounced za+‘ĕqti aⁿhe-hnaⁿ-biama.

289, 9. hiⁿ+! ɻinuhá, pronounced hiⁿ+! tínuha+.

289, 12. añkajĭ, ɻínuhá, pronounced añ′kajĭ, ɻínuha+.

290, 18–19. adaⁿ ɻáci híäjĭ amá, pronounced áda ɻa+ci híäjĭ amá.

290, 19. ¢a¢uhaqtci, pronounced ¢a+¢uhaqtci.

TRANSLATION.

Some lodges camped. And a girl was fully grown. And her mother used to comb her hair for her. The girl went for wood. And she reached home with grass sticking in her hair. "Though it is so, she has just had her hair combed for her. It is indeed bad!" said the mother. Behold, the girl was in love with a Grizzly bear. A man arrived there, seeking a horse. He found the Grizzly bear lying down. "He says that a Grizzly bear is lying in that place. He is lying in a den, sound asleep. Beware lest he kill one of the people suddenly. All ye take guns," said the people. They sat on the horses. So they went in a circle, surrounding the bear. At length the girl said as follows: "O father, please bring me the skin of the Grizzly bear." And they killed him. And her father petitioned to all the people; therefore the skin was given to him. And he said, "Fasten down the skin yonder," referring to her mother. So the girl took it away, as she had hastened to anticipate her mother. She sat working at it. She cried continually. When she sat at work, her younger sister sat with her. And when the girl worked, she condoled with the Grizzly bear. She continued saying, "E¢a+!" The younger one called to her mother in the distance to tell it. "O mother, this one when she works on the skin of the Grizzly bear, says nothing but 'E¢a+!'" said she. And when the girl sat working, it was so again. She said nothing but "E¢a+!" Again the younger one called to her mother in the distance to tell it. "O mother, this one, when she works on the skin of the Grizzly bear, says nothing but 'E¢a+!'" said she. The girl finished it. She dried it. When she placed it so, as she dried it, she finished it. They went to play children's games. And she who loved the Grizzly bear joined in the sport. "O little sister, go after my Grizzly-bear skin," said she. So the younger sister brought it to her. Then the elder sister tied it on over the whole of her body. Then, crying regularly like a Grizzly bear, she rushed on them. They fled without exception, in great confusion. "The Grizzly bear will attack us," said the girls and boys. It was so each time; she invariably rushed on them. At length, when the fourth time arrived, she continued a Grizzly bear. And she destroyed all the girls with whom she played. Her little sister was the only one that remained. And she destroyed all in the lodges. And the elder sister slept, lying down alone in the den. Having dug a corner in a part of the den by the door, she made the younger sister sit there. "You are probably hungry. Go to the lodges," said the elder sister. The little sister arrived there, and walked along, following the line of the lodges, whose owners had been destroyed. And she reached the den again, having a very full stomach. Again on the morrow the elder sister said to her, "Go thither. You are probably hungry. You will eat." And she sent her thither again the next day.

At length she went, following the line of the lodges. Behold, four persons were there. They were sitting in the lodge. She recognized them. The four elder brothers of the Bear-girl had reached home. "Oh! Elder brothers, my sister has utterly destroyed those who dwelt in the village!" said she. She stood crying and telling about them. "I alone am left of my people," she said. "Why is it?" said they. "Elder brothers, my sister is a Grizzly bear," said she. And they said, "At what time has she commanded you to be coming? Begone. You will be coming when the time arrives again and she tells you to be coming." "No, elder brothers, I invariably walk for some time in the morning; therefore I shall have come hither at the proper time in the morning.

Sleep ye far hence, at the trees extending beyond that place," said she. So the little girl went back. And the men departed. The little girl reached the den again. And when she had arrived very near it again, the Bear-girl snuffed the air. "Why?" said the sister. "You have a fresh human smell," said the Bear-girl. "No, elder sister. Beware. It is enough. Stop talking. It is not so," said the younger one. Still she did not stop talking. "O younger sister, you have a fresh human smell, I say," said the Bear-girl. At length she stopped talking. And they slept. It was morning.

The Bear-girl said, "Come, go. You will eat." And the girl departed. She rolled up the robe and put it over her shoulders. At length the men peeped. "Your younger sister is coming," said one. When the girl arrived there, they departed with her without stopping. And having gone, they crossed the creek. One pulled off his leggings, and carried his sister on his back. Having reached the other side, he put on his moccasins as well as his leggings, and fled, going straight across the country. At length, when it was beyond noon, the girl had not reached the den again. At length her elder sister followed the trail. She had come to the place where they sat kindling a fire. "Yes, wherever you arrive, how can you escape from me?" she said. So the men went, having her after them. The Grizzly-bear followed the trail. They left four peaks behind. And when they departed, leaving the fourth peak, the Grizzly-bear came in sight. "Oho! Your sister has come in sight. Do your best," said they. And they went on, she following them. She almost overtook them. And the eldest man said, "Oho! I will make an attempt." They were nearly overtaken. He made thorns, standing very thick, with no space between. And the Grizzly-bear got out of them, having had more than enough of crying on account of the thorns. When she overtook them again, she said, "You have made me suffer very much, so you shall surely die." "Come, elder brother, I for my part will make an attempt," said the next man. They crossed a very small creek. He made a dense forest, through which she could not force her way at all. He also made small bushes extending over a large tract of land. Therefore the Grizzly-bear did not reach the end of the forest for some time. At length she approached them again. She nearly overtook them. Again she said to them, "As you have made me suffer not a little, all of you shall surely die." "Why! elder brother, I will make an attempt," said a youth. He made very sharp thorns, resembling awls. They pierced through and through the feet. The Grizzly-bear walked, scattering the blood at every step. Again she overtook them. Again she said to them, "I have said, 'As you have made me suffer not a little, you all shall surely die.'" "Oho! Do you be the one," said the eldest to the fourth brother. And he made part of the ground cracked. When she went to jump over, the ground on each side went further apart. She went headlong into the chasm. And all her brothers were returning. They took their guns. "Your sister has made us suffer greatly. We will do just so to her," said they. Having stood around her, they shot at her and killed her. The ground came together as it had been before it separated.

THE ADVENTURES OF THE BADGER'S SON.

TOLD BY CAÑ'GE-SKĂ.

Qúga ijiñ'ge amá íkima$^{n'}$ɸi^{n} aɸá-biamá. Ta$^{n'}$wañgɸa^{n} hégactĕwa$^{n'}$jĭ
Badger his son the (sub.) as a visitor went, they say. Village very populous

ědedí-ɸa^{n} amá. Ĕ'di ahí-biamá. Qúga íkima$^{n'}$ɸi^{n} atí, á-biamá. Níkagahi
there it was they say. There he arrived, they say. Badger as a visitor has come, said they, they say. Chief

3 ɻí eɻá tĕ'di júgɸe ma^{n}ɸi$^{n'}$i-gă, á-biamá. Qúga íkima$^{n'}$ɸi^{n} atí, á-biamá.
lodge his at the with him walk ye, said they, they say. Badger as a visitor has come, said they, they say.

Ahaú! íkiɸái-gă, iñgɸó, á-biamá. Kĭ ĕ'di júgɸe ahí-biamá. Gíku-hna$^{n'}$-
Oho! let him come, O first-born son, said he, they say. And there with him they arrived, they say. They invited him regularly

biamá. Qúga ijiñ'ge éku atí, á-biamá. Ca$^{n'}$ gíku-hma$^{n'}$-biamá. Nuda$^{n'}$-
they say. Badger his son I invite him I have come, said (one), they say. Still they invited him regularly they say. War-

6 hañga úju aká ijañ'ge wi$^{n'}$ wa'ú úda^{n} t'a$^{n'}$-biamá. ɸé Qúga ijiñ'ge kíku
chief principal the (sub) his daughter one woman good he had, they say. This Badger his son they invited him

tĕ'di wa'ú aká gá-biamá: ʟanúɻa íɸiku hébe i$^{n'}$ɸahni^{n} ckí te, á-biamá.
when woman the (sub.) said as follows, they say: Fresh meat they invite you to a piece you having it for me you come back will, said she, they say.

A$^{n'}$ha^{n}, éga^{n} ɻĭ'ctĕ éga^{n} taté, á-biamá. Kĭ agɸé amáma kíku tĕ. Kĭ wa'ú
Yes, so even if so shall (be), said he, they say. And he was going back, they say invited when. And woman

9 aká ɻijébe áciadi gɸi$^{n'}$ akáma. ʟanúɻa ɸaná ɸa^{n} ɸé abɸi$^{n'}$ agɸí, á-biamá
the (sub.) door on the outside was sitting, they say. Fresh meat you begged the (ob.) this I have I have come back, said, they say

Qúga ijiñ'ge aká. Kĭ, I$^{n'}$ɸi^{n} gí-ă hĕ, á-biamá wa'ú aká. Kĭ éɸi^{n} akí-biamá.
Badger his son the (sub.). And, Bring it hither to me, said, they say woman the (sub.). And having it for her he reached there again, they say.

Kĭ 'í-biamá ɻĭ, Ata$^{n'}$ ɻĭ ɸagɸé taté? á-biamá. ɸábɸi^{n} ja$^{n'}$-ɻtiéga^{n} agɸé tá
And he gave to her, they say when, How long when you go homeward shall? said she, they say. Three nights about I go homeward will

12 miñke, á-biamá Qúga ijiñ'ge aká. Kĭ, Añgágɸe taté, ɸagɸé tĕdíhi ɻĭ,
I who, said, they say Badger his son the (sub.). And, We go homeward shall, you go homeward arrives at it when,

á-biamá wa'ú aká. Ga$^{n'}$ ca$^{n'}$ kíku ga$^{n'}$ naji$^{n'}$-biamá ɻí ɸan'di. Kĭ gá-biamá:
said, they say woman the (sub.). So still inviting him so they stood, they say lodges at the. And he said as follows, they say:

Gasáni agɸé tá miñke, á-biamá. Agɸé ɻĭ añgágɸe té ecé ɸa$^{n'}$ctĭ, á-biamá
To-morrow I go homeward will I who, said he, they say. I go homeward when we go homeward will you said heretofore, said, they say

15 Qúga ijiñ'ge aká A$^{n'}$ha^{n}, égipe Añgágɸe taté. Ha$^{n'}$ ɻĭ a$^{n'}$ɔniqí te,
Badger his son the (sub.). Yes, I said it. We go homeward shall. Night when you rouse me will,

á-biamá. Ga$^{n'}$ ja$^{n'}$-biamá ɻĭ íɻiɸá-biamá Qúga ijiñ'ge aká. ɸiqí-biamá.
said she, they say. So they slept, they say when awoke, they say Badger his son the (sub.). He wakened her, they say.

Ƌáhañ-gă Añgágɸe té ecé ɸa^{n} agɸé tá miñke, á-biamá. Júgɸe agɸá-biamá.
Arise. We go homeward will you said the homeward I go will I who, said he, they say. With her he went homeward, they say.

Égiᶜe iᶜádi aká íɡiɗahaⁿ′-biamá ᶜiñgé tĕ, iᶜé tĕ. Gá-biamá iᶜádi aká:
At length her father the (sub.) knew his own they say was missing when, she had gone when Said as follows, they say her father the (sub.):

Ciñ′gajiñ′ga wiwíɬa Qúga ijiñ′ge júgᶜe kigᶜé, á-biamá. Iⁿᶜiⁿ′ᶜahníqe taí,
Child my own Badger his son with her has gone again, said he, they say. You chase mine for me will,

á-biamá. Uᶜáqᶜai ɤĭ, Qúga ijiñ′ge t′éᶜaᶜĕ taí. Ciñ′gajiñ′ga wiwíɬa iⁿᶜiⁿ′- 3
said he, they say. You overtake her if, Badger his son you kill him will. Child my own you hav-

ᶜahniⁿ ckí taí, á-biamá iᶜádi aká. Iⁿc‘áge aká, Níkagahi ijañ′ge Qúga
ing her for me you coming back will, said, they say her father the (sub.). Old man the (sub.), Chief his daughter Badger

ijiñ′ge júgᶜe ákiágᶜe té amá ᶜí íᶜahníqe taí aᶜa+! Uᶜáqᶜai ɤĭ, Qúga
his son with her he has gone back, they say. You chase his for him will indeed! You overtake her when, Badger

ijiñ′ge t′éᶜaᶜĕ taí aᶜa+! Wa‘ú ᶜiñké íᶜahniⁿ ckí taí aᶜa+! á-biamá iⁿc‘áge 6
his son you kill him will indeed! Woman the (ob.) you have her for him you coming back will indeed! said, they say old man

aká Ahaú! á-biamá. Qúga ijiñ′ge níkagahi ijañ′ge kigᶜédegaⁿ′ ᶜiqé awací,
the (sub.). Oho! said they, they say. Badger his son chief his daughter has gone again as to pursue he has asked us,

á-biamá. ᶜiqá-biamá. Gañ′ki Qúga ijiñ′ge gickaⁿ′ ágají-biamá wa‘ú aká.
said they, they say. They chased, they say. And Badger his son to go faster commanded, they say woman the (sub.).

Gickaⁿ′-ă hĕ. Uwáqᶜai ɤĭ égiᶜe t′éᶜiᶜĕ taí. Wí eátaⁿ ɤĭ t′éaⁿᶜĕ tába, á-biamá 9
Go faster . They overtake us if beware they kill you lest. I why if they kill me will? said, they say

wa‘ú aká. Égiᶜe waᶜíqe amá éᶜaⁿbe atí-biamá. Wa‘ú aká gá-biamá:
woman the (sub.). At length pursuer the (sub.) in sight came, they say. Woman the (sub.) said as follows, they say:

Céati é, á-biamá. Uwáqᶜai, á-biamá. T′éᶜiᶜĕ té. Gickaⁿ′-ă hĕ, á-biamá.
Yonder he, has come said she, they say. We are overtaken, said she, they say. He kill you will. Go fast . said she, they say.

Úqᶜa-bi egaⁿ′, wa‘ú taⁿ uᶜaⁿ′-biamá. Gañ′ki Qúga ijiñ′ge ákihaⁿ ᶜiqá-biamá. 12
Overtook them, they say having, woman the (ob.) they held her, they say. And Badger his son beyond they pursued him, they say.

Kĭ wiⁿ′ aᶜiⁿ′ atí egaⁿ′ Qúga ijiñ′ge uqᶜá-biamá ɤĭ gá-biamá: Kagéha,
And one having him come having Badger his son he overtook him, they say when he said as follows, they say: My friend,

t′eaⁿ′ᶜiᶜĕ tá-bi ᶜaⁿ′ja, t′éwiᶜa-májĭ. Gickañ′-gă. Man′de bᶜíqaⁿ, ehé tá miñke.
we were to kill you (he said) though, I do not kill you. Go faster. Bow I broke it, I say will I who.

Qᶜabé cé zandé cé ákibanañ′-gă, á-biamá. Wiⁿ′ cĭ ĕ′di ahí-biamá. Uᶜáqᶜe. 15
Tree that thick forest that run to with all your might, said he, they say. One again there arrived, they say. You overtook him.

Éátaⁿ t′éᶜaᶜájĭ ă. Man′de kĕ bᶜíqaⁿ gaⁿ′ t′éaᶜa-májĭ, á-biamá. Cétĕ gᶜé.
Why you did not kill him ! Bow the (ob.) I broke it so I did not kill him, said he, they say. Yonder he goes homeward.

Gícka ihá-gă, á-biamá. Ci waᶜíqe ĕ′di ahí-biamá. Hau! kagéha, t′eaⁿ′ᶜiᶜĕ
Going faster suddenly, be thou, said he, they say. Again pursuer there arrived, they say. Ho! friend, we were to kill

tá-bi ᶜaⁿ′ja, t′éwiᶜa-májĭ tá miñke. Gickaⁿ′i-gă. Qᶜabé céᶜaⁿ ákibanañ′-gă, 18
you (he said) though, I kill you not will I who. Go ye faster. Tree yonder run to with all your might,

á-biamá. ɤañ′gĕqtci ᶜagᶜí, á-biamá. Man′deɤaⁿ bᶜísĕ, ehé tá miñke,
said he, they say. Very near to you have come again, said he, they say. Bowstring I broke it, I say will I who,

á-biamá. Wi$^{n'}$ cĭ ĕ′di ahí-biamá. U¢áq¢e ¢a$^{n'}$ctĭ. Eáta^{n} aja$^{n'}$? á-biamá.
said he, they say. One again there arrived, they say. You overtook him heretofore. Why you did it? said he, they say.

Eáta^{n} t′é¢a¢ájĭ ă. Man′deλa^{n} b¢ísĕ éga^{n} níλa g¢é cétĕ, á-biamá. Cĭ wa-
Why you did not kill him ? Bowstring I broke it as live he goes homeward yonder (see note), said he, they say. Again pur-

¢íqe ĕ′di ahí-biamá. Hau! kagéha, níkagahi úju t′ea$^{n'}$¢i¢ĕ tá-bi aí ¢a$^{n'}$ja,
suer there arrived, they say. Ho! friend, chief principal we were to kill you (he said) he said though,

añ′ka-a$^{n'}$¢i^{n}-bájĭ. ₵aníλa te. Sí nia$^{n'}$¢ĕ, ehé tá miñke, á-biamá. Gickañ′-gă.
we are not so. You live will. Foot it hurt me, I say will I who, said he, they say. Go faster.

Q¢abé ákibanañ′-gă, á-biamá. Wi$^{n'}$ cĭ ĕ′di ahí-biamá. Tĕnă′! U¢áq¢ĕqtia$^{n'}$.
Tree run to with all your might, said he, they say. One again there arrived, they say. Why! You really overtook him.

Eáta^{n} t′é¢a¢ájĭ ă. Sí nia$^{n'}$¢ĕ, ga$^{n'}$ t′eá¢a-májĭ. Cétĕ g¢é. Gícka^{n} ¢iqá-gă,
Why did you not kill him ? Foot it hurt me, so I did not kill him. Yonder he went homeward. Going faster chase him,

á-biamá. Cĭ wa¢íqe ĕ′di ahí-biamá. Hau! kagéha, cétĕ λí wi$^{n'}$ égihe hné
said he, they say. Again pursuer there arrived, they say. Ho! friend, yonder lodge one headlong into it you go

te, á-biamá. ₵aníλa te, á-biamá. Siλa$^{n'}$ ana$^{n'}$b¢i^{n}¢a, ehé tá miñke, á-biamá.
will, said he, they say. You live will, said he, they say. Ankle twisted in running, I say will I who, said he, they say.

Wi$^{n'}$ ĕ′di ahí-biamá. Na^{n}cta$^{n'}$-biamá. Tĕnă′! U¢áq¢ĕqtia$^{n'}$ ¢a$^{n'}$ctĭ. Eáta^{n}
One there arrived, they say. He stopped running, they say. Why! You really overtook him heretofore. Why

aja$^{n'}$? Wi$^{n'}$¢ake. Siλa$^{n'}$ ana$^{n'}$b¢i^{n}¢a, ga$^{n'}$ ana$^{n'}$cta^{n}. Cétĕ g¢é. Gícka^{n} ¢iqá-gă,
you did it? You tell the truth. Ankle I twisted it in running, so I stopped running. Yonder he went homeward. Going faster chase him,

á-biamá. Ma^{n}¢i$^{n'}$-λi wi$^{n'}$ égihe áiá¢a-biamá A$^{n'}$he amá. Za‘ĕ′qtia$^{n'}$-
said he, they say. Earth-lodge one headlong into it he had gone, they say. He fled they say. In a very great confusion,

biamá wa¢íqe amá. Kĭ wa‘ú aká wajĭ$^{n'}$-píbají-biamá. λí ma^{n}táλa wa‘ú
they say pursuer the (sub.). And woman the (sub.) was cross they say. Lodge within it woman

wi$^{n'}$ ĕ′di g¢i$^{n'}$-biamá. λaháwag¢e gi‘i$^{n'}$-biamá wa‘ú aká. Man′dehi a¢i$^{n'}$
one there sat they say. Shield carried her own, they say. woman the (sub.). Spear having

g¢íza-biamá. Qúga ijiñ′ge man′dehi ábahá-biamá. Ła-ă hĕ. Áwadi cí ă.
she seized her own, they say. Badger his son spear she brandished it at him, they say. Speak . On what (business) you are coming ?

Í¢aájĭ λĭ, t′éwi¢ĕ tá miñke, á-biamá. Qúga ijiñ′ge da$^{n'}$be ctĕwa$^{n'}$-bají-
You do not speak if, I kill you will I who, said she, they say. Badger his son looked at her in the least not

biamá. Man′dehi ábaha ctĕ cé¢ĕ-wa^{n}-bají-biamá; gia$^{n'}$ha-bají-biamá.
they say. Spear she brandished it at him even he stirred not at all they say; he fled not from her, they say.

Nan′de kĕ′λa níaci^{n}ga wi$^{n'}$ ja$^{n'}$ ke amá. Eλáta^{n} íe í¢a-biamá. λañgéha,
Wall at the person one was lying, they say. From it speech he made come to her, they say. O sister,

wiλa′ha^{n} ca$^{n'}$¢iñké¢a-gă. Ca^{n}¢iñké¢a¢ĕ tá miñke, á-biamá wa‘ú aká. Wa‘ú
my sister's husband let him alone (as he sits). I let him alone (as he sits) will I who, said, they say woman the (sub.). Woman

aká Qúga ijiñ′ge á¢ixá-biamá. Wa‘ú ¢iñké g¢ă$^{n'}$-bi λĭ núji̇ñga isañ′ga
the (sub.) Badger his son married him, they say. Woman the (ob.) he married her, they say when boy her brother

baɣú-hma^{n} ca^{n}ca$^{n'}$-biamá. Kĭ Qúga ijiñ'ge aká gá-biamá: Wiɻáha^{n} eáta^{n}
robe over his head always they say. And Badger his son the (sub.) said as follows, they say: My wife's brother why so

áda^{n}, á-biamá. Hi^{n}+! uwíbɸa ɣĭ'ctĕ eáta^{n} aja$^{n'}$ tada^{n}+, á-biamá. Kĭ
? said he, they say. Oh! I tell you even if how you do that will? said she, they say. And

núǰiñga gá-biamá: Lañgéha, wiɻáha^{n} uíɸa-ga hă, á-biamá. Kĭ wa'ú aká, 3
boy said as follows, they say: O sister, my sister's husband tell it to him . said he, they say. And woman the (sub.),

Hi^{n}+! wísa^{n}ɸa^{n}+! ɸiɻáha^{n} uébɸa ga$^{n'}$ eáta^{n} gáxe táda^{n}. Wíectĕ wábɸi'a hĕ,
Oh! my dear younger brother! your sister's husband I tell him so how he do it will? Even I I have failed with them .

á-biamá. Cĭ ga$^{n'}$aka cĭ ímaxá-biamá. Eáta^{n} éi^{n}te uɸá-gă, á-biamá.
said she, they say. Again sitting a while again he questioned her, they say. How it may be tell it, said he, they say.

Lañgéha, wiɻáha^{n} uíɸa-gă, ehé, á-biamá. Hi^{n}+! wísa^{n}ɸa^{n}+! ɸiɻáha^{n} uébɸa- 6
O sister, my sister's husband tell it to him, I say, said he, they say. Oh! my dear younger brother! your sister's husband I tell it to him

da^{n} eáta^{n} ukéta^{n} da$^{n'}$ctĕa$^{n'}$ táda^{n}. Wíectĕ wábɸi'a hĕ, á-biamá. Há. Cĭ
when how he acquire it may, (perhaps) ? Even I I have failed with them . said she, they say. ¶ Again

ímaxá-biamá. Cĭ núǰiñga gá-biamá: Lañgéha, wiɻáha^{n} uíɸa-gă, á-biamá.
he asked her, they say. Again boy said as follows, they say: O sister, my sister's husband tell it to him, said he, they say.

ɸiɻáha^{n} uébɸa tá miñké, á-biamá (wa'ú aká). Ciɻáha^{n} wa'ú wí añ'kiga^{n} 9
Your sister's husband I tell it to him will I who, said, they say (woman the). Your wife's brother woman I like me

wi$^{n'}$ 'ágɸaɸaí. Najíha máqa^{n} aɸi$^{n'}$ agɸaí, á-biamá. Kĭ Qúga ijiñ'ge
one made him suffer. Hair she cut off having it she went homeward, said she, they say. And Badger his son

gá-biamá: Ánai ă. Kĭ, Wa'ú aká dúbai hĕ, á-biamá wa'ú aká. Ĕ'di
said as follows, they say: How many are they ? And, Woman the (sub.) are four . said, they say woman the (sub.). There

pí-hman-ma$^{n'}$ éde wábɸi'a agɸí, á-biamá wa'ú aká. Kĭ, Ána ɸaja$^{n'}$ ke- 12
I arrived, regularly, I have but I have failed with them I have come home, said, they say woman the (sub.). And, How many you sleep the

hma$^{n'}$ cí ă, á-biamá. Wi^{n}áqtei aja$^{n'}$ ke-hma$^{n'}$ pí, á-biamá. Hi^{n}bé ána
regularly you arrive ? said he, they say. Once I sleep the regularly I arrive, said she, they say. Moccasin how many

uɸáɻa^{n} ke-hna$^{n'}$ cí ă, á-biamá. Hi^{n}bé na$^{n'}$ba uáɻa^{n} ke-hna$^{n'}$ agɸí, á-biamá.
you put on the regularly you come ? said he, they say. Moccasin two I put on the regularly I have come home, said she, they say.

Kĭ ĕ'di bɸé tá miñke, á-biamá nú aká. Hi^{n}bé iñgáxa-gă, á-biamá Áwa- 15
And there I go will I who, said, they say man the (sub.). Moccasin make for me, said he, they say. Where

tuska$^{n'}$ska ă, á-biamá núǰiñga aká. Mi$^{n'}$eɸa$^{n'}$be tiɸa$^{n'}$ uska$^{n'}$skadi gɸi$^{n'}$,
in a line with ? said, they say boy the (sub.). Sunrise becomes again (?) in a line with it sits,

á-biamá wa'ú aká. Ĕ'di pí-hma^{n}-ma$^{n'}$ éde sabé hégabají; áda^{n} wábɸi'a-
said, they say woman the (sub.). There I arrived, regularly, I have but watchful very; there- fore I have failed with them

hma^{n} agɸí, á-biamá wa'ú aká. Kĭ, Ga$^{n'}$ ca$^{n'}$ ĕ'di bɸé tá miñke. Wábɸi'á 18
regularly I have come home, said, they say woman the (sub.). And, So still there I go will I who. I fail with them

agɸí ctéctĕwa^{n} ca$^{n'}$ ĕ'di bɸé tá miñke ɸa$^{n'}$ja, uma$^{n'}$e d'úba iñgáxa-gă,
I come home notwithstanding still there I go will I who though, provisions some make for me,

á-biamá Ga$^{n'}$ aɸá-biamá Aɸá-biamá, aɸá-biamá, aɸá-biamá, aɸá-biamá.
said he, they say. So he went, they say. He went, they say, he went, they say, he went, they say, he went, they say.

Hebádi ja$^{n'}$-biamá. Égasáni mi$^{n'}$ ɸa^{n} híde hí ɤĭ ĕ'di ahí-biamá. Égiɸe
On the way he slept, they say. The next day sun the low arrived when there he arrived, they say. Behold

wa'ú aká watcígaxá-biamá. Néxe-qaɤú uti$^{n'}$-biamá. Najíha gáɸa^{n} éga^{n}
woman the (sub.) danced they say. Drum they hit, they say. Hair that like

ɸizaí éga^{n} watcígaxe aɸi$^{n'}$ amá. Wágɸade ahí-bi ega$^{n'}$, wada$^{n'}$be naji$^{n'}$-
they took as dancing they had it they say. Creeping up on them arrived, they say having, looking at them he stood

biamá. Ugás'i^{n}-biamá. Wa'ú amá cañ'gaxá-biamá néxe-gaɤú uti$^{n'}$ tĕ.
they say. He peeped they say. Woman the (sub.) quit it they say drum beating the (ob.).

ɻíaɬa agɸá-biamá. Égiɸe éɸa^{n}be atí-biamá Wé'i^{n} ma$^{n'}$zepe ctĭ aɸi$^{n'}$-
To the lodge they went back, they say. At length in sight they came, they say. Pack-strap ax too they had

biamá. Wéɸĕ aɸá-biamá, ja$^{n'}$ agíaɸá-biamá. Wa'ú wi$^{n'}$ najíha skă'qti,
they say. To find it they went, they say, wood they went for it, they say. Woman one hair very white,

wi$^{n'}$ jídeqti, wi$^{n'}$ ɬúqtci-biamá, wi$^{n'}$ zíqtci-biamá. A-í-bi ca$^{n'}$ja ɸa$^{n'}$qti ga$^{n'}$
one very red, one very green, they say, one yellow very, they say. They were approaching, they say though without the least cause

kiƉáaze ga$^{n'}$ a$^{n'}$he átiágɸa-biamá Qúga ijiñ'ge aká ɤi'a$^{n'}$qti-biamá. Úda^{n}qti
scaring each other so to flee they started suddenly, they say. Badger his son the (sub.) painted himself, they say. Very good

ɤiɤáxa-biamá. Wáɸaha tĕ' ctĭ úda^{n}qti ɤiɤáxa-biamá. Ja$^{n'}$ wi$^{n'}$ áka^{n} naji$^{n'}$-
he made himself, they say. Clothing the too very good he made for himself, they say. Wood one leaning on he stood

biamá. Wa'ú iɬañ'ge jiñgá aká mi$^{n'}$jiñga pahañ'ga atí-biamá. Qúga ijiñ'ge
they say. Woman her sister small the (sub.) girl before came, they say. Badger his son

íɸa-biamá. Hi^{n}+! ja^{n}ɸéha, nú wi$^{n'}$ iɸáɤiɸĕ, á-biamá. Hi^{n}+! wihé, wíci'é
she found him, they say. Oh! elder sister, man one I have found for myself, said she, they say. Oh! my little sister, my sister's husband

ja$^{n'}$ a^{n}ɸíqa^{n} tañ'gata^{n}, ga$^{n'}$ wákida taí, á-biamá. Ja$^{n'}$ ɸiqa$^{n'}$-biamá. Ja$^{n'}$ kĕ
wood we break we will, so let him watch, said she, they say. Wood they broke, they say. Wood the (ob.)

hé'a^{n} ɸicta$^{n'}$-biamá ɤĭ, 'I^{n}wćakiɸái-ă, á-biamá. Ahaú! Hájiñga uɸísna^{n}i-gă.
tied in bundles they finished, they say when, Cause us to carry them, said they, they say. Oho! Cord put the cords on the bundles

'I$^{n'}$wikíɸĕ taí miñke, á-biamá. Hájiñga uɸísna^{n}-bi ega$^{n'}$, man'de gɸísninde
I cause you to carry them will I who, said he, they say. Cord put them on, they say having, bow pulled his out

ega$^{n'}$, waň'giɸe t'éwaɸá-biamá wa'ú dúba ɸañká. Najíha gĕ bɸúga máwaqa$^{n'}$-
having, all he killed them, they say woman four the (ob.). Hair the (ob.) all he cut off

biamá. Ga$^{n'}$ ɬí tĕ'ɬa aɸá-bi ɤĭ najíha gɸíza-bi ega$^{n'}$, iɬgɸa^{n}-biamá. Usá-
they say. So lodge to it he went, they say when hair took his, they say having, he carried in his robe above the belt, they say. He fired (the grass)

biamá. Cúde sábĕ. Kĭ gá-biamá: ɻañgéha, wiɬáha^{n} agí ebɸéga^{n}. Usć,
they say. Smoke black. And he said as follows, they say: O sister, my sister's husband is coming back I think. He has fired (the grass),

á-biamá. Wíectĕ wábɸi'a-hna^{n}-ma$^{n'}$. Eáta^{n} ɸiɬáha^{n} wáɸi^{n} gí táda^{n}, á-biamá.
said he, they say. Even I I have failed with them regularly I have. How your sister's husband bringing them coming home will I? said she, they say.

Cĭ usá-biamá. Usá-biamá ɤĭ cúde tĕ jíde amá ɸiɬáha^{n} wáɸi^{n} cugí,
He again fired (the grass), they say. He fired it, they say when smoke the red they say. Your sister's husband having them there he is, coming,

á-biamá Qúga igáqɸa^{n} aká. Cĭ ɤañ'ge gɸí-bi ɤĭ, cĭ usá-biamá. Cúde tĕ
said, they say Badger his wife the (sub.). Again near had come, when, they say again he fired it, they say. Smoke the

skă'qtci amá ⱹiꞇáhaⁿ ⱹábⱹiⁿ wáⱹiⁿ cugí, á-biamá. Cī usá-biamá. Cúde
very white they say. Your sister's husband three having them there he is, coming, said she, they say. Again he fired it, they say. Smoke

tĕ ꞇúqti amá. ⱹiꞇáhaⁿ wañ'giⱹe wáⱹiⁿ cugí, á-biamá. Égiⱹe éⱹaⁿbe agⱹí-
the very green they say. Your sister's husband all having them there he is, coming, said she, they say. At length in sight he came,

biamá. ⱹiꞇáhaⁿ cégⱹii hĕ, á-biamá. Ágikípa aⱹá-biamá. Wañ'giⱹe t'éawáⱹĕ, 3
they say. Your sister's husband yonder he has come . said she, they say. To meet her own she went, they say. All I killed them,

á-biamá Wiꞇáhaⁿ najíha eꞇá ctī iⱹébⱹiⁿ agⱹí, á-biamá. Caⁿ' hĕ, á-biamá.
said he, they say. My wife's brother hair his too I have for him I have come home, said he, they say. Enough . said she, they say.

Wañ'giⱹe wáhniⁿ ⱹagⱹí údaⁿ hĕ, á-biamá. Haⁿ' ɤī Qúga igáqⱹaⁿ aká
All having them you have come home good . said she, they say. Night when Badger his wife the (sub.)

ⱹábⱹiⁿ wagíquɤá-biamá. Wéwatci aⱹiⁿ'-biamá. Égasáni tĕ, Iⁿ'e jégⱹañ-gă, 6
three sang for her own, they say Scalp-dance they had it, they say. The next day when, Stone put in the fire,

á-biamá. Uđá-biamá Iꞇáhaⁿ ⱹiñké najíha ⱹizaí tĕ sná kĕ giáskebá-biamá.
said he, they say. They entered, they say. His wife's brother the (ob.) hair took when scar the (ob.) he scraped for him, they say.

Wamí gacíba-biamá ɤī najíha égⱹaⁿ-biamá. Kĭ najíha égigaⁿ-biamá.
Blood he forced out, they say when hair he put on for him, they say. And hair was as before, they say.

Úđaⁿqti giɤáxa-biamá. ⱹé najíha waʻú dúba wáⱹiⁿ agⱹí tĕ caⁿ'caⁿ 9
Very good he made his (relation), they say. This hair woman four having them he came home as continually

watⱹígaxá-biamá.
danced they say.

NOTES.

294, 5–6. nudaⁿhañga uju, the principal war-chief was, in this case, the head-chief.

294, 11. ⱹabⱹiⁿ jaⁿ-qtiegaⁿ agⱹe ta miñke. Frank La Flèche inserted "ɤi," *when*, after "jaⁿ-qtiegaⁿ."

295, 7. kigⱹedegaⁿ, in full, kigⱹé édegaⁿ'.

295, 9. Uwaqⱹai ɤĭ. Cañ'ge-skă gave "Uwaqⱹe ɤĭ, if *he* overtake *them*."

295, 11. Ceati e. Frank La Flèche reads, "Céati é-i hĕ, yonder *they* have come."

295, 11. Uwaqⱹai, a-biama. T'eⱹiⱹĕ te. Gickaⁿ-ă hĕ, a-biama. Frank La Flèche reads: "Uwáqⱹai. T'éⱹiⱹĕ taí. Gickaⁿ'-ă hĕ, á-biamá," as "tai" refers to many, and "te" to one or two.

295, 15. zande ce akibanañ gă. Zande céhiⱹaⁿ akibanañ-gă.—Frank La Flèche.

295, 17. Gickaⁿ iha-gă. Rather, Gícka ⱹiqá-gă. Pursue him more rapidly.—Frank La Flèche.

295, 17; **296**, 2; **296**, 7. Cī waⱹiqe ĕdi ahi-biama. Insert "amá, the (sub.)," after "waⱹiqe."—Frank La Flèche.

295, 18. Gickaⁿi-gă, dictated by mistake, instead of the singular, gickañ-gă.

296, 1; **296**; 9. eátaⁿ ajaⁿ'. Eátaⁿ ájaⁿ.—Frank La Flèche. When the interrogative sign, "ă," follows, we can say, "Eátaⁿ ajaⁿ' ă." But otherwise we must say, "Eátaⁿ ájaⁿ."

296, 2. Mandeɤaⁿ bⱹise egaⁿ niꞇa gⱹe, cetĕ. Frank La Flèche reads: "Man'deɤaⁿ bⱹíse égaⁿ, niⁿ'ꞇa gⱹé hă, cétĕ, He has gone back alive, in that direction, because I broke the bowstring."

296, 5. qⱹabe akibanañ-gă. Insert "cehiⱹaⁿ, *yonder*."—Frank La Flèche.

296, 12. Kĭ wa'u aka wajĭⁿ-pibaji-biama. This probably refers to the woman in the earth-lodge. If so, this sentence is out of place, and should follow the next one.

296, 16. Mandehi abaha ctĕ ceɸĕ-waⁿ-baji-biama. Frank La Flèche gives:

Man'dehi ábahaí amá ctĕ céɸĕ-ctĕwaⁿ'-bàjí-biamá.
Spear — it was brandished at him, they say — even — he did not heed it in the least, they say.

297, 2. eátaⁿ ajaⁿ' tadaⁿ+. If spoken by a male, it would have been, "eátaⁿ ájaⁿ tádaⁿ."

297, 4. ɸiɳáhaⁿ nébɸa gaⁿ' eátaⁿ gáxe tádaⁿ. This should be, "ɸiɳáhaⁿ nébɸa ɴĭ, eátaⁿ gáxe tadaⁿ+."—Frank La Flèche.

297, 7. eátaⁿ ukétaⁿ daⁿ'ctaⁿ' tádaⁿ. As it was spoken by a female, it should be, "eátaⁿ ukétaⁿ daⁿ'ctaⁿ' tadaⁿ'," *or* "tadaⁿ+."—Frank La Flèche.

297, 18. Kĭ, Gaⁿ' caⁿ' ĕdi bɸé tá miñke. "Gaⁿ" is superfluous. Read, "Kĭ, caⁿ' ĕ'di bɸé tá miñke."—Frank La Flèche.

298, 3. For "wágɸade," read "wagɸáde."—Frank La Flèche.

298, 7–8. caⁿqti gaⁿ kiđaaze gaⁿ atiaɸa-biama. Sanssouci reads: "caⁿ'qti gaⁿ kiđáaze gaⁿ aⁿ'he átiaɸá maⁿɸiⁿ'-biamá, they continued scaring each other, and started to flee." caⁿqti gaⁿ=e'aⁿ ɸiñgeqti, for no reason whatever.

298, 11–12. wici'é jaⁿ aⁿɸíqaⁿ tañ'gataⁿ gaⁿ' wákida taí. Sanssouci reads: "jaⁿ' aⁿɸíqaⁿ tañ'gataⁿ. Wici'é gaⁿ' wákida taí, We will break the wood. My sister's husband will, in the mean time, be on guard (for us)."

298, 13. 'Iⁿwéakiɸaı-ă, Cause us to carry it on our backs: "Help us to our feet with the packs on our backs." The women lie down and put the pack-strap around them. Then some one has to raise them to their feet.

298, 18. Eátaⁿ ɸiɳáhaⁿ wáɸiⁿ gí tádaⁿ. It should be, "Eátaⁿ ɸiɳáhaⁿ wáɸiⁿ gí tadaⁿ+," as spoken by a female.

299, 3. ɸiɳáhaⁿ cégɸii hĕ. Frank La Flèche reads: "ɸiɳáhaⁿ cégɸi é."
"Your sister's husband — yonder has come — he."

TRANSLATION.

The Badger's son went as a visitor to a very populous village. "Badger has come as a visitor. Go ye with him to the lodge of the chief," said they. "Badger has come as a visitor," said they, when they addressed the chief. "Oho! Let him come, O first-born sons," said he. And they arrived there with him. They used to invite him to feasts. "I have come to invite Badger's son to a feast," said one. Still, they continued inviting him to feasts. The principal war-chief had a beautiful woman for his daughter. When they invited this son of the Badger, the woman said as follows: "You will please bring back for me a piece of the fresh meat of which you are invited to partake." "Yes, if it be so, so shall it be," said he. And he was going back from the feast. And the woman was sitting outside the door. The Badger's son said, "I have brought back this fresh meat for which you begged." And the woman said, "Bring it to me." And he took it to her. And when he gave it to her, she said, "How long shall it be before you go homeward?" "In about three days I shall go homeward," said the Badger's son. "And when the time comes for you to go homeward, we shall go homeward," said the woman. And still they continued inviting him to feasts at the village. And he said as follows: "I shall go homeward to-morrow You said heretofore that when I went homeward, we would go homeward." "Yes, I

said it. We shall go homeward. You will waken me at night," said she. And when they slept, the Badger's son awoke. He wakened her. "Arise. You said, 'We will go homeward.' I am going homeward," said he. He went homeward with her. At length her father knew that his daughter was missing, when she had gone. Her father said as follows: "The Badger's son has taken my child away. You will chase her for me. If you overtake her, you will kill the Badger's son. You will bring my child back to me." The old man said, "It is said that the Badger's son has gone back again with the chief's daughter. You are to pursue her for her father. When you overtake her, you will kill the Badger's son. You will bring the woman back to him." "Oho! The Badger's son has gone again with the chief's daughter, so he has asked us to pursue," said they. They pursued. And the woman commanded the Badger's son to go faster. "Go faster. If they overtake us, beware lest they kill you. But as for me, why should they kill me?" said the woman. At length the pursuers came in sight. The woman said as follows: "Yonder they have come. We are overtaken. They will kill you. Go faster." The pursuers having overtaken them, took hold of the woman. And they pursued the Badger's son beyond the place. And one, having kept on till he came to him, overtook the Badger's son, and said as follows: "My friend, though the chief said that we were to kill you, I do not kill you. Go faster. I will say that I broke the bow. Run with all your might to yonder dense forest, to yonder trees," said he. And one arrived where the first pursuer was. "You overtook him. Why did you not kill him?" "I broke the bow, so I did not kill him. Yonder he goes homeward. Quicken your pace immediately," said he. And the second pursuer arrived where the Badger's son was. "Ho! my friend, though the chief said that we were to kill you, I will not kill you. Quicken your pace. Run with all your might to yonder trees. You have nearly come home. I shall say that I broke the bowstring," said he. One arrived there. "You overtook him. Why did you do that? Why did you not kill him?" "As I broke the bowstring, yonder he goes alive towards his home. Quicken your pace immediately," said he. And the third pursuer arrived there. "Ho! My friend, though the head-chief said that we were to kill you, we are not the persons to do that. You will live. I will say that my foot hurt me. Quicken your pace. Run with all your might to the trees," said he. And one arrived where the third pursuer was. "Why! You really overtook him. Why did you not kill him?" "My foot hurt me, so I did not kill him. Yonder he goes homeward. Quicken your pace and pursue him," said he. Again a pursuer arrived there. "Ho! My friend, yonder is a lodge. You will go headlong into it. You will live. I shall say that I sprained my ankle in running," said he. One arrived there. He stopped running. "Why! you really overtook him. Why did you do that?" "You tell the truth. I sprained my ankle in running, so I stopped. Yonder he goes homeward. Quicken your pace and chase him," said he. The Badger's son had gone headlong into an earth-lodge. He fled. The pursuers made a great uproar. A woman sat inside the lodge. And the woman was cross. The woman carried her own shield. She seized her spear, and brandished it at the Badger's son. "Speak. On what business have you come? If you do not speak, I will kill you," said she. The Badger's son did not look at her at all. Even though she brandished the spear at him, he stirred not at all; he did not flee from her. A man was lying by the wall. Thence he addressed her. "O sister, let my sister's husband alone." "I will let him alone," said the woman. The woman married the Badger's son. When he married the woman, the boy, her brother,

kept his head always covered. And the Badger's son said as follows: "Why is my wife's brother so?" "Oh! Even if I tell you, how can you do that which he desires?" said she. And the boy said as follows: "O sister, tell it to my sister's husband." And the woman said, "Oh! My dear younger brother, if I tell it to your sister's husband, how can he do it? Even I have failed to harm them." Again, after sitting a while, he questioned her. "Tell how it is," said he. "O sister, tell it to my sister's husband, I say," said he. "Oh! My dear younger brother! When I tell it to your sister's husband, how may he acquire it? Even I have failed to harm them," said she. He asked her again. And the boy said as follows, "O sister, tell it to my sister's husband." "I will tell it to your sister's husband," said she. "A woman who resembles me has made your wife's brother suffer. She cut off his hair, and took it homeward." And the Badger's son said as follows: "How many are they?" And the woman said, "The women are four. I have been there regularly, but I have come home unsuccessful." And he said, "How many times do you usually sleep before you arrive there?" "I usually arrive there after sleeping once," said she. "How many pairs of moccasins do you usually put on when you are coming?" said he. "I usually put on two pairs of moccasins before I reach home," said she. "And I will go thither. Make moccasins for me. With what is it in a straight line?" said her husband. "It is in a line with sunrise. I have been there regularly, but they are very watchful; therefore I have always come back unsuccessful," said the woman. "But still I will go there. Though I will go there at any rate, even if I return unsuccessful, prepare some provisions for me," said he. So he departed. He went, and went, and went, and went. He slept on the way. The next day, when the sun was low, he arrived there. Behold, the women danced. They beat the drum. As they took hair like that of his brother-in-law, they had it for dancing over it. Having arrived by creeping up on them, he stood looking at them. He peeped. The women stopped beating the drum. They went homeward to the lodge. At length they came in sight. They had pack-straps and axes. They went for wood. One woman had very white hair; one had very red; one, very green; and one, very yellow. Though they were approaching, they were continually scaring each other, and starting suddenly to flee. The Badger's son had painted himself very well. He had made himself very nice-looking. He had also made his clothing very good. He stood leaning against a tree. The youngest sister among the women, a girl, came first. She found the Badger's son. "Oh! elder sisters, I have found a husband for myself," said she. "Oh! little sister, we will break wood, and my sister's husband shall be on guard," said one. They broke branches of wood. When they finished tying up the wood in bundles, they said, "Cause us to carry them on our backs." "Oho! put the straps on the bundles. I will cause you to carry them on your backs," said he. When they had put on the straps, he pulled out his bow, and killed all of the four women. He cut off all the hair. And when he had gone to the lodge, he seized the hair of his brother-in-law, and put it in his robe above the belt. He set the grass afire. The smoke was black. And the brother-in-law said as follows: "O sister, I think that my sister's son is coming back. He has fired the grass." "Even I have always failed. How is it possible for your sister's husband to be coming home with them?" said she. Again he set fire to the grass. When he set fire to it, the smoke was red. "There is your sister's husband, coming home with them," said the Badger's wife. Again when he had come very near, he set the grass afire. The smoke was very white. "There

is your sister's husband coming with three of them," said she. Again he set the grass afire. The smoke was very green. "There is your sister's husband, coming home with all of them," said she. At length he had come in sight. "Yonder has come your sister's husband," said she. She went to meet her husband. "I have killed all. I have also brought back my wife's brother's hair to him," said he. "That is well. It is good for you to bring home all," said she. At night the Badger's wife sang the dancing-songs for the three. They had the scalp-dance. The next day her husband said, "Put stones in the fire." The two men entered a sweat-lodge. When the Badger's son took the hair of his wife's brother, he scraped the scarred place on the top of the head. When he forced out the blood by scraping, he put the hair on the place. And the hair was as before. He made it very good for his relation. The three danced continually, as the Badger's son had brought home the hair of the four women.

ADVENTURES OF THE PUMA, THE ADOPTED SON OF A MAN.

TOLD BY ƛÁ¢Iⁿ-NAⁿPÁJĬ.

Iñg¢aⁿ′-siⁿ-snéde wiⁿ′ níaciⁿga wiⁿ′ a¢iⁿ′ akáma. Kĭ ciñ′gajiñ′ga ctĕwaⁿ′
Long-tailed-cat one man one was keeping him, they say. And child soever

¢iñgaí tĕ. Kĭ gaⁿ′ ¢é ciñ′gajiñ′ga gáxai tĕ. Égi¢e níaciⁿga cénujiñ′ga
he had none. And so this child he made him. At length person young man

a¢é amáma. ⱠÍ tĕ ꞔañ′gĕqtci ahí-bi ꞔĭ égi¢e ꞇáqti d'úba maⁿ¢iⁿ′ amáma. 3
was going, they say. Lodge the very near he arrived, they say when behold deer some were walking, they say.

Wéꞔinaq¢ai tĕ ꞇí tĕ′ꞇa ahí-biamá, wahútaⁿ¢iⁿ ¢iñgaí égaⁿ. Kĭ é ctĭ
He hid himself from them when lodge at the he arrived, they say, gun he had none as. And he too

¢iñgé akáma. Gá-biamá: Dadíha, ꞇáqti d'úba úmakaqtci ĕdedí-amá hă.
had none, they say. He said as follows, they say: O father, deer some very easy there they are

Wahútaⁿ¢iⁿ aⁿwaⁿ′'i-gă, á-biamá. Ahaú! á-biamá. Wahútaⁿ¢iⁿ ctĕwaⁿ′ 6
Gun lend me, said he, they say. Oho! said he, they say. Gun soever

aⁿ¢iñ′ge, á-biamá. Cénujiñ′ga taⁿ Iñg¢aⁿ′-siⁿ-snéde isañ′gaki¢aí tĕ. Ꞔisañ′ga
I have none, said he, they say. Young man the (ob.) Long-tailed-cat he made him a younger brother to him. Your younger brother

júg¢e maⁿ¢iñ′-gă. Égi¢e ¢isañ′ga íꞔahusá te. Ꞔisañ′ga íꞔapi¢iⁿ′qtci
with him walk. Beware your younger brother you scold him lest. Your younger brother very gently

júg¢e-hnañ′-gă hă, á-biamá i¢ádi aká. Égi¢e júg¢e a¢á-biamá. Ꞔéamé, 9
go with him regularly said, they say his father (sub.). At length with him he went, they say. These are they,

kagécha, á-biamá. Ⱡáqti ébazú-biamá. Kĭ gaⁿ′ ébazu tĕdítaⁿ wénaxíꞔa
O younger brother, said he, they say. Deer he pointed at for him, they say. And so he pointed at for him after the attacking them

a¢á-biamá. Gaⁿ′ ueka′ⁿ ¢andíqti caⁿ′ ꞇáqti wiⁿ′ t'é¢a-biamá Iñg¢aⁿ′-siⁿ-snéde
he went, they say. So deed just at the yet deer one killed it, they say Long-tailed-cat

aká. Ga$^{n'}$ ‘i$^{n'}$ akí-biamá. ɸisañ′ga céga^{n}-hna$^{n'}$ éga^{n} téqiáɸě, á-biamá
the (sub.). So carrying it he reached home, they say. Your younger brother in that way invariably as I prize him, said, they say

iɸádi aká. Ga$^{n'}$ ĭndáda^{n} waníꝉa cka$^{n'}$hna ꝸĭ ɸisañ′ga uíɸa-hnañ′-gă.
his father the (sub.). So what animal you wish if your younger brother tell it to him regularly.

3 Waníꝉa bɸúgaqti t′éwaɸě ma^{n}ɸi$^{n'}$-biamá Iñgɸa$^{n'}$si^{n}-snéde aká. Dadíha, kagé
Animal all killing them walked, they say Long-tailed cat the (sub.). O father, younger brother

‘ábae juágɸe bɸé tá miñke, á-biamá cénujiñ′ga aká. Gátědi qɸabé
hunting I with him I go will I who, said, they say young man the (sub.). In that place tree

cugáqti uíɸa^{n}be naji$^{n'}$ tć ědedí amaí. Ĕ′di ɗahádi ɸisañ′ga iɸápe gɸiñ′-gă.
very thick up-hill stands the there they are (mv.). There on the hill your younger brother waiting for sit.

6 Ga$^{n'}$ cénujiñ′ga aká ɗahádi Iñgɸa$^{n'}$-si^{n}-snéde iɸápe gɸi$^{n'}$-biamá. Kagé, ɸé
So young man the (sub.) on the hill Long-tailed-cat waiting for sat, they say. O younger brother, this

i^{n}dádi ‘ácpae eté tě, á-biamá. Ga$^{n'}$ ɗahádi gɸi$^{n'}$-biamá cénujiñ′ga aká.
my father you hunt may the, said he, they say. So on the hill sat they say young man the (sub.).

Ga$^{n'}$ Iñgɸa$^{n'}$-si^{n}-snéde qɸabé cúga égih áiáɸa-biamá. ꝸáqti wi$^{n'}$ uɸa$^{n'}$-biamá.
So Long-tailed-cat tree thick headlong had gone, they say. Deer one he held they say.

9 ɸiqɸájěqtcí-biamá. Ga$^{n'}$ ć′di ahí-biamá. ɸisnú aɸá-biamá. Ubátihćɸa-
He made cry out by holding, they say. So there he arrived, they say. Dragging it he went, they say. He hung it up

biamá. Wasábe-ma wi$^{n'}$ ka$^{n'}$bɸa, kagé, á biamá. Waci$^{n'}$ bɸáte téga^{n},
they say. The black bears one I wish, O younger brother, said he, they say. Fat meat I eat in order that,

á-biamá. Égiɸe wi$^{n'}$ uɸa$^{n'}$-biamá. Ĕ′di ahí-biamá. Égiɸe ꝸáci t′éɸě
said he, they say. At length one he held they say. There he arrived, they say. Behold some time he was killing it, they say.

12 akáma. Iñgɸa$^{n'}$-si^{n}-snéde aká íꝸigɸagɸídai-de ꝸidíꝸa ma^{n}ɸi$^{n'}$-biamá. Hau!
Long-tailed-cat the (sub.) got foam on himself by biting since rubbing himself he walked they say. Ho!

kagé, jábe-ma wi$^{n'}$ ka$^{n'}$bɸa hă, á-biamá. Ní kě ánase tě. Ca$^{n'}$ ga$^{n'}$ égih
O younger brother, the beavers one I wish said he, they say. Water the obstructed. And after some time head-long

áiáɸa-biamá Égiɸe jábe-ma wi$^{n'}$ jiñ′gajĭ édega^{n} éɸa^{n}be aɸi$^{n'}$ agɸí-biamá.
he had gone, they say. At length the beavers one not small but so in sight having it he came back, they say.

15 Kagé, nuɔna$^{n'}$-ma wi$^{n'}$ ka$^{n'}$bɸa hă, á-biamá. Ga$^{n'}$ cĭ wi$^{n'}$ t′éɸa-biamá
O younger brother, the otters one I wish said he, they say. So again one he killed, they say

nuɔna$^{n'}$. Kĭ iɸádi aká nan′de-gípibajĭ tě ga$^{n'}$ úgine a-í-biamá. Gañ′ki
otter. And his father the (sub.) heart was bad for him as so seeking them, his own he was coming, they say. And

pahañ′gaqtci ꝸáqti t′éɸai tě ć′di ahí-biamá. Cĭ ɸé wasábe t′éɸai tě ć′di
the very first deer killed the there he arrived, they say. Again this black bear killed the there

18 ahí-biamá. Cĭ ɸé jábe t′éɸai tě ć′di ahí-biamá. Cĭ ɸé nuɔna$^{n'}$ t′éɸai tě
he arrived, they say. Again this beaver killed the there he arrived, they say. Again this otter killed the

ć′di ahí-biamá. Ně! ɸisañ′ga íɸiñge t′éɸaɸě, kagé, á-biamá. Ca$^{n'}$ éga^{n}
there he arrived, they say. Fie! your younger brother weary you kill him, my child, said he, they say. Enough so

gáxa-gă, á-biamá. Ga$^{n'}$ é céna wa'i$^{n'}$ agɸá-biamá. Iɸádi aká zaní wa'i$^{n'}$-
make it, said he, they say. So that enough carrying them they went homeward, they say. His father the (sub.) all carried them

biamá. Ga$^{n'}$ akí-bi ega$^{n'}$ ijiñ'ge aká akíwaha waɸáte gɸi$^{n'}$-biamá.
they say. So reached home, they say having his son the (sub.) both eating they sat, they say.

Iñgɸa$^{n'}$-si^{n}-snéde é úju-biamá, iɸádi t'a$^{n'}$ tĕ; áda^{n} iɸádi ɨxɨdiski júgigɸe 3
Long-tailed-cat he principal, they say, his father had him the; therefore his father near him without touching with his

gɸi$^{n'}$-biamá. Ga$^{n'}$ iha$^{n'}$ aká é ctĭ égaⁿqti ági'a^{n}ɸá-biamá. Ga$^{n'}$ edíta^{n}
sat they say. So his mother the (sub.) she too just so took care of her own, they say. So after that

'ábae júgigɸe aɸé-hna^{n}-biamá. ɸisañ'ga wi^{n}áqtci t'éɸĕ-ga^{n} 'i$^{n'}$-ada$^{n'}$ júgɸe
hunting with his he went regularly, they say. Your younger brother only one killed having it carry it and with him

gí-hnañ-gă, á-biamá. Áhigi t'éwaɸĕ tĕdíhi ɨinan'daɸi^{n} íginɨuhá-biamá 6
be coming back regularly, said he, they say. Many killed them when making himself crazy by running feared it for his, they say

iɸádi aká. Ga$^{n'}$ égaⁿ-hna$^{n'}$-biamá. Wanɨa wi^{n}áqtci t'éɸai ga$^{n'}$ júgɸe
his father the (sub.). So thus regularly, they say. Animal only one he killed it so with him

agí-hna$^{n'}$-biamá. Cĭ 'ábae júgɸe ahí-biamá. ɸisañ'ga watcícka wi$^{n'}$ gúata^{n}
he was coming home regularly, they say. Again hunting with him he arrived, they say. Your younger brother creek one from the further (ob.)

tíɸe tĕ'di cugáqti naji$^{n'}$ tĕ'di ĕdí 'ábae júɸagɸé te, á-biamá. Ga$^{n'}$ ĕ'di 9
comes forth at the very thick stands at the there hunting you with him will, said he, they say. So there

ahí-biamá. Kagé, i^{n}dádi 'ácpae eté tĕ ɸé, á-biamá. Ga$^{n'}$ ĕ'di aɸá-biamá.
he arrived, they say. O younger brother, my father you hunt may the this, said he, they say. So there he went, they say.

Ĕ'di ahí-biamá ɨi ɨáciqti égaⁿ a$^{n'}$pa^{n} núga kéde t'éɸĕ akáma. Kagé,
There arrived, they say when a very long time elk male lying, and he was killing it, they say. O younger brother,

ma^{n}tcú-ma wi$^{n'}$ t'éɸa-gă, á-biamá. Égiɸe wi$^{n'}$ uɸa$^{n'}$ átiágɸa-biamá. Ĕ'di 12
the grizzly bears one kill it, said he, they say. At length one he held suddenly they say. There

aɸá-biamá. Ma^{n}tcú-xage hégabají-biamá. H'a! h'a! h'a! é-hna^{n}-biamá
he went, they say. Grizzly bear crying very much they say. H'a! h'a! h'a! said only they say

ma^{n}tcú aká. Égiɸe t'éɸa-bikéama Ákiqɸáte agɸañ'ka^{n}ha^{n} ɸiqápi iɸéɸa-
grizzly bear the (sub.). At length he was lying killed, they say. On the body under the foreleg on both sides pierced with claws forcibly

biamá Iñgɸa$^{n'}$-si^{n}-snéde ta$^{n'}$. Ga$^{n'}$ ɨe-núga wi$^{n'}$ cĭ iɸnaxíɸakiɸá-biamá. 15
they say Long-tailed cat the (ob.). So buffalo-bull one again he made him rush on it, they say.

ɨe-núga ta^{n} t'éɸa-biamá. Gañ'ki cĭ gá-biamá: Kagé, ɸétĕdi wasábe sigɸé
Buffalo-bull the (ob.) he killed it, they say. And again he said as follows, they say: O younger brother, in this place black bear trail

te nuá-gă, á-biamá cénujiñ'ga aká Iugɸa$^{n'}$-si^{n}-snéde águdi ɸaqtaí tĕ,
the hunt it, said, they say young man the (sub.). Long-tailed-cat where was bit the,

ákiqɸáte ca$^{n'}$ bɸúga íbaqti-hna$^{n'}$-biamá. Ca$^{n'}$ íbɸa^{n}-báji égaⁿ pí 'ábae- 18
on the body under the forelegs in fact all over was constantly swelling up very much, they say. Yet unsatisfied like again was constantly

kíɸĕ-hna$^{n'}$-biamá cénujiñ'ga aká.
causing him to hunt, they say young man the (sub.).

Égiɸe cĭ wat'éɸĕ úgine aɸaí. Cĭ ĕ'di ahí-biamá. Égiɸe ma^{n}tcú t'éɸĕ tĕ
At length again slayer seeking them, his own went. Again there he arrived, they say. At length grizzly bear killed the

ĕ'di ahí-biamá. Kĭ nan'de-gípibají-biamá. Égiɸe wasábe ĭ$^{n'}$tca^{n} t'éɸai tĕ
there he arrived, they say. And heart was bad for him they say. At length black bear now killed the

3 ɸisnú gí amá. Ĕ'di ahí-biamá. Iñgɸa$^{n'}$-si^{n}-snéde iɸádi ɸi^{n} ágine iɸa$^{n'}$-biamá.
dragging it was coming, they say. There he arrived, they say. Long-tailed-cat his father (ob.) the embraced his suddenly, they say.

Hau! ɸisañ'ga waniɻa-ma wajĭ$^{n'}$-pibájĭ uɸéhnajĭ eté xĩ, á-biamá. A$^{n'}$,
Ho! Your younger brother the animals cross you not to tell to him ought, said he, they say. Yes,

dadílha, éga^{n}, á-biamá núјiñga aká. Íɸa^{n}ba$^{n'}$ ɸisañ'ga wi^{n}éctĕwa$^{n'}$ uíɸajĭ-gă,
O father, so, said, they say boy the (sub.) A second time your younger brother even one tell him not,

6 á-biamá. Ga$^{n'}$ cĭ iɸádi aká wañ'giɸe t'éwaɸĕ ɸañká wa'i$^{n'}$-biamá. Ga$^{n'}$
said he, they say. So again his father the (sub.) all killed them the ones carried them, they say. So

wa'i$^{n'}$ akí-biamá. Iha$^{n'}$ aká xagéqti ágin iɸa$^{n'}$-biamá, wamí kĕ giɻa$^{n'}$bai
carrying them he reached home, they say. His mother the (sub.) cried bitterly embraced hers suddenly, they say, blood the saw her own

tĕ. Cénujiñ'ga íe tĕ iɸádi giáxai tĕ cĭ égiɸa$^{n'}$-biamá wa'ú aká. ɸisañ'ga
when. Young man word the his father made for him the again said to him, they say woman the (sub.) Your younger brother

9 íɸa^{n}ba$^{n'}$ wi^{n}éctĕwa$^{n'}$ cta$^{n'}$be xĩ uíɸajĭ-ă, á-biamá. A$^{n'}$ɸi^{n} 'ágɸaa$^{n'}$ɸaɸáɸi^{n},
a second time even one you see it if do not tell him, said she, they say. You have come near making me suffer,

á-biamá. Ga$^{n'}$ edíta^{n} giníkiɸĕ gɸi$^{n'}$-biamá. 'Ábaa-bájĭ, wacé ctea$^{n'}$ akágа^{n}.
said she, they say. So after that causing him to recover they sat, they say. He did not hunt, rich in food even he was, because.

Égiɸe ha$^{n'}$ega^{n}tcĕ'qtci amá xĩ ɸiñgá-bitćama Iñgɸa$^{n'}$-si^{n}-snéde amá Dadílha,
At length very early in the morning they say when he was missing, they say Long-tailed-cat the (sub.). O father,

12 kagé amá ɸiñgaí, á-biamá cénujiñ'ga aká. ɸisañ'ga 'ábac ɸe té, á-biamá.
younger brother the (sub.) is missing, said, they say young man the (sub.). Your younger hunting went, said he, they say.

Gɸí ta ɸi$^{n'}$, á-biamá. Mi$^{n'}$ ɸa^{n} ma$^{n'}$ci tiɸa$^{n'}$ xĩ agɸí-biamá. Ga$^{n'}$ iɸádi
Coming back he will be, said he, they say. Sun the high it became again, suddenly when he came home, they say. So his father

ɸiñké giɒáspa^{n}-biamá. Gañ'ki áci aɸá-biamá. Ga$^{n'}$ iɸádi amá uɸúgihá-
the (ob.) he pushed his to attract notice, they say. And out he went, they say. So his father the (sub.) followed his

15 biamá. Ni-úwagi-aɻáɸica^{n} ĕ'di aɸá-biamá. Ĕ'di ahí-biamá xĩ égiɸe jábe-ma
they say. Place for getting water towards there they went, they say. There they arrived, they say when behold the beavers

wi$^{n'}$ gañ'ke amá, jiñ'gajĭ. Cĭ hídeaɻáɸica^{n} ĕ'di ahí-biamá. Cĭ éga^{n} jábe-ma
one lay for some time, they say not small. Again down-stream there they arrived, they say. Again so the beavers

wi$^{n'}$ gañ'ke amá, jiñ'gajĭ. Ga$^{n'}$ céna^{n}ba t'éwaɸá-biamá. Wa'i$^{n'}$ akí-biamá.
one lay for some time, they say, not small. So only two he killed them, they say. Carrying them he reached home, they say.

18 Ga$^{n'}$ égasáni na$^{n'}$ba ja$^{n'}$-qtiéga^{n} tĕ'di júgɸe aɸá-biamá núјiñga aká. Cĭ ɻáqti
So the next day two sleeps, about when with him went, they say boy the (sub.). Again deer

na$^{n'}$ba t'éwaɸá-biamá. Wasábe na$^{n'}$ba t'éwaɸá-biamá. Ga$^{n'}$ ĕ'di áhigi t'éwaɸá
two he killed them, they say. Black bear two he killed them, they say. So there many he killed them

biamá. Gɸéba t'éwaɸá-biamá: ɻáqti, wasábe ctĭ, jábe ctĭ. Mi$^{n'}$ ɸa^{n} híde-
they say. Ten he killed them, they say: deer, black bear too, beaver too. Sun the low

qtci hí ɔɪ̃ akí-biamá. Dadíha, kagé áhigiqti t'éwaɕĕ hă, á-biamá núji͡ŋga
very arrived when they reached home, they say. O father, younger brother very many killed them . said, they say boy

aká. Ẽgasáni tĕ úhe aɕaí tĕ, wañ'giɕe. Iɕádi júgigɕe aɕá-biamá, iha$^{n'}$
the (sub.). The next day when to bring in the meat went, all. His father with his he went, they say, his mother

edábe. Iñgɕa$^{n'}$-si^{n}-snéde aká aɕá-bají-biamá. Wénaxiɕá-biamá níaci^{n}ga áji 3
also. Long-tailed-cat the (sub.) did not go, they say. Attacked them, they say people different

amá. C'énujiñ'ga pahañ'ga gaqɕí-biamá. Wa'újiñga éduáta^{n} gaqɕí-biamá.
the (sub.). Young man first they killed him, they say. Old woman next they killed her, they say.

Iɕádi amá na$^{n'}$ji^{n}ckĕ'qtci akí-biamá. C'iha$^{n'}$ ɕiji$^{n'}$ɕe edábe wáqɕi, á-biamá.
His father the (sub.) barely reached home, they say. Your mother your elder brother also they killed them, said he, they say.

Ĕ'di añgáɕe té, á-biamá. Ẽ'di ahí-biamá. Iñgɕa$^{n'}$-si^{n}-snéde iɕádi ĕ'di hí 6
There let us go, said he, they say. There they arrived, they say. Long-tailed-cat his father there arrived

wiúwatañ'ga t'éɕa-biamá níaci^{n}ga amá Iñgɕa$^{n'}$-si^{n}-snéde aká wénaxiɕá-biamá
as soon as killed him, they say people the (sub.). Long-tailed-cat the (sub.) attacked them, they say

níaci^{n}ga ɕañká. Cañ'ge kĕ edábe wi$^{n'}$ t'éɕa-biamá Iñgɕa$^{n'}$-si^{n}-snéde aká. Cí
people the (ob.). Horse the (ob.) also one killed them, they say Long-tailed-cat the (sub.). Again

wénaxiɕá-biamá. Uɕúkihehébe wáɕi^{n}-biamá Iñgɕa$^{n'}$-si^{n}-snéde aká. Níaci^{n}ga 9
he attacked them, they say. One after another had them, they say Long-tailed-cat the (sub.). Man

wi$^{n'}$ cañ'ge uɕás'i^{n} éga^{n}-hna^{n}-síqti t'éɕa-biamá. Gɕébahiwi$^{n'}$ tĕ' t'éwaɕá-
one horse sticking to so throughout he killed, they say. A hundred the he killed them,

biamá. Wắɕiqapi uɕíqpaɕĕ t'éwaɕĕ-hna$^{n'}$-biamá. Mi$^{n'}$ iɕé ćkita$^{n'}$qti wi^{n}áqtci
they say. Piercing them with claws he pulled off he killed them regularly they say. Sun had gone just then only one

ugácta-biamá. 12
was left they say.

NOTES.

304, 6–7. kagé, ɕé i^{n}dádi 'ácpae eté tĕ. Another elliptical phrase, which is, in full, kagé, ɕétĕdi i^{n}dádi 'ácpae eté, é tĕ (younger brother, in this place, my father, you hunt, may, said it), or some like phrase. Frank La Flèche gives: ɕée hă i^{n}dadi 'acpae etéĕ tĕ.

304, 12. iɥigɕagɕidai. This was caused by the bite of the bear, as well as by the struggles of the Puma himself.

304, 1?–**305**, 1. ca$^{n'}$ éga^{n} gáxa-gă, a strong command.

305, 3. iɕadi t'a$^{n'}$ tĕ. The Puma was considered the real child of the man and woman; and the young man was merely called so. He was adopted after the Puma. "Kage," in the text just above this phrase, may be translated "my child", being used instead of "nisiha."

306, 9. a^{n}ɕi^{n} 'ágɕaa$^{n'}$ɕaɕáɕi^{n}, contracted from a$^{n'}$ɕi^{n} 'ágɕaa$^{n'}$ɕaɕĕ áɕi^{n}.

TRANSLATION.

A man was keeping a Puma. And he had no children at all. And so he regarded this Puma as his child. At length a young man was going. When he arrived very near the lodge, behold, some deer were walking. Concealing himself from them, he reached the lodge, as he had no gun. And the father of the Puma, too, had none.

The young man said as follows: "O father, some deer are there, very easy to kill. Lend me a gun." "Oho! I have no gun whatsoever," said he. He caused the Puma to be the younger brother of the young man. "Go with your younger brother. Beware lest you scold your younger brother. Be accustomed to go very gently with your younger brother," said the father. At length the Puma went with the young man. "These are they, O younger brother," said the young man. He pointed at the deer for him. And so, after he pointed at the deer for him, the Puma went to attack them. And the Puma killed a deer just at the place where the young man had found the deer. And he carried it home. "Because your younger brother always does thus, I prize him," said the father. "And if you desire any kind of animal, tell your younger brother." The Puma continued to kill all kinds of animals. "O father, I will go hunting with younger brother," said the young man. "There they are in that place out of sight, where the very dense forest stands, extending up-hill. Sit there on the hill, and wait for your younger brother." And the young man sat on the hill, waiting for the Puma. "O younger brother, this is the place where my father said that you might hunt," said he. And the young man sat on the hill. And the Puma went headlong into the dense forest. He took hold of a deer. He made it cry out bitterly because he held it with his claws. And he arrived there at the hill. He went dragging it. He hung it up. "I desire a black bear, O younger brother, in order to eat fat meat," said the young man. At length the Puma caught hold of one. He arrived there. Behold, he was some time in killing it. Since the Puma got foam on himself in struggling with the black bear, he rubbed himself as he walked. "Ho! O younger brother, I desire a beaver," said the young man. The water was obstructed. And after a while the Puma went headlong into the water. At length he came back in sight, bringing a large beaver. "O younger brother, I desire an otter," said the young man. And the Puma killed an otter. And as their father was sad at heart, he was coming seeking them. And he arrived first at the place where the deer had been killed. Next he arrived at the place where the black bear had been killed. And he arrived at the place where the beaver had been killed. And he arrived at the place where the otter had been killed. "Fie! my child, you kill your younger brother with fatigue. Do stop it at once," said he. And they went homeward, carrying just that many animals. The father carried all on his back. And having reached home, both of his sons sat eating. The Puma was the principal one, as he had a father; therefore he sat with his father, near him, but not touching him. And his mother also in like manner took care of her own child. And after that the young man went hunting regularly with his adopted brother. "When your younger brother has killed just one animal, carry it on your back, and be coming home with him," said the father. The father feared for his son, lest he should make himself crazy by running, if he killed many animals. And so it continued. When he killed just one animal, he was coming home with him. And he arrived there with him as he hunted. "You will go thither with your younger brother to the place where the trees stand very thick by the creek which comes forth from the remote object," said he. And he arrived there. "O younger brother, this is the place where my father said that you might hunt," said he. So he went thither. When he had been there a very long time he was killing the male elk that was lying there. "O younger brother, kill a grizzly bear," said the young man. At length the Puma took hold of one suddenly. He went thither. He was crying very much like a grizzly bear. The

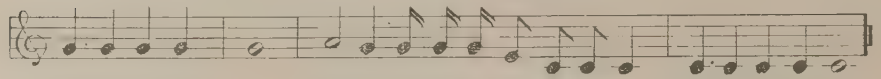
grizzly bear said nothing but "H'a! h'a! h'a!" At length he was lying killed. The Puma had been pierced very deep with his claws on both sides of the body, under the forelegs. And the young man made the Puma rush on a buffalo bull. He killed the buffalo bull. And again the young man said as follows: "O younger brother, hunt the trail of a black bear in this place." The Puma was continually swelling up wherever he had been bitten on the body under the forelegs, in fact, all over his body. Yet the young man was repeatedly making him hunt, as if he was not satisfied.

At length the father went again to seek the slayers, his sons. He arrived there. At length he arrived at the place where the grizzly bear had been killed. And his heart was sad. At length he arrived there whither the Puma was coming, dragging the black bear which he had just killed. The Puma embraced his father suddenly. "Ho! You ought not to tell your younger brother about the savage animals," said the father. "Yes, O father," said the youth. "Do not tell your brother about even one of them any more," said the father. And again did the father carry all those animals that were killed. And he carried them home on his back. The mother, crying bitterly, embraced the Puma suddenly, when she saw his blood. The woman said to the young man the words which the father had said to him. "If you see even one of them, do not tell your younger brother about it any more. You came very near causing me to suffer," she said. And after that they sat, causing him to recover. They did not hunt, as they were rich in food. At length the Puma was missing, when it was very early in the morning. "O father, younger brother is missing," said the young man. "Your younger brother has gone hunting. He will be coming back," said the father. When the sun was high the Puma came home. And he pushed against his father to attract his attention. Then he went out, and his father followed him. They went towards the place where they got water for the lodge. When they reached there, behold, a large beaver had been lying there for some time. And they reached a place that was down-stream. And a large beaver had been lying there, too, for some time. And the Puma had killed just those two. The father carried them home on his back. And about the third day afterward the youth went with him. And the Puma killed two deer. He killed two black bears. And there he killed many. He killed ten: deer, black bears, and beavers. When the sun was very low, they reached home. "O father, younger brother has killed very many animals," said the youth. The next day all went to bring the meat into camp. The young man went with his father and mother. The Puma did not go. Another people attacked them. They killed the young man first. Next they killed the old woman. The father barely reached home. "They have killed your mother and your elder brother. Let us go thither," said he. They arrived there. As soon as they arrived the men killed the Puma's father. The Puma attacked the men. The Puma killed one and his horse. He attacked them again. The Puma encountered them one after another. He killed a man with the horse that he was on; and so on throughout the ranks of the foe. He killed a hundred. Piercing them with his claws, he pulled them off their horses and killed them. Just as the sun set, only one man was left.

THE RACCOONS AND THE CRABS.

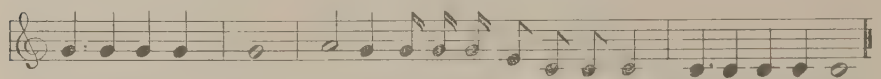
FRANK LA FLÈCHE'S VERSION.

Égi¢e Mi↳á amá ¢é amáma. Égi¢e gá-biamá:
At length Raccoon the (sub.) was going, they say. At length he said as follows, they say:



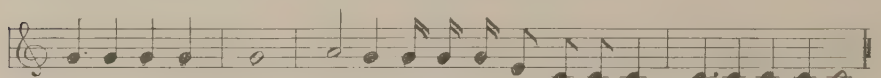
Ká-ge Mí-↳a há! há-zi a$^{n'}$-¢at añ-gá-¢e te há, ká-ge Mí-↳a há!
Younger brother Coon O! grapes we eat let us go . younger brother Coon O!

3 Wíji^{n}¢éha, cé b¢áte-hnan'di hí a$^{n'}$sa^{n}san'de-ma$^{n'}$, ga$^{n'}$ áda^{n} ub¢í'age.
O my elder brother, that I eat it invariably when tooth shake me rapidly, so therefore I am unwilling.



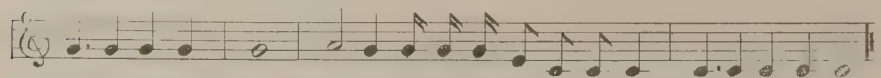
Ká-ge Mí-↳a há! ↳an'-de a$^{n'}$-¢at añ-gá-¢e te há, ká-ge Mí-↳a há!
Younger brother Coon O! plums we eat let us go . younger brother Coon O!

Wíji^{n}¢éha, cé b¢áte-hnan'di a^{n}¢a$^{n'}$waũkéga-hna^{n}-ma$^{n'}$, ga$^{n'}$ áda^{n} ub¢í'age.
O my elder brother, that I eat it invariably when it always makes me sick, so therefore I am unwilling.



6 Ká-ge Mí-↳a há! na$^{n'}$-pa a$^{n'}$-¢at añ-gá-¢e te há, ká-ge Mí-↳a há!
Younger brother Coon O! choke-cherries we eat let us go . younger brother Coon O!

Wíji^{n}¢éha, cé b¢áte-hnan'di snia$^{n'}$t'e-ma^{n}, ga$^{n'}$ ada$^{n'}$ ub¢í'age.
O my elder brother, that I eat it invariably when I am chilly, so therefore I am unwilling.



Ká-ge Mí-↳a há! Ma$^{n'}$-cka^{n} a$^{n'}$¢at añ-gá-¢e te há, ká-ge Mí-↳a ha!
Younger brother Coon O! Crab we eat let us go . younger brother Coon O!

9 Há! ji$^{n'}$¢e, há! ji$^{n'}$¢e, ji^{n}¢éha! cé i$^{n'}$uda^{n}-hna^{n}-ma$^{n'}$. Égi¢e ¢é amá. Égi¢e
O! elder brother, O! elder brother, O! elder brother that always good for me. At length they went, they say. At length

Ma$^{n'}$cka^{n} ni-úwagi ahí-biamá. Égi¢e t'é gaxá-biamá. Égi¢e na$^{n'}$ji^{n} ¢acka$^{n'}$
Crab where they got water they arrived, they say. At length dead they made, they say. Beware barely you stir

¢i$^{n'}$he aú. Ata$^{n'}$, Ahaú! ché ↳ī ¢acka$^{n'}$ te há. Égi¢e cíbe ¢i'í'i¢ai ctécte-
over . I When, Oho! I say when you stir will . Beware entrails they tickle (you) notwith-

waⁿ′, ɖaqɕúge uɕíbahiⁿ′i ctéctewaⁿ′, ictá ɕíɕijin′dai ctéctewaⁿ′, égiɕe ɕackaⁿ′
standing, nostrils they push up into your notwithstanding, eye they reach into your notwithstanding, beware you stir

ɕiⁿ′he aú. Ataⁿ′, Ahaú! ehé ɤí′jĭ ɕackaⁿ′ te há, á-biamá (Miɤá naⁿ′ aká).
ever ! When, Oho! I say if you stir will . said, they say (Raccoon grown the).

Égiɕe Maⁿ′ckaⁿ miⁿ′jiñga d'úba ní agíahí-biamá. Kĭ gaⁿ′ɕañka wéɕa-biamá. 3
At length Crab girl some water arrived for, they say. And after they (stood) awhile they found them, they say,

Jaⁿɕiⁿ′ uɕá agɕá-biamá. Waɕáquqúxe naⁿ′ba t'é aké áɕa! U+! á-biamá
Running to tell it they went homeward, they say. Raccoon two dead the two indeed! (lie) Halloo! said (some), they say.

Égiɕe Maⁿ′ckaⁿ níkagahi ɕiñkĕ′di uɕá ahí-biamá. Egiɕe Maⁿ′ckaⁿ níkagahi
At length Crab chief to him to tell it they arrived, they say. At length Crab chief

aká éɕaⁿbe atí-biamá. Égiɕe wénaxíɕa ɕéɕa-biamá. Kĭ iⁿc'áge wiⁿ′ 6
the (sub.) in sight came, they say. At length to attack them he sent suddenly, they say. And old man one

íekíɕĕ tégaⁿ júwagɕá-biamá. (Égiɕe Miɤá akádi ĕ′di ahí-biamá. Kĭ wiⁿ′
to act as crier in order to with them they say. (At length Raccoon by them there they arrived, they say. And one

gá-biama:) Hĭndá! cíbe bɕí'iɕa té-ana, á-biamá. Cíbe ɕi'íɕa-bi (ɤĭ)
said as follows, they say:) Let me see! entrail I tickle him will ! said he, they say. Entrail he tickled they say (when)

céɕectĕwaⁿ′jĭ jaⁿ′-biamá. ʗáɕuháqtci íqa amá ɤĭ ɕictaⁿ′-biamá. Cĭ áma 9
stirring not at all he lay, they say. Almost he laughed they say when he stopped, they say. Again the other

kĕ′di aɕá-b egaⁿ′ ɖaqɕúge ɕijin′da-biamá. Céɕectĕwaⁿ′jĭ jaⁿ′-biamá. Cĭ áma
by the went, they say having nostrils he reached into, they say. Stirring not at all he lay, they say. Again the other

kĕ′di aɕá-biamá. Ictá-ɤaⁿha ɕizíbĕqtci uɕaⁿ′-biamá. Céɕectĕwaⁿ′jĭ jaⁿ′-
by the he went, they say. Eye-border taking by the very edge he held, they say. Stirring not at all lay

biamá Miɤá aká. Hé! waɕáwatcigáxe té aí aɕu+! é íekíɕĕ ɕéɕa-biamá 12
they say Raccoon the (sub.). Ho! you are to dance he says indeed, halloo! saying proclaiming sent suddenly, they say

Maⁿ′ckaⁿ iⁿc'áge aká. Égiɕe watcígaxá-biamá. Watcígaxe úɕicaⁿ′-biamá.
Crab old man the (sub.). At length they danced they say. Dancing they went around them, they say.

Waɕáquqúxe naⁿ′ba t'é aké, Áma siɕéde snedé, Áma ĭn′dje qɕéxe. U+!
Raccoon two dead the two (lie), The one heel long, The other face spotted. Halloo!

(á-biamá iⁿc'áge aká). Égiɕe taⁿ′wañgɕaⁿ bɕúga watcígaxe úɕicaⁿ′-biamá, 15
(said, they say old man the). At length village all dancing went around them, they say,

Maⁿ′ckaⁿ taⁿ′wañgɕaⁿ. Égiɕe, Ahaú! á-biamá. Akíɕa najiⁿ′ átiáɕa-biamá.
Crab village. At length, Oho! said he, they say. Both stood suddenly they say.

Wénaxiɕ aɕá-biamá. Maⁿ′ckaⁿ ɻí ágikíbanaⁿ′-biamá. Wáɕate maⁿɕiⁿ′-biamá.
Attacking them they went, they say. Crabs lodge ran with all their might for their, they say. Eating them they walked, they say.

T'éwaɕĕ maⁿɕiⁿ′-biamá Égiɕe naⁿbáqtci ákiágɕa-biamá. Ké! Mañgɕiⁿ′i-ga. 18
Killing them they walked, they say. At length only two had gone back, they say. Come! Begone.

Maⁿ′ckaⁿ eɕíge taí (á-biamá Miɤá aká). Cetaⁿ′.
Crab they say of you will (they) (said, they say Raccoon the). So far.

NOTES.

310, 9. há jiⁿɸe. há jiⁿɸe, jiⁿɸéha. Used in expressing thanks, approval, or a petition. So, há ɻigaⁿ, há ɻigaⁿ, ɻigaⁿ′ha, **102**, 9.

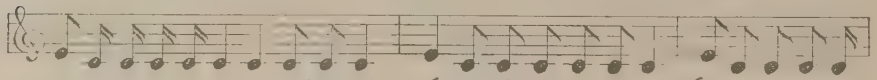
310, 11. au, pronounced au<.

311, 4. waɸaququxe naⁿba t′e aké aɸa u+. ɖaɸiⁿ-naⁿpajĭ uses "waɸáxuxe" instead of "waɸaququxe." As "áɸa" is a masculine term, it shows that a *man* cried out, not the girls.

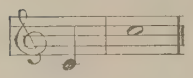
311, 11. icta-ɻaⁿha ɸizibĕqtci uɸaⁿ-biama, pronounced ɸizi+bĕqtci, etc.

311, 12. ai aɸu+, in full, ai áɸa u+.

311, 14. The dancing-song sung by the old man Crab was as follows:



Wa-ɸá-qu-qu′-xe naⁿ′-ḅa t′é a-ké, Á-ma si-ɸé-de sne-dé, Á-ma ĭn′-djĕ qɸé-



xe, u+.

311, 19. maⁿckaⁿ, from maⁿ, *ground;* and ckaⁿ, *to move, stir;* ***i. e.***, "they who scampered over the ground." Perhaps the craw-fish, rather than the crab, is referred to in this myth.

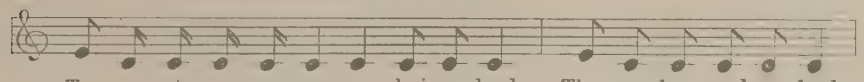
TRANSLATION.

At length the Raccoon was going. At length he said as follows:

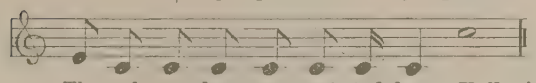
"Young-er broth-er Coon! Let us go to eat grapes, Young-er broth-

er Coon." "O my elder brother, whenever I eat them, my teeth chatter rapidly, and therefore I am unwilling." "Younger brother Coon! Let us go to eat plums, Younger brother Coon." "O my elder brother, whenever I eat them, they make me sick, and therefore I am unwilling." "Younger brother Coon! Let us go to eat choke-cherries, Younger brother Coon." "O my elder brother, whenever I eat them, I am chilly, and therefore I am unwilling." "Younger brother Coon! Let us go to eat Crabs, Younger brother Coon." "O! elder brother, O! elder brother, elder brother, O! They always agree with me." At length they departed. At length they reached the place where the Crabs got water for the village. At length they pretended to be dead. "Beware. Don't you dare to stir at all. When I say, 'Oho!' you will stir. Beware. Even if you are tickled in the sides, even if they push their claws up your nostrils, even if they reach into your eyes, do not stir at all. When I say, 'Oho!' you will stir," said the elder Raccoon. At length some Crab girls arrived there for water. When they had been there some time, they found the Raccoons. They ran homeward to tell it. "Two Waɸaququxe are lying dead. Halloo!" said some of the men. At length they arrived at the lodge of the Crab chief, whither they had gone to tell it. And the Crab chief came

in sight of the Raccoons. And he sent some away to attack them. And an old man went with them to act as a crier and to sing for the dancers. And they reached the Raccoons. And one said as follows to himself: "Let me see! I will tickle him in the side!" When he tickled him in the side, the Raccoon lay without stirring at all. When the Raccoon almost laughed, the Crab stopped. And the Crab went to the other Raccoon, and thrust his claws up his nostrils. He lay without stirring in the least. Going again to the former Raccoon, he took hold of his eyelids by the very edge. The Raccoon lay without stirring in the least. The aged Crab man proclaimed aloud, saying, "Ho! he says that you are to dance. Halloo!" At length they danced. They danced around the Raccoons. The old man said:



Two wa-ɸa-qu-qu-xe are ly-ing dead. The one has a long heel.



The oth-er has a spot-ted face. Halloo! At length the whole Crab village went dancing around them. At length the elder Raccoon said, "Oho!" Both Raccoons stood suddenly. They went to attack them. The Crabs ran with all their might to their lodges. The Raccoons walked along, eating and killing them. At length just two Crabs had gone home. "Come! Begone. You shall be called 'Maⁿcka','" said the Raccoons. The End.

THE RACCOONS AND THE CRABS.

ɖÁɸⁱⁿ-NAⁿPÁJĬ'S VERSION.

Égiɸe Miɣá amá a-í-biamá. Káge Miɣe+! káge Miɣe+! káge Miɣe+!
At length Raccoon the was coming, they say. Younger brother Coon O! younger brother Coon O! younger brother Coon O!

házi aⁿɸát añgáɸe há+, káge Miɣe+! á-biamá. Wíjiⁿɸéha! cé bɸáte-hnaⁿ′
grapes we eat we go ! younger brother Coon O! said he, they say. O my elder brother! that I eat regularly

ɸan′di níxa aⁿɸaⁿ′nie-hnaⁿ-maⁿ′. Ní tĕ bɸátaⁿ tĕ′di aⁿɸaⁿ′ɖaxeté ctaⁿ, ácka
when stomach pains me in regularly I have (*or*, I do). Water the I drink when it purges me habitually, close

gámaⁿ ajé ctaⁿ hă, á-biamá. Káge Miɣe+! káge Mike+! káge Miɣe+!
I do that I stood habitually . said he, they say. Younger brother Coon O! younger brother Coon O! younger brother Coon O!

gúbe aⁿɸát añgáɸe há+, káge Miɣe+! á-biamá. Wíjiⁿɸéha! céɸaⁿ bɸáte-
hackberries we eat we go ! younger brother Coon O! said he, they say. O my elder brother! that I eat

hnan′di iñ′gɸ aⁿ′wasá ctaⁿ. Wajīⁿ′qidáaɸĕ, á-biamá. Káge Miɣe+! káge
when I am constipated habit ually. I get out of patience with it, said he, they say. Younger brother Coon O! younger brother

Miɣe+! káge Miɣe+! wajíde aⁿɸát añgáɸe há+, káge Miɣe+! á-biamá.
Coon O! younger brother Coon O! buffalo berries we eat we go ! younger brother Coon O! said he, they say.

Wíji^{n}ɸéha! céɸa^{n} bɸáte-hnan′di ija$^{n′}$xe a$^{n′}$ɸa′í′iɸa égа^{n} axígɸi′ú cta^{n}. Waji$^{n′}$-
O my elder brother! that I eat regularly, when *anus* it itches me as I scratch myself habitually. I get out of

qidáaɸě, á-biamá. Kágе Mixe+! kágе Mixe+! kágе Mixe+! Ma$^{n′}$cka^{n} a^{n}-
patience with it, said he, they say. Younger brother Coon O! younger brother Coon O! younger brother Coon O! Crab we

3 wa$^{n′}$ɸat aⁿgáɸe te hau, kágе Mixe+! á-biamá. Há! ji^{n}ɸe, há! ji^{n}ɸe, ji^{n}ɸéha,
eat them we go will ! younger brother Coon O! said he, they say. O! elder brother, O! elder brother, elder brother O!

cé-hna^{n} waɸáte awásiɸě cta^{n}, á-biamá. Gaⁿ′ki aɸá-biamá ega$^{n′}$, wéɸigɸa^{n}
that only eating (them) I think of them habitually, said he, they say. And they went, they say having, plan

gáxe ma^{n}ɸi$^{n′}$-biamá. Ta$^{n′}$waⁿgɸa^{n} hégactěwa$^{n′}$ji ɻaɗé aɸá-biamá. Ji^{n}ɸéha,
making they walked, they say. Village very populous near by they went, they say. Elder brother,

6 úkie aⁿgáxe ɻi ákicuga ɻi wia$^{n′}$naxíɸai ɻi a^{n}wa$^{n′}$ɸate taí, á-biamá. Aⁿ′kaji,
to talk with them we make if standing thick when we rush on them if we eat them will, said he, they say. No,

á-biamá iji$^{n′}$ɸe aká. Gá-biamá: Ní-agihí tě′di wi$^{n′}$ɸa^{n}ɸa^{n} t′éa^{n}wa$^{n′}$ɸě
said, they say his elder brother the (sub.). He said as follows, they say: Arrive there for water at the one by one we kill them

a^{n}wa$^{n′}$ɸate aⁿgɸi$^{n′}$ tai, á-biamá. Cí isaⁿ′ga aká, Aⁿ′kajĭ, wéɸigɸa^{n} wí ɗáxe hă,
we eat them we sit will, said he, they say. Again his younger brother (sub.), the No, plan I I make it .

9 á-biamá. Caⁿ′ge uné ujaⁿ′ge gaxá agíi kě′ɻa ɗahé áɸi^{n} baxú éta^{n} tě
said he, they say. Horse seeking road it forks is coming again at the hill ridge peak just the that far

aⁿgáxe te, á-biamá. A$^{n′}$ha^{n}, ca$^{n′}$, á-biamá. Cé taté, á-biamá. Ě′ɻa aɸá-
let us make it, said he, they say. Yes, enough, said he, they say. That shall be, said he, they say. Thither they went

biamá. Éga^{n} ujaⁿ′ge kě akíɸa ma$^{n′}$aɸaqti ga$^{n′}$ ja$^{n′}$-biamá. T′é gaxá-
they say. So road the both flat on the back so they lay, they say. Dead they made

12 biamá. Wackaⁿ′-gă, á-biamá. Ca$^{n′}$ ‘a$^{n′}$ áɸiɸi$^{n′}$ ctéctěwa$^{n′}$, ictá ɸa^{n} uɸíbahi^{n}
they say. Do your best, said (one), they say. Still how he has you notwithstanding, eye the he pushes in your

ctéctěwa$^{n′}$, cíbe ɸíɸa′í′iɸai ctéctěwa$^{n′}$, ɗáqɸuge tě uɸíbahi^{n} ctéctěwa$^{n′}$, ɗá ɸa^{n}
even if, entrails he tickles you even if, nostrils the he pushes in your even if, head the

siɗá tě ɸina$^{n′}$ha ɸéɸě ctéctěwa$^{n′}$, céɸajĭ-gă, á-biamá. Égiɸe caⁿ′ge uné wi$^{n′}$
toe the he kicks you aside send-ing off even if, do not stir, said he, they say. At length horse seeking one

15 agí amáma. Ujaⁿ′ge kě uhá agí-biamá. Wéɸa-bi ɻi, Ci! ci! cí! ɸéake
was returning, they say. Road the following he was returning, they say. He found them, when, they say Ci! ci! ci! these two lying

na$^{n′}$ba, á-biamá. Wébeta$^{n′}$-biamá. Cí ě′di a-í-biamá. Siɗá, ga$^{n′}$ na^{n}há
two, said he, they say. He went around them. Again there they say. was approaching, Toe thus he kicked one

ɸéɸa-biamá ɻi céɸectěwa$^{n′}$ji ja$^{n′}$-biamá. Uɸá agɸá-biamá. Waɸáxuxe ecé-
aside suddenly, they say when moving not at all he lay, they say. To tell it he went homeward, they say. Raccoon you say

18 hna^{n} na$^{n′}$ba t′é aké áɸa Hu^{n}+! á-biamá. Ta$^{n′}$waⁿgɸa^{n} gaⁿ′ gɸi$^{n′}$-biamá.
regularly two dead the two (lie) indeed. Halloo! said he, they say. Village so sat they say.

Hĭndá! á-biamá ba$^{n′}$ na‘a$^{n′}$-bi aká. Égiɸe i^{n}c‘áge wi$^{n′}$ cikaⁿ′geaɻa gɸi$^{n′}$
Hark! said he, they say calling heard it, they say he who. At length old man one far apart he who was sit-

akáma ba$^{n'}$ tĕ na'a$^{n'}$-bi ega$^{n'}$ uákiha^{n} u¢á ag¢á-biamá. Wa¢áxuxe na$^{n'}$ba
ting, they say | calling | the | heard it, they say | having | beyond | to tell it | went homeward, they say. | Raccoon | two

t'é aké, aí a¢a+ u! á-biamá. ɻí amá za'ĕ'qtia$^{n'}$-biamá. Waná'a^{n}-biamá.
dead two (lie), | the | he says | indeed, hal-loo! | said he, they say. | Lodge | the | in great confusion, they say. | They heard them, they say.

Wáwa¢átcigáxe te, aí a¢á+ u! á-biamá. Ca$^{n'}$ ciñ'gajiñ'ga ma^{n}¢i$^{n'}$ wakan'dagí 3
You are to dance, | he says | indeed, hal-loo! | said he, they say. | And | child | to walk | forward (= quick)

c'ĕwa$^{n'}$ b¢úgaqti ahí-biamá. Ahí-bi ega$^{n'}$ ákicugáqti égaxe naji$^{n'}$-biamá.
even | all | arrived, they say. | Arrived, they say | having | standing very close together | around | stood | they say.

I^{n}c'ágeqtí-bi édega^{n} a¢úhagĕ'qtci ahí-biamá. Ímañg¢et'a^{n} á-inaji$^{n'}$-biamá.
A very aged man, they say | but | at the very last | arrived, they say. | Using a staff | he came and stood, they say.

Ma^{n}ciąaha naji$^{n'}$i-gă hă, á-biamá. ₵éama Ictínike ¢ipíi á¢a! á-biamá. 6
Off at a distance | stand ye | . | said he, they say. | These | Ictinike | skillful (= cunning) | indeed! | said he, they say.

Háha¤i¢ái-gă, á-biamá. Hindá! wá¢it'a$^{n'}$i-ga, á-biamá. Cíbe wá¢i'i¢ái-ga,
Get yourselves ready, | said he, they say. | Let us see! | feel them, | said he, they say. | Entrail | tickle ye them,

á-biamá. Cíbe wá¢i'i¢ái-de cé¢ectĕwa$^{n'}$-bají-biamá. T'é ¢añká, á-biamá.
said he, they say. | Entrail | tickled them | when | they moved not at all | they say. | Dead | they who | said he, they say.

T'ái ha. Ké, wáwatcigaxái-gă, á-biamá. I^{n}c'áge aká wéqu¤a g¢i^{n} -biamá. 9
They are dead | . | Come, | dance ye, | said he, they say. | Old man | the | singing for them | sat | they say.

Íbehi^{n} uti$^{n'}$-biamá. Ɉéxe búųa gasá¢u uti$^{n'}$-biamá. Wa¢áxuxe na$^{n'}$ba t'é
Pillow | hit | they say. | Gourd | round | to rattle | he hit | they say. | Raccoon | two | dead

aké. Ĭn'de q¢éq¢e, ĭn'de q¢éq¢e: Sĭn'de snéde q¢éq¢e: Hi$^{n'}$ ja^{n} xe ŋañ'ga,
the. | Face | spotted, | face | spotted: | Tail | long | spotted: | Hair | offensive | big,

á-biamá. Ji^{n}¢éha, céąeica^{n} wénaxi¢ái-gă, á-biamá. Naji$^{n'}$ átiá¢a-bi ega$^{n'}$ 12
said he, they say. | Elder brother, | on that side | attack them, | said (one), they say. | Stood | suddenly, they say | having

edíta^{n}qti t'éwa¢ĕ wá¢ate ma^{n}¢i$^{n'}$-biamá. ɻí kĕ úgiɗáaza-biamá. Djúbaqtci
forthwith | killing them | eating them | they walked, they say. | Lodge | the | they scared them into their own, they say. | Very few

akí-biamá. Ceta$^{n'}$ na^{n}cta$^{n'}$-biamá, wénandá-bi ega$^{n'}$. Hahá! ga$^{n'}$bada^{n}
reached home, they say. | So far | they stopped running, they say, | felt full after eating, they say | having. | Ha! ha! | just as we wished (?)

wénandeawáki¢ĕ, á-biamá. 15
we have been caused to feel full after eating, | said they, they say.

NOTES.

313, 1: Mi¤e+ must be intended for a vocative. This myth contains the only instance of its use in the texts.

313, 2. hazi, pronounced ha+zi; so gube, **313**, 5, is pronounced gu+be; wajide, **313**, 7, waji+de; and Ma^{n}cka^{n}, **314**, 2, Ma^{n}+cka^{n}.

313, 3. a^{n}¢a^{n}ɗaxete, from iɗaxete.

313, 6. iñg¢ a^{n}wa^{n}sa, *i. e.*, iñg¢e a^{n}wa^{n}sa, from iñg¢(e)-usa.

315, 2. za'ĕqtia^{n}, pronounced za+'ĕqtia^{n}.

315, 4. b¢ugaqti, pronounced b¢u+gaqti.

315, 6. ¢eama Ictinike ¢ipii a¢a. Here the Raccoons are called "Ictinike" as well as "Wa¢axuxe." And besides, the Omaha and Ponka delegates at Washington, in

August, 1881, spoke of the (two) Ictinike who planned to catch the crabs. Frank La Flèche says that the Raccoons were as cunning as Ictinike, knowing all his tricks, but he and they should not be confounded.

315, 11. ĭnde-qɸexe, or ĭnde qɸeqɸe, "spotted face," is a ɸegiha name sometimes applied to the raccoon. Frank La Flèche says that "hi^{n} ja^{n}xe qañga" cannot be said of a raccoon.

315, 14–15. Haha! etc. Such phrases were commonly used by Ictinike in expressing his delight at having overreached others.

TRANSLATION.

At length the Raccoon was approaching. He sang as follows to his younger brother in the distance:—"O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat grapes, O younger brother Coon!" "O my elder brother! whenever I eat those, my stomach aches me, and when I drink water I have the cholera morbus so bad that I have an action whenever I take a step," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat hackberries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, I am constipated for a long time. I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat buffalo-berries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, *anulus meus prurit me, et scabo.* I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We will go to eat Crabs, O younger brother Coon!" said the elder. "Thanks, elder brother! Thanks, elder brother! elder brother, thanks! I always think of eating those alone," said the younger. And they departed, planning as they went. They went towards a very large village of Crabs which was close by. "O elder brother! let us pretend to go and pay a friendly visit. And when they stand very thick around, let us attack them and eat them," said the younger. "No, let us kill them one by one as they go for water; and then we can eat them," said the elder brother. And the younger brother said, "No, I have a plan. Let us pretend to be dead on top of a ridge of hills, where the path which they take when they go after horses turns aside as it comes back this way." "Yes, that will do. That shall be it," said the elder. They went thither. And both lay flat on their backs in the path. They pretended to be dead. "Do your best," said the elder. "No matter how they treat you,—even if they thrust their claws into your eyes, even if they tickle you on the side, even if they thrust their claws up your nostrils, even if they kick your head aside very suddenly with their toes,—do not stir." At length one who had been seeking horses was coming back. He was coming back along the path. When he discovered them, he said, "Ci, ci, ci! those who are lying are two." He went around them. Then he approached them. He kicked one aside suddenly, but the Raccoon lay without stirring at all. And the Crab went homeward to tell it. "Two of those whom you call Waɸaxuxe lie dead. Halloo!" said he. Those in the village sat as they were. "Hark!" said he who heard the call. At length an old man, who had been sitting at a very remote place, heard the call, and went further homeward to tell it. "He says that two of the Waɸaxuxe lie dead. Halloo!" said he. The lodges were in great confusion (*i. e.*, they made a great commotion by talking and shouting.)

They heard them. "You are to dance, he says, indeed! Halloo!" said the crier. And every one arrived there including even the children who were forward in learning to walk. Having arrived there, they stood around, being very close together. A very aged man was the last one to arrive. He approached and stood leaning on his staff. "Stand ye off! These Ictinike are cunning. Hold yourselves in readiness. Let us see! Feel them. Tickle them on their sides," said he. When they tickled them on their sides, they did not stir at all. "They lie as if dead. They are dead. Come, dance," said he. The old man sat singing for them. He beat a pillow with a round gourd, which he made rattle. Said he (in his song):

"Two raccoons lie dead.
Spotted face, Spotted face,
Spotted long tail,
Big offensive hair."

"O elder brother! attack them on that side next to you," said one of the Raccoons. Having started at once to their feet, they went along killing and eating them. They scared them into their lodges. Very few reached home. They did not chase them any longer, as they had eaten to their satisfaction. "Ha! ha! It is just as we desired. We have been caused to feel full after eating," said the Raccoons.

THE WARRIORS WHO WERE CHANGED TO SNAKES.

TOLD BY NUDA$^{n\prime}$-AXA.

Níaci^{n}ga g¢ébama^{n}ba nuda$^{n\prime}$ a¢á-biamá. Wa¢áta-bají-biamá Na^{n}-
Person twenty to war went, they say. They ate not they say. Hun-

pčhi^{n} wakan′di¢ečqtí-biamá. Égaxe agí-biamá. Ca$^{n\prime}$, ¢é′i^{n}há! Úpixide
ger very impatient from they say. In a circle they were returning, they say. Enough, O servants! Looking around

ma^{n}¢i$^{n\prime}$i-gă. Wacka$^{n\prime}$i-gă, úpixide tě, á-biamá nuda$^{n\prime}$hañga aká. Ki égi¢e 3
walk ye. Do your best, looking around the, said, they say war-chief the. And at length

wi$^{n\prime}$ ɬa^{n}¢i$^{n\prime}$ agí-biamá. Núda^{n}hañgá! waníɬa wi$^{n\prime}$ ědedí amé eb¢éga^{n},
one running was coming, they say. O war-chief! animal one there is moving I think,

á biamá. Ahaú! á biamá nuda$^{n\prime}$hañga aká. Índáda^{n} waníɬa éska^{n} ehnéga^{n}?
said he, they say. Oho! said, they say war-chief the. What animal it may be you think?

á biamá. Núda^{n}hañgá! ɬe-núga, eb¢éga^{n}, á-biamá Ahaú! á-biamá nuda$^{n\prime}$- 6
said he, they say. O war-chief! buffalo bull, I think, said he, they say. Oho! said, they say war-

hañga. Can′-de, ¢é′i^{n}há! a^{n}níɬ etaí, á-biamá. Pí da$^{n\prime}$be ma^{n}¢i$^{n\prime}$i-gă ca.
chief. If so, O servants! we live may, said he, they say. Again to see it walk ye again.

Ca ɬa^{n}¢i$^{n\prime}$ a¢á biamá wi$^{n\prime}$. Égi¢e, ma^{n}¢i$^{n\prime}$ a¢é amáma ɬe-núga amá. Nă!
Again running went, they say one. Behold. walking was going, they say buffalo bull the. Fie!

nuda$^{n\prime}$hañga i¢ápa-ga hă, á-biamá. Ca$^{n\prime}$ i¢ápe a¢a biamá Ó′ču gči^{n}i-ga. 9
war-chief wait for him . said they, they say. And waiting for him they went, they say. Here sit ye,

á-biamá, wagáqɸa^{n} é wáwaká-bi ega$^{n'}$. Ga$^{n'}$ aɸá-biamá. A^{n}da$^{n'}$be ja$^{n'}$i-gă,
said he, they say, servant that he meant them, they say having. And he went, they say. Looking at me lie ye,

á-biamá. Ánase naji$^{n'}$-biamá. Égiɸe a-í amáma ɻe-núga amá Ágata
said he, they say. To intercept it he stood, they say. At length was approaching, they say buffalo bull the. Aiming at it

3 ja$^{n'}$-biamá. Wahúta^{n}ɸi^{n} kĕ basnú ɸéɸa-biamá. Ágatá-bi áɸuta^{n}qtci. Ahí-bi
he lay, they say. Gun the he pushed along suddenly, they say. He aimed at it, they say in a straight line. He arrived, they say

ʞĭ égiɸe waniɻa áji amáma. Na$^{n'}$pe ja$^{n'}$-biamá. Wahúta^{n}ɸi^{n} kĕ gɸíza-
when behold animal different was moving, they say. Fearing it he lay, they say. Gun the he took his

biamá. Akída-májĭ ʞĭ'ctĕ t'éa^{n}ɸajĭ etéga^{n}jĭ áha^{n}, eɸéga^{n} ja$^{n'}$-biamá. Cĭ
they say. I shoot not even if he kills me not apt ! thinking he lay, they say. Again

6 akíde ʞĭ'ctĕ muáɔna^{n} ca$^{n'}$ t'éa^{n}ɸĕ etéga^{n} áha^{n}, eɸéga^{n} ja$^{n'}$-biamá. Iɸáugɸe
I shoot at him even if I miss him still to kill me apt ! thinking he lay, they say. All the while

na$^{n'}$wape ja$^{n'}$-biamá. Wĕ's'ă ɻañ'ga amáma, sĭn'de-qɸá ɸɸa^{n}ská-biamá.
fearing he lay, they say. Snake big it was moving, they say, tail-rattler this size, they say.

ɸip'an'de ga$^{n'}$ ɸisáɸu-hna$^{n'}$-biamá: Tcu+. Ga$^{n'}$ kída-biamá. Céɸectĕwa$^{n'}$jĭ
Shook by pulling so it rattled invariably, they say: Tcu+. And he shot at it, they say. Not moving at all

9 naji$^{n'}$-biamá. Kídaí-bi tĕ'di égiɸe qiáɸa áiáɸa-biamá. Ĭ$^{n'}$ta^{n} nuda$^{n'}$hañga
it stood, they say. It was shot at, they say when behold falling it went suddenly, they say. Now war-chief

ɸiñké kíde, á-biamá. Ga$^{n'}$ ĕ'di agɸá-biamá. Ĕ'di akí-biamá. Ně! ɸé'i^{n}há!
the shot at it, said they, they say. And there he went back, they say. There he arrived again, they say. Bother! O servants!

waniɻa wi$^{n'}$ t'éaɸĕ ɸa$^{n'}$ja na$^{n'}$pewáɸĕ, á-biamá. Na! núda^{n}hañgá! ca$^{n'}$ a^{n}ɸañ'-
animal one I killed it though dangerous, said he, they say. Why! O war-chief! still let us

12 guda$^{n'}$be taí edáda^{n} waniɻa éi^{n}te, á-biamá. Wĕ's'ă ɻañ'ga, á-biamá. Wúhu+'á!
consider what animal it may be, said they, they say. Snake big, said he, they say. Really!

á-biamá. Zaní ɸaqúba-biamá Ga$^{n'}$ ĕ'di ahí-biamá wañ'giɸe. Hinda!
said they, they say. All wondered, they say. And there arrived, they say all. See!

umásnai-gă, á-biamá. Umásna-biamá. Égiɸe ci$^{n'}$ hégají-biamá Wĕ's'ă aká.
split it with a knife, said he, they say. They split it they say. Behold fat very, they say Snake the.

15 Kĭ ɻé-ma níkaci^{n}ga ukéɸi^{n} t'éwaɸai tĕ úɸibɸa^{n} bɸa$^{n'}$ úda^{n}qti éga^{n}qtia$^{n'}$
And the buffaloes people (*i. e.*, Indians) common kill them when they smell odor very good just like

uɸíbɸa^{n}-biamá Wĕ's'ă aká. Núda^{n}hañgá! úda^{n}qtia$^{n'}$ úɸibɸa^{n} tĕ, ɻé éga^{n}-
smelt they say Snake the. O war-chief! very good smell the, buffalo just,

qtia$^{n'}$, á-biamá. Wégaska^{n}ɸái-gă, á-biamá nuda$^{n'}$hañga aká. Ga$^{n'}$ néɸĕ
like, said they, they say. Test it, said, they say war-chief the. And kindling a fire

18 ctĕ itéɸa-biamá. ɖéde tĕ náhegají-biamá. Kĭ na^{n}péhi^{n} tĕ wakan'diɸa-
even they put it on, they say. Fire the burnt very hot, they say. And hunger the impatient from,

biamá. Ahaú! á-biamá. Ké, ɸé'i^{n}há! ígaska^{n}ɸái-gă, á-biamá nuda$^{n'}$hañga
they say. Oho! said he, they say. Come, O servants! test it, said, they say war-chief

aká. Mi$^{n'}$ ɸa^{n} ɸáɸuháqtci iɸé-hna^{n} éga^{n}-biamá. Ga$^{n'}$, ɸéɸuqti, ɸé'i^{n}há!
the. Sun the nearly had gone only so they say. And, Right here, O servants!

aⁿjaⁿ′ tai. á-biamá. Gaⁿ′ ɬe-ɸíɲiⁿ ɸaⁿ caⁿ′ basnaⁿ′ iɕaⁿ′ɸa-biamá. Niⁿ′deɸai
let us sleep. said he, they say. And buffalo rib the so they placed on sticks to roast. they say. Cooked

tĕ éduátaⁿ caⁿ′ ákasta itéɸa-biamá. Caⁿ′ wiⁿ′ pahañ′ga ɸaté taité naⁿ′pa-bi
when next so in a heap they put it, they say. And one before eat shall feared, they say

ɕgaⁿ′, ákast itéɸĕ gɸiⁿ′-biamá. Gaⁿ′ égiɸe nudaⁿ′hañga aká gá-biamá: 3
having, in a heap putting it they sat, they say. And at length war-chief the said as follows, they say:

Ahaú! á-biamá. ɸé‘iⁿhá! hébe iⁿ′ɸiⁿ gíi-gă, á-biamá. Gaⁿ′ hébe ćɸiⁿ
Oho! said he, they say. O servants! a piece bring to me, said he, they say. And a piece having for him

akí-biamá. ɸatá-biamá. Égiɸe, Údaⁿqtiaⁿ′, ɸe‘iⁿ′, á-biamá. Ɬé-ma aⁿwaⁿ′-
they reached again, they say. He ate it, they say. At length, Very good, servants, said he, they say. The buffaloes we eat

ɸataí égaⁿqtiaⁿ′, á-biamá. Gaⁿ′ zaní ɸatá-biamá. Kĭ níaɸiⁿga núǰiñgá- 6
them just like, said he, they say. And all ate they say. And person boy

biamá. Núǰiñgá-bi éde ɸatá-bají-biamá. Ínahiⁿ′-bi ctĕ ɸatá-bají-biamá.
they say. Boy, they say but he ate not they say. They were willing, they say even he ate not they say.

ɸé‘iⁿhá! ɬé-ma aⁿwaⁿ′ɸataí égaⁿ hă, á-biamá. Bɸaⁿ′ píbajĭ-bájĭ, údaⁿqtiaⁿ′.
O servant! the buffaloes we eat them it is like . said he, they say. Odor bad not, very good.

ɸatá-gă, á-biamá nudaⁿ′hañga aká. Ubɸí‘age, á-biamá núǰiñga aká. Gaⁿ′ 9
Eat it, said, they say war-chief the. I am unwilling, said, they say boy the. And

nćɸĕ tĕ égaxe gɸiⁿ′-biamá. Kĭ núǰiñga aká gaqáɬa gɸiⁿ-biamá. Gaⁿ′
kindled (fire) the around it they sat, they say. And boy the apart sat they say. And

ugáhanaƊáze amá. Gaⁿ′ ínanděqtiaⁿ′-bi egaⁿ′ jaⁿ′-hnaⁿ-biamá. Égiɸe,
dark they say. And felt very full after eating, they say having slept each one, they say. At length,

Ahaú! á-biamá. ɸé‘iⁿhá! Ɗáhaⁿi-gă hă, á-biamá. Píäǰĭqtiaⁿ′, á-biamá 12
Oho! said he, they say. O servants! arise . said he, they say. Very bad, said, they say

nudaⁿ′hañga aká. Gaⁿ′ úwakié ɸi‘áqti, caⁿ′ gaⁿ′ Wĕ′s‘ă amá bɸúga. Égiɸe
war-chief the. And to talk to them he failed, strange to say (I) Snake the (=were) all. Behold

ataⁿ′-ke-daⁿ′ bɸúgaqti ɸié gaqá xigɸícta-biamá Wĕ′s‘ă sad-ibé. Nudaⁿ′-
just as long as he lay all half of the body finished himself, they say Snake was lying stretched. War-

haⁿga áma aká gá-biamá: Ahaú! á-biamá. Gúda gíbaⁿ ɸéɸai-gă, (á-biamá), 15
chief the other said as follows, they say: Oho! said he, they say. Yonder call to him, (said he, they say),

núǰiñga é waká-bi egaⁿ′. Núǰiñga aká agí-biamá. Ké, ɸé‘iⁿhá! wadaⁿ′-
boy that meant him, they say having. Boy the was coming, they say Come, O servant! look

bai-gă, á-biamá. ɸé‘iⁿhá! ɸé naⁿ′ɸapégaⁿ hmátaji íɕpahaⁿ, á-biamá. Núǰiñga
at us, said he, they say. O servant! this you feared, as you ate not you know, said he, they say. Boy

aká xagé najiⁿ′-biamá Gaⁿ′, Úsañga, á-biamá. ɸínaqtci ɸaníɬa te, á-biamá. 18
the (sub.) crying stood they say. And, Hopeless, said he, they say. You alone you live will, said he, they say.

Waɸáckaⁿ ɸagɸé te hă, á-biamá. Gaⁿ′ ɸé añgúgacaⁿ aⁿmaⁿ′ɸiⁿi edádaⁿ
You try you go homeward will . said he, they say. And this we traveled we walked what

angúmai ke bɸúgaqti aⁿɕí‘i, á-biamá. Qubé ‘í biamá. ɸé weñgapo caⁿ′
we sought the all we give you, said he, they say. Sacred they gave him, they say. This you wait for us yet

a$^{n'}$ba (ꞞĬ) hné te. Égi¢e waa$^{n'}$¢a íꞞuha-biamá núǰiñga aká. Waii$^{n'}$ ɬañgá
day (when) you go will. At length to leave them afraid of, they say boy the. Robe large

gĕ wi$^{n'}$ ují we¢é'i^{n} taí. Maja$^{n'}$ úda^{n} gĕ'di ᗡahé ɬañgá wi$^{n'}$ gágĕ i¢a$^{n'}$awa¢á¢ĕ
the one filling you carry us will. Land good at the hill large one those you put us

3 taí, á-biamá nuda$^{n'}$hañga aká. Ga$^{n'}$ a$^{n'}$ba amá. Wañ'gi¢eqti égа^{n}qti gagígije
will, said, they say war-chief the. And day they say. All just so coiled up

g¢i$^{n'}$ akáma, ákig¢i$^{n'}$g¢i^{n} g¢i$^{n'}$-biamá. Kĭ waii$^{n'}$ ɬañgá wi$^{n'}$ ¢izá-bi ega$^{n'}$,
were sitting, sitting on one another they sat, they say. And robe large one took, they say having,

úǰi-biamá. Kĭ wé'i^{n} a¢á-biamá. ᗡahé úda^{n}qti ĕdedí-¢a^{n} amá. Ĕ'di i¢a$^{n'}$wa¢á-
he put them in, they say. And carrying them he went, they say. Hill very good there it was, they say. There he put them,

6 biama. ᗡahé jiñ'gajĭ, ᗡahé bazú, cchi¢e égа^{n} q¢abé na^{n}bá bazú ída^{n}be
they say. Hill not small, hill curvilinear top, extending yonder like it tree two curvilinear top in the middle

ág¢a-biamá. Ga$^{n'}$ ĕ'di i¢a$^{n'}$wa¢á-biamá q¢abé tĕ hidé tĕ'di. G¢é taté
were put down on, they say. And there he put them, they say tree the bottom by the. Go homeward shall

ígiᗡaha$^{n'}$-bi ega$^{n'}$, Wĕ's'ă amá b¢úgaqti núǰiñga ta^{n} ágiᗡa'á-biamá, júga kĕ
they knew of their own, they say having, Snake the (sub.) all boy the lay thick on their own, they say, body the

9 áha-biamá. Ga$^{n'}$ waa$^{n'}$¢a ag¢á-biamá. Ga$^{n'}$ ɬí kĕ'ɬa akí-biamá. Nuda$^{n'}$-
they passed over, they say. And leaving them he went homeward, they say. And lodge at the he reached home, they say. War-

hañga ¢i^{n}¢a$^{n'}$ waníɬa ¢ataí éde é jú ꞞiꞞáxai, á-biamá. É nugé ¢é ca$^{n'}$
chief the one who was animal ate but that body made for himself, said he, they say. He summer this (an expletive)

ćwa¢a¢aí-ma, wa'ú, ciñ'gajiñ'ga, cañ'ge wá¢i^{n}-má ctĕwa$^{n'}$, edáda^{n} a¢i$^{n'}$
you who are his relations, woman, child, horse those that he has even, what he has

12 giɬa$^{n'}$be ga^{n}¢á-biamá, á-biamá núǰiñga aká. (Nugé tĕ'di ɬí ¢a^{n} ca$^{n'}$qti
to see his he wishes, they say, said, they say boy the. (Summer when lodges the at any rate

waɬa$^{n'}$be ka^{n} b¢a, á-biamá nuda$^{n'}$hañga wi^{n}dé¢a^{n}ska Wĕ's'ă aká.) Ga$^{n'}$ nugé
I see them I wish, said, they say war-chief one-half Snake the.) And summer

tĕ gaq¢a$^{n'}$ a¢á-biamá. Ĕ'di ahí-biamá. Añgáti, á-biamá. ᗡé¢andí,
when migrating they went, they say. There they arrived, they say. We have come, said he, they say. Here it is,

15 á-biamá. Kĭ, Ĕdi'qti a^{n}ɬí tai, á-biamá. Ga$^{n'}$ wa'ú, ciñ'gajiñ'ga, ca$^{n'}$ b¢úga
said he, they say. And, Just there camp we will, said they, they say. And woman, child, in fact all

ĕ'di ahí-biamá. Ĕ'di ahí-biamá ꞞĬ égi¢e é¢a^{n}bá-biamá. Ĕ'di ma^{n}can'de
there arrived, they say. There they arrived, they say when behold they came out, they say. There holes in the ground

gáxe akáma. Éi hă, á-biamá. Égi¢e na$^{n'}$wa¢ápe taí. Éi hă. Égi¢e
they had made, they say. Those are they said he, they say. Beware you fear them lest. Those are they. Beware

18 we¢é^{n}he taí. Cka$^{n'}$jĭ naji$^{n'}$i-gă, á-biamá núǰiñga áká. Égi¢e Wĕ's'ă amá
you flee from them lest. Motionless stand ye, said, they say boy the. At length Snake the

b¢úgaqti núǰiñga ta^{n} ágiᗡa'á-biamá. Ákiha^{n} a¢á-biamá. Níkaci^{n}ga amá
all boy the lay thick on their own, they say. Beyond they went, they say. People the

égazéze naji$^{n'}$-biamá. Ga$^{n'}$ wagíka^{n}-biamá. Xagé za'ĕ'qtia$^{n'}$-biamá. Ca$^{n'}$
in a row stood, they say. And they condoled with their own, they say. Crying they made an uproar, they say. In fact

b¢úga wéka^{n}-biamá. Ga$^{n'}$ u¢úgacíbai tĕ níaci^{n}ga wáhai tĕ íb¢a^{n}qtia$^{n'}$-
all condoled with them, they say. And they went throughout when people they passed over them as were fully satisfied

biamá Wĕ's'ă amá. Ga$^{n'}$ ma^{n}can'de tĕ'ɻa égazéze ákig¢i$^{n'}$-biamá Wĕ's'ă amá.
they say Snake the (sub.). And holes in the ground at the in a row sat with one another, they say Snake the (sub.).

¢é níaci^{n}ga áki'e amáɻa wada$^{n'}$be ja$^{n'}$-biamá. Cañ'ge-ma ĕ'di ka^{n}ta$^{n'}$ 3
This people standing thick at them looking at them they lay, they say. The horses there tied

itéweki¢á-biamá. Wa'i$^{n'}$ gĕ, cánakág¢e ctĭ, wégasápi ctĭ, man'de, uta$^{n'}$
they placed theirs for them they say. Packs the, saddle too, whip too, bow, leggings

a$^{n'}$¢a a-íi gĕ, hi^{n}bé a$^{n'}$¢a a-íi gĕ edábe, b¢úga ĕ'di ité¢a-biamá. Ga$^{n'}$ cĭ
left were coming the, moccasins left were coming the also, all there they put them, they say. And again

má¢e áji amá. Cĭ ĕ'di gaq¢a$^{n'}$ atí-biamá. Kí ĕ'di wa¢íona-bají-biamá. 6
winter a different they say. Again there migrating they came, they say. And there not visible, they say.

Cañ'ge waa$^{n'}$¢a amá ĭ$^{n'}$tca^{n}qtci jái gĕ ¢iñgé-hna^{n}-biamá. Áda^{n} ma^{n}can'de
Horse they left them the just now dunged (pl.) the there was none, they say. Therefore holes in the ground

ma^{n}táɻa wág¢a¢i^{n} ákiág¢a-biamá, é u¢á-hna^{n}-biamá.
inside having them they had gone back, they say, that they tell regularly, they say.

NOTES.

317, 6–7. Ahau! a-biama nuda^{n}hañga. Insert "aká" before the period.

317, 7. a^{n}niɻ etai, in full a^{n}niɻa etai.

317, 9. nuda^{n}hañgă i¢apa-gă. The scouts had gone out of sight of the war-chief; so they spoke to the one running, telling him not to proceed so rapidly, but to wait till the leader came in sight.

318, 3–4. ahi-bi ɻĭ, when the animal reached the man.

318, 8. ¢ip'ande, etc. Whenever the Snake lifted his tail, it rattled.

318, 14. ci^{n} pronounced ci^{n}+ by Nuda^{n}-axa.

319, 13–14. egi¢e atañ-keda^{n}, etc. Nuda^{n}-axa said that this referred to the war-chief who was the last one to eat part of the Snake. Half of his body, that is, all on one side, had been changed. On one side he was a snake; on the other, a man, the whole length of his body, as he lay extended on the ground.

320, 2–3. Maja^{n} uda^{n} gĕdi, etc. I agree with Frank La Flèche in substituting for this, Maja^{n} úda^{n}, đahé tañgá gĕ'di wi$^{n'}$ i¢a$^{n'}$awa¢á¢ĕ tai: Land, good, hill, big, on the, one, you will place us.

320, 6. đahe bazu cehi¢e ega^{n}, etc. This shows that the narrator was referring to a bluff in sight of the place where he was telling the myth.

320, 7. Next to the trees was grass, and below the grass, on the sides of the hill, was only the soil.

321, 1. Whenever any Snake recognized relations, horses, etc., he crawled over them.

321, 2. akig¢i^{n}, equivalent to jug¢e g¢i^{n}.

321, 7. When the tribe left the Snakes, they fastened the horses to posts driven into the ground. On their return they found fresh manure dropped here and there in a line with the posts; but neither horses nor footprints could be seen.

TRANSLATION.

Twenty men went on the war-path. They ate nothing. They were very impatient from hunger. They made a circuit and were coming back. "That will do, O servants! Look around as you walk. Do your best at searching," said the war-chief. And at length one was coming running. "O war-chief! I think that an animal is moving there," said he. "Oho! What sort of animal do you think it is?" said the war-chief. "O war-chief! I think that it is a buffalo bull," he said. "Oho!" said the war-chief. "If so, O servants! we may live. Go again to look at it." And one went running. Behold, the buffalo bull was going along walking. "Fie! Wait for the war-chief to come in sight," said the rest of the scouts. And they went slowly, waiting for him to appear. "Sit ye here," said he, addressing the servants. And he departed. "Lie ye looking at me," said he. He stood for the purpose of intercepting the buffalo. At length the buffalo bull was approaching him. He lay aiming at it. He pushed his gun along suddenly. He aimed directly at it. When it arrived, behold, it was a different animal. He lay fearing the sight of it. He took back his gun. He lay thinking, "If I do not shoot at him, he will be very apt to kill me! And if I shoot at him and miss him, still he will be apt to kill me!" All the time he lay, fearing the sight of it. It was a big Snake, with a rattle as large as a man's head. Whenever he lifted his tail, he rattled it: "Tcu+" (whispered). And he shot at the Snake, which stood (*sic*) without stirring at all. But after the Snake was shot at, behold, he fell suddenly. "Now the war-chief has killed him," said they. And the war-chief went back to them. He reached there again. "O psha! O servants! Though I have killed an animal, it is dangerous," said he. "Why! O war-chief! let us examine it at any rate, whatever sort of animal it may be," said they. "It is a big Snake," said he. "Really!" said they. All wondered. And all arrived there. "See! split it lengthwise with knives," said he. They split it with knives. Behold, the Snake was very fat. The Snake had a very good odor, just like that of the buffaloes when the Indians kill them. "O war-chief! the odor is very good. It is just like that of the buffaloes," said they. "Test it," said the war-chief. And kindling a fire, they put it on. The fire was very hot. And they were impatient from hunger. "Oho! Come, O servants! test it," said the war-chief. The sun had almost set. "O servants! let us sleep just here," said he. And they thrust sticks through the spare-ribs, running one end of each stick in the ground, close to the fire. When the spare-ribs were cooked, they put them in a heap. And as each one feared to eat before the rest, they sat putting them in a heap. And at length the war-chief said as follows: "Oho! O servants! bring a piece to me." And they took a piece to him. He ate it. At length he said, "Servants, it is very good. It is just like the buffaloes that we eat." And all ate, except one, who was a boy. Though they were willing, he did not eat. "O servant! it is like the buffaloes that we eat. The odor is not bad. It is very good. Eat it," said the war-chief. "I am unwilling," said the boy. And they sat in a circle around the fire which they kindled. But the boy sat apart from them. And it was dark. And having felt very full after eating, each one slept. At length the war-chief said, "Oho! Servants, arise! It is very bad." And he failed to talk with them, as, strange to say, they were all Snakes. Behold, the war-chief had finished changing the half of his body; the whole of one side lay stretched out in the shape of a Snake. The other war-chief said as

follows: "Oho! Call yonder to him," referring to the boy. The boy came. "Come, O servant! look at us. O servant! you know that you did not eat because you feared this," said he. The boy stood crying. And the war-chief said, "It is a hopeless case. You alone will live. Do try to go homeward. We give to you everything which we sought in our travels." They gave him their sacredness (*or*, their charms). "You have waited this long for us, yet when it is day, you can go." At length the boy was afraid of leaving them. "Having filled one of the large robes, you will please carry us on your back. Please put us on a good land, on one of those large hills," said the war-chief. And it was day. All were sitting just so, coiled up and upon one another. And having taken a large robe, he put them in it. And he departed, carrying them. A very good hill was there. There he put them. It was not a small hill; it was a hill with a curvilinear top, like the one extending yonder, with two trees set down on the middle of the curvilinear top. And he put them there, by the bottom of the trees. As they knew that he was about to go homeward, all the Snakes lay thick over the boy (*i. e.*, they covered the surface of his body, as he stood); they passed over his body. And leaving them, he went homeward. And he reached home at the lodges. "He who was the war-chief ate an animal, and changed his body into that sort of animal. He said that he wished to see whatever he has, in the summer, you who are his relations, the women and children, and even his horses," said the boy. The war-chief who was partly a Snake had said, "In the summer I wish to see the lodges at any rate." And when it was summer, they removed the camp. They arrived there. "We have come. Here it is," said the boy. And the people said, "Let us camp just here." And the women, the children, in fact all, arrived there. When they arrived there, behold, the Snakes came in sight. They had made dens there. "Those are they. Beware lest you fear them. Those are they. Beware lest you flee from them. Stand still," said the boy. At length all the Snakes lay thick on the boy. They went beyond him. The people stood in a row. And they condoled with them. They made a great uproar by crying. In fact, all condoled with them. And when the Snakes had gone throughout the line, and had passed over the bodies of the people, they were fully satisfied. And the Snakes were in a row at the dens, sitting with one another. They lay looking at the crowd of people. Their horses were placed there tied; the packs, the saddles too, the whips, bows, the leggings which they had abandoned when they were approaching to kill the Snake, also the moccasins which they had abandoned when they were approaching—all were put there. And it was another winter. Again they removed and came to the place. And then the Snakes were invisible. The horses which they had left, and which had recently dropped manure, were missing. Therefore it is reported that they took them back into their dens.

THE WARRIORS AND THE THREE SNAKES.

Told by Nuda$^{n'}$-axa.

Níaci^{n}ga nuda$^{n'}$ ahí-biamá. Agɸí-ja^{n}-hna$^{n'}$-biamá. Égiɸe maja$^{n'}$ ja$^{n'}$
Men to war arrived, they say. They slept on the way home regularly, they say. At length land sleep

tai ɸa$^{n'}$ agɸí-biamá. Égiɸe ja^{n}ɸa$^{n'}$qa ʇañ'ga (ědedí-ke amá). ɸé uja$^{n'}$ úda^{n}-
will the they came back to, they say. Behold log big (were lying there, they say). This to sleep in very

3 qtia$^{n'}$, ja^{n}ɸa$^{n'}$qa ɸábɸi^{n}-biamá. Égaxe ja$^{n'}$-biamá. Égiɸe a$^{n'}$ba amá ɻĭ
good, log three they say. Around they lay, they say. At length day they say when

ʇadésage (amá). Nuda$^{n'}$hañga aká uɸíxidá-biamá. Égiɸe ja^{n}ɸa$^{n'}$qa amá
high wind (they say). War-chief the (sub.) looked around, they say. Behold log the

Wĕ's'ă ʇañ'ga akáma. Hau, ɸé'i^{n}! píäjiqtia$^{n'}$. ᗡáha^{n}i-gă, á-biamá. Wañ'giɸe
Snake big were, they say. Ho, servants! it is very bad. Arise, said he, they say. All

6 iáɸixa ja$^{n'}$ akáma. Gañ'ki ukígɸa^{n}-biamá. Kigɸídĭndi$^{n'}$-biamá. Kĭ ʇadé-
with open mouth were lying, they say. And they took hold of one another, they say. They held firmly to one another, they say. And high

sage gasnú-hna^{n} aɸá-biamá. Uhañ'ge naji$^{n'}$ aká xagé naji$^{n'}$-biamá. Ga$^{n'}$
wind blowing along regularly went they say. The end stood he who crying stood they say. And

gá-biamá: Hau, ɸé'i^{n}há! wéɸigɸa^{n} wi$^{n'}$ iɸáaɸě hă, á-biamá. Ca$^{n'}$ ĭndáda^{n}
he said as follows, they say: Ho, O servants! plan one I have found . said he, they say. In fact what

9 ji^{n}jiñ'ga aɸi$^{n'}$-bi kĕ' ca$^{n'}$ bɸúga, ma$^{n'}$ kĕ, hi^{n}bé, máhi^{n}, wa'í-biamá Wĕ's'ă
small things they had, they say the in fact all, arrow the, moccasins, knife, they gave to them, they say Snake

ɸañká. Gañ'ki í tĕ áɸapúi tĕ éceta$^{n'}$ ga$^{n'}$ ábɸage ké amá. Wĕ's'ă amá
the (ob.). And mouth the closed when that far so a calm (lay) they say. Snake the

é ɸaʇádesagá-biamá iáɸixa ja$^{n'}$i tĕ. Ga$^{n'}$ ɸé gɸadi$^{n'}$ ja$^{n'}$ kĕ' áa^{n}si gɸé-hna^{n}-
that made wind with their mouths, they say with open mouths they lay when. And this across it lay the (ob.) leaping across they went homeward regularly

12 biamá Hau, ɸé'i^{n}há! wi$^{n'}$ pahañ'gai-gă, á-biamá. Ga$^{n'}$ uɸí'aga-biamá,
they say. Ho, O servants! one go ye before, said he, they say. And they were unwilling,

na$^{n'}$pe-hna$^{n'}$i tĕ. Ahaú! á-biamá. ɸé'i^{n}há! wíebɸi$^{n'}$ te, á-biamá nuda$^{n'}$-
they feared regularly as. Oho! said he, they say. O servants! I am he will, said, they say war-

hañga aká. Ca$^{n'}$ ĭndáda^{n} ctĕwa$^{n'}$ nuda$^{n'}$hanga é wacka$^{n'}$ ma^{n}ɸi$^{n'}$ amégа^{n} é
chief the. And what soever war-chief that makes an effort walks that class that

15 gáxe ma^{n}ɸi$^{n'}$ amégа^{n} t'é te na$^{n'}$pa-bájĭ ga$^{n'}$ wíebɸi^{n} tá miñke, á-biamá
doing walks that class die will fears not so I am he will I who, said, they say

nuda$^{n'}$hañga aká. Ga$^{n'}$ nuda$^{n'}$hañga ɸiñké ĕ'di gɸé amá ɻĭ iáɸixa ja$^{n'}$ amá
war-chief the. And war-chief the there was going homeward when with open mouth was lying, they say

u¢íza^{n} aká. Ga$^{n'}$ áa^{n}si ákiág¢a-biamá. Ahaú! á-biamá. Wacka$^{n'}$i-gă,
middle the one. And leaping over he had gone homeward, they say. Oho! said he, they say. Be strong,

á-biamá nuda$^{n'}$hañga aká. Ga$^{n'}$ cĭ nuda$^{n'}$hañga áma aká cĭ éga^{n} áa^{n}si
said, they say war-chief the. And again war-chief the other the (sub.) again so leaping over

ákiág¢a-biamá. Ahaú, ¢é'i^{n}! wacka$^{n'}$i-gă, á-biamá. É añgági ɻĭ éga^{n}qti 3
had gone homeward, they say. Oho! servants! be strong, said he, they say. That we coming homeward when just so

gáxe ga$^{n'}$¢ai-gă, á-biamá. Cĭ éga^{n}-hna^{n} wi$^{n'}$¢a^{n}ca^{n} ag¢é naji$^{n'}$-biamá. Cĭ
to do desire ye, said he, they say. Again so regularly one by one going homeward they stood, they say. Again

wi$^{n'}$ aká éga^{n} ag¢á-biamá. Cĭ wi$^{n'}$ aká ag¢aí etéga^{n}, níkaci^{n}ga g¢éba-¢ábi¢i^{n}.
one the so went homeward, they say. Again one the (sub.) went homeward apt, man thirty.

Cĭ wi$^{n'}$ aká áa^{n}si ag¢á-biamá. Cĭ wi$^{n'}$ aká éduáta^{n}. Ána akíi-ma wacka$^{n'}$ 6
Again one the (sub.) leaping over went homeward, they say. Again one the (sub.) next to him. How many reached there again to be strong

ákig¢áji-hna$^{n'}$-biamá. Éde ¢édeaɻáqtci naji$^{n'}$ ta^{n} ábag¢á-biamá. Ictáb¢i
commanded one another regularly, they say. But at the very bottom stood the one hesitated they say. Tears

ásnu-biamá. Hau, ¢é'i^{n}há! nú hni^{n}. Nú a^{n}¢i$^{n'}$ éga^{n} añgúgaca$^{n'}$i, á-biamá.
trickled, they say. Ho, O servant! man you are. Men we are so we travel, said (the leader) they say.

¢axáge, ¢é'i^{n}, píäjĭ ckáxe, á-biamá. Égi¢e g¢é amá ɻĭ Wĕ's'ă aká na$^{n'}$qahi 9
You cry, servant, bad you do, said he, they say. At length he was going homeward when Snake the (sub.) backbone

kĕ ¢it'úqa-bi ega$^{n'}$ wája^{n} kihé amá. Kĭ ma$^{n'}$a¢a gáha kig¢é¢ĕ ɻĭ ca$^{n'}$ca^{n}
the raised in a hump, they say having he lay down suddenly, they say. And on his back he knocked him down again when without stopping

¢asni$^{n'}$ ¢é¢a-biamá. Ahaú! á-biamá. Ga$^{n'}$, ¢é'i^{n}há, añgú-hna^{n} a^{n}ma$^{n'}$¢i^{n}.
he swallowed him suddenly they say. Oho! said (the leader) they say. So, O servants, we alone we walk.

Náci^{n}ga wi^{n}áqtci ctĕwa$^{n'}$ águdi t'é ga$^{n'}$¢ai ɻĭ t'aí, á-biamá. Ga$^{n'}$ ag¢á- 12
Person one soever where to die wishes if he dies, said he, they say. So they went homeward

biamá. Ga$^{n'}$ akí-ja^{n}-hna$^{n'}$-biamá. Ga$^{n'}$ éga^{n}-hna^{n} ja$^{n'}$-biamá wéahide tĕ.
they say. So they slept on the way home regularly, they say. So thus regularly they slept, they say at a distance when.

Égi¢e na$^{n'}$ba wada$^{n'}$be a¢á-biamá. Núda^{n}hañgá! gátĕdi ɻí d'úba ĕdí ¢a^{n},
At length two to see went they say. O war-chief! in that place lodge some there the,

á-biamá. Ahaú! á-biamá. Núda^{n}hañgá! uwájia¢ai, á-biamá. Wackañ'-gă. 15
said they, they say. Oho! said he, they say. O war-chief! we are tired, said they, they say. Be strong.

Cañ'ge a^{n}wañ'gag¢i^{n} añga$^{n'}$¢ai, á-biamá. Ahaú! á-biamá. Ga$^{n'}$ ĕ'di
Horse we sit on them we wish, said they, they say. Oho! said he, they say. So there

akí-biamá. ɻi-ɻa$^{n'}$haqtci kĕ'di naji$^{n'}$-biamá. Nuda$^{n'}$hañga akíwa ɻíi ¢an'di
they reached again, they say. The very edge of the lodges by the they stood, they say. War-chief both lodges to the

a¢á-biamá. Égi¢e cañ'ge hégajĭ ké amá. Kĭ nuda$^{n'}$hañga akíwa wábasí- 18
went they say. Behold horse a great many in a line, they say. And war-chief both drove them before them

biamá. Wá¢i^{n} ag¢á-biamá. Ga$^{n'}$ama gá¢uadi wá¢i^{n} akí-biamá. Úwagi¢á
they say. Having them they went back, they say. After a while at that place having them they arrived again, they say. To tell them

mañgɸiñ′-gă, á-biamá, nuda^{n}′hañga áma ɸiñkć ć waká-bi ega^{n}′. Úwagiɸá
begone, said he, they say, war-chief the other one who the that he meant, they say having. To tell them

akí-biamá. Nuda^{n}′hañga ɸiɸíɲa újawa gáxe, á-biamá. Hau! núda^{n}hañgá,
he arrived again, they say. War-chief your pleasant has made, said he, they say. Ho! O war-chief,

3 á-biamá wañ′giɸčqti. Ga^{n}′ ĕ′di akí-biamá. Ahaú! á-biamá. Cañ′ge cé-ma
said, they say all. And there he arrived again, they say. Oho! said he, they say. Horse those

wáka^{n}ta^{n}′i-gă, á-biamá, bɸúgaqti. Cañ′ge wáka^{n}ta^{n}′-biamá. Ga^{n}′ wábasí-
tie them, said he, they say, all. Horses they tied them, they say. And they drove them before them

biamá bɸúga. Ga^{n}′ ja^{n}′-hna^{n}i tĕ wáɸi^{n} agɸaí tĕ. ⊔Í a^{n}′ɸa a-íi ɸan′di
they say all. And they slept regularly when having them they went homeward the. Lodge abandoning they were coming at the

6 akí-biamá. Ga^{n}′ cañ′ge wáɸi^{n} akíi-ma wa‘ú, i^{n}c‘áge edábe wa‘í-biamá,
they arrived home again, they say. And horse those that they took home woman, old man also they gave to them, they say,

bɸúgaqti ca^{n}′.
all in fact.

NOTES.

324, 3. egaxe ja^{n}-biama. If this refer to the logs, it means that two logs lay parallel, and one at the end went across, forming a partial inclosure. If it refer to the men, it means that they lay around the fire, inside this inclosure.

324, 6. ukigɸa^{n} . . . . Kigɸidĭndi^{n}. Frank La Flèche makes these "uɤigɸa^{n}" and "ɤigɸidĭndi^{n}," which seems to confound the sociative in "ki" with the reflexive in "ɤi."

325, 6. ana akii-ma, etc. As many as reached the other side of the Snake that lay across their path, encouraged those remaining to jump over.

325, 7. naji^{n} ta^{n} abagɸa-biama. As the verb is preceded by the classifier ta^{n}, read "ábagɸá amá."—Frank La Flèche.

325, 10. gáha kigɸéɸĕ. Frank La Flèche says that the Omahas say, "gahé kigɸéɸĕ," and the Ponkas, "gahá kigɸéɸĕ." See "bahá iɸéɸĕ" and "bahé iɸéɸĕ" in the Dictionary.

325, 19. ga^{n}ama, etc. After the two war chiefs had moved a while on their way back to their comrades, they arrived again (gaɸuadi) at that place (unseen by the narrator) where their comrades were. But before they arrived in sight of the camp, one ordered the other to go ahead and tell the news.

TRANSLATION.

Some men on the war-path reached the place of their destination. They slept on their homeward way. At length they returned to the land where they were going to sleep. Behold, large logs were lying there. This was a very good place to sleep in. The logs were three. They lay around. At length, when it was day, there was a high wind. The war-chief looked around. Behold, the logs were three immense Snakes. "Ho, servants! It is very bad. Arise," said he. All the serpents were lying with their mouths gaping wide. And the men took a firm hold of one another. And the high wind continued to blow the men along towards the mouths of the Snakes.

He who was at the end stood crying. And he said as follows: "Ho, O servants! I have found a plan." And they gave to the Snakes all their possessions, such as arrows, moccasins, and knives. And from the time that they closed their mouths there was a calm. The Snakes made the high wind with their mouths, when they lay with open mouths. And the men went homeward by jumping over the Snake which lay across their path. "Ho! O servants! Let one of you go before," said the war-chief. And they were unwilling, as all were afraid. "Oho! O servants, I will be he! As the war-chief belongs to the class of men who are continually making efforts to accomplish anything whatsoever, and who are accomplishing it, not fearing to die, I will be the one to undertake it," said the war-chief. And when the war-chief was going homeward, the middle Snake was lying with open mouth. And leaping over him, he went homeward. "Oho! Be ye strong," said the war-chief. And then the other war-chief leaped over in like manner and went homeward. "Oho, O servants! Be ye strong. Desire to do just as we do when we are coming homeward," said the war-chiefs. And so they continued going homeward one by one; then one went homeward; then one was apt to go homeward, thirty men in all. Again one leaped over and went homeward. Again the one next to him leaped over. As many of them as reached the other side of the Snake exhorted one another to do their best. But he who stood at the very end of the line hesitated. The tears trickled down his face. "Ho, O servant! you are a man. We are men, and so we travel. O servant, you do wrong to cry," said the war-chief. At length when this man was going homeward, the Snake raised his back, forming a hump, and the man lay down suddenly on the Snake's back. And when the Snake threw the man over on his (*i. e.*, the man's) back, he swallowed the man immediately. "Oho!" said the war-chief. "So, O servants! we walk alone. When any one person wishes to die at any place, he dies." So they went homeward. And they used to sleep on the homeward way. And thus they slept regularly when at a distance. At length two went as scouts. "O war-chief! some lodges are there in that place," said they. "Oho!" said he. "O war-chief! we are tired. Be strong. We desire to ride horses," said they. "Oho!" said he. And they reached there on their homeward way. They stood by the very edge of the lodges. Both war-chiefs went to the village. Behold, a great many horses were in a long line. And both war-chiefs drove them along before them. They took them away towards their comrades. After moving a while, they reached that place again with them. "Begone and tell them," said one war-chief, addressing the other. He arrived there again and told them. "Your war-chief has done a pleasant thing," said he. "Ho, O war-chief!" said every one. And the war-chief who had the horses arrived there again. "Oho!" said he, "tie ye all those horses with lariats." They tied the horses with lariats. And they drove all before them. And they slept regularly as they went homeward. They arrived home again at the lodges which they had abandoned when they were coming in this direction towards the foe. And all the horses which they had brought back they gave to the women and the old men.

THE SUN AND MOON.

TOLD BY ꝺÁɸIⁿ-NAⁿPÁJÍ.

Áwimáka-májĭ. Níkaciⁿga uɸéwiⁿawáɸě ctĕwaⁿ′ wáɔniéɸaⁿ égaⁿ áhigi
I am out of patience with you. People I collect them notwithstanding you scatter them as many

uqpáɸěwaɸáɸě-ctaⁿ′, á-biamá Níaⁿba aká. Níaciⁿga áhigi uhí ewékaⁿ-
you cause them to be lost habitually, said they say Moon the. People many to grow I wish for

3 bɸégaⁿ wábɸiéɸaⁿ ɸéaɸě ctĕwaⁿ′ ugáhanaꝺáze úɸají-hnaⁿ égaⁿ áhigi naⁿpéhiⁿ
them, as I scatter them I suddenly notwithstanding darkness you put them in it regularly as many hungry

t'éwaɸáɸě-hnaⁿ, á-biamá Miⁿ′ aká. Hau, níkaciⁿga-máce! áhigi júɸat'aⁿ′
you kill them regularly, said they say Sun the. Ho, ye who are people! many you mature

taité. Paháci ámusta wiɻaⁿ′be agɸiⁿ′ taí miñke. Edádaⁿ ckaⁿ′ maⁿhniⁿ′i
shall Above directly above I see you I sit will I who. What business ye walk

6 gĕ bɸúgaqti íwibɸígɸaⁿ agɸiⁿ′ taí miñke, á-biamá Níaⁿba aká gá-biamá:
the all I ruling you I sit will I who, said he, they say. Moon the said as follows, they say:

Cĭ wí ctĭ égaⁿ agɸiⁿ′ tá miñke. Uɸéwiⁿwiɸé-de ugáhanaꝺáze ɤĭ cĭ uɸéwiⁿqti
Again I too so I sit will I who. I collect you while darkness if again assembling in full force

akí-ɸajaⁿ′ taí. Caⁿ′ ckaⁿ′ maⁿhniⁿ′ tai tĕ bɸúga wí íwibɸígɸaⁿ taí miñke,
you sleep there again will. In fact business you walk will the all I I ruling you will I who,

9 á-biamá. Cĭ ujañ'ge ukiáwataⁿ aⁿmaⁿ′ɸiⁿ taité. Háci maⁿbɸiⁿ′ tá miñke,
said she, they say Again road one after the other we walk shall. Behind I walk will I who,

á-biamá Níaⁿba aká. Níaⁿba aká wa'ú wiⁿ′ égaⁿqtiaⁿ′i. Néxe aígaɸa
said, they say Moon the. Moon the woman one is just like. Kettle carrying on the arm

maⁿɸiⁿ′-hnaⁿi.
she walks regularly.

NOTES.

The Sun and Moon used to reside on the earth prior to their quarrel recorded in the myth, of which this fragment is all that has been preserved.

328, 2. uqpaɸěwaɸaɸě, you cause them to be lost, *i. e.*, you kill them by your heat.

328, 2–3. ewekaⁿbɸegaⁿ, *i. e.*, ewékaⁿbɸa égaⁿ.

328, 8. aki-ɸajaⁿ, from kijaⁿ.

TRANSLATION.

"I am out of patience with you. Notwithstanding I assemble the people, you scatter them, and thus cause many to be lost," said the Moon. "I," said the Sun, "have desired many people to grow, and so I scattered them, but you have been putting them in darkness, and thus have you been killing many with hunger. Ho, ye people! many of you shall mature. I will look down on you from above. I will be directing you in whatever occupations you engage." The Moon said as follows: "And I, too, will dwell so. I will collect you, and when it is dark, you shall assemble in full numbers and sleep. In fact, I myself will rule all your occupations. And we shall walk in the road one after the other. I will walk behind him." The Moon is just like a woman. She always walks with a kettle on her arm.

THE SUITOR AND HIS FRIENDS.

Obtained from Joseph La Flèche.

Ta$^{n'}$wañgɸa^{n} wi$^{n'}$ ĕdí-ɸa^{n} amá. Kĭ wa'ú wi$^{n'}$ úda^{n}qti aɸi$^{n'}$-biamá ta$^{n'}$-
Village one it was there they say. And woman one very good they had, they say vil-

wañgɸa^{n} akádi Kĭ cénujiñ'ga ga$^{n'}$ɸa ahí-hna^{n}-biamá. Kĭ ɸi'á-hna^{n}-biamá.
lage at the. And young man desiring her they arrived regularly they say. And they failed regularly they say.

Kĭ níaci^{n}ga cénujiñ'ga wi$^{n'}$, Hĭndá! wa'ú ga$^{n'}$ɸai ɸi'á-ɔna^{n}i éde wa'ú 3
And person young man one, Let me see! woman they desired failed regularly but woman

ka$^{n'}$bɸa bɸé té-na, eɸéga^{n}-biamá. Ga$^{n'}$ cénujiñ'ga aká aɸá-biamá. Ca$^{n'}$ ɖahé
I desire her I go will ! he thought, they say. And young man the (sub.) went they say. And hill

wi$^{n'}$ ɬañgáqti ĕdí-ɸa^{n} ɤĭ níaci^{n}ga wi$^{n'}$ agɸi$^{n'}$ akáma. Cénujiñ'ga mi$^{n'}$ɸigɸa$^{n'}$
one very large it was there when person one was sitting, they say. Young man thinking of the woman

aɸé amá níaci^{n}ga ɖahádi gɸi$^{n'}$ ɸiñ'ke ɬaɖé aɸá-biamá. Kĭ níaci^{n}ga ɖahádi 6
he who was going person on the hill sat he who from a near point went they say. And person on the hill

gɸi$^{n'}$ aká mañ'gɸe naji$^{n'}$-bi ɤĭ cĭ gɸi$^{n'}$-hna^{n}-biamá. Kĭ ĕ'di ahí-biamá
sat he who erect stood, they say when again sat regularly they say. And there arrived, they say

cénujiñ'ga mi$^{n'}$ɸigɸa$^{n'}$ amá, níaci^{n}ga ɸiñkĕ'di. Kĭ, Kagéha, eáta^{n} ɸagɸi$^{n'}$ ă,
young man thinking of a woman the, person by the. And, Friend, why you sit ?

á-biamá cénujiñ'ga aká. Kĭ áma aká gá-biamá: Kagéha, ɬé ɸéma weá- 9
said, they say young man the. And the other the (sub.) said as follows, they say: Friend, buffalo these I at-

naqíbɸa ka$^{n'}$bɸa édega^{n} akúsande-ɔna$^{n'}$ ibɸéga^{n} i$^{n'}$'ĕ síɤa^{n} iɸáka^{n}ta$^{n'}$ hă,
tack them I wish but through (and beyond) regularly I have gone, as stone ankle I tie to it .

á-biamá. I$^{n'}$'ĕ ɬañgáqti ɸa^{n} éde síɤa^{n} íka^{n}ta^{n} gɸi$^{n'}$-biamá. Kĭ áma aká
said he, they say. Stone very large the but ankle tying to he sat they say. And the other (sub.)

gá-biamá: Kagéha, eɬáhi ɤĭ'ctĕ ɸaɬa$^{n'}$ɔni^{n} te hă. Wagáca^{n} bɸé-de júgɸe 12
said as follows, they say: Friend, the time comes if ever you run will . Traveling I go when to be with

a^{n}ɸiñ'ge. Añgáɸe te hă, á-biamá. A$^{n'}$ha^{n}, á-bi ega$^{n'}$, júgɸe aɸá-biamá.
I have none. Let us go . said he, they say. Yes, said, they say having, with him he went, they say.

Égiɸe cĭ né ɬañgáqti na$^{n'}$ba ĕdí-ɸa^{n} ɤĭ, ĕ'dí níaci^{n}ga wi$^{n'}$ gɸi$^{n'}$ akáma.
At length again lake very large two it was there when, there person one was sitting, they say.

Ga$^{n'}$ ní tĕ ɸata$^{n'}$ ga^{n}ɸá-bi-de bamáxe ní tĕ ɸata$^{n'}$ aɸá-bi ctĕwa$^{n'}$ cĭ 15
And water the to drink he desired, they say while stooping water the to drink he went, they say notwithstanding again

ɖágaha^{n}-hna$^{n'}$-biamá. Kĭ ɸéama cénujiñ'ga ĕ'di ahí-biamá. Kagéha, eáta^{n}
he raised the head regularly they say. And this young man there arrived, they say. Friend, why

ɸagɸi$^{n'}$ ă, á-biamá. A$^{n'}$ha^{n}, kagɛ́ha, ní ɸéɸa^{n} bɸáta^{n} ka$^{n'}$bɸ édega^{n} a^{n}ɸa$^{n'}$-
you sit ! said he, they say. Yes, friend, water this I drink it I wish but I never

bɸa^{n}-májĭ-ɔna^{n}-ma$^{n'}$ éga^{n} cɛ́hiɸéɸa^{n} edábe ɤĭ bɸáta^{n} ka^{n}bɸéga^{n} agɸi$^{n'}$ hă,
get enough to satisfy me as yonder one also if I drink it I wish, as I sit .

3 á-biamá. Kagɛ́ha, eɬáhi ɤĭ'ctĕ ní ɔnáta^{n} te hă. Júgɸe a^{n}ɸiñ'ge. Añgáɸe te hă,
said he, they say. Friend, the time comes if ever water you will drink . To be with I have none. Let us go .

á-biamá. Ga$^{n'}$ na$^{n'}$ba júwagɸá-bíamá, ɸábɸi^{n} tĕ. Aɸá-bi ɤĭ, cĭ égiɸe nía-
said he, they say. And two he went with them, they say, three the. They went, when, again they say at length per

ci^{n}ga wi$^{n'}$ ma$^{n'}$xaɬa uɸíxide ma^{n}ɸi$^{n'}$ amáma. Ĕ'di ahí-bi ega$^{n'}$, Eáta^{n}
son one at the sky looking was walking, they say. There they arrived, they say having, Why

6 ma^{n}hni$^{n'}$ ă, á-biamá. A$^{n'}$ha^{n}, kagɛ́ha, ma^{n}bɸída^{n} ɸéaɸé-de ma$^{n'}$ iñ'gɸi-májĭ
you walk ! said he, they say. Yes, friend, I pulled the bowstring I sent it suddenly but arrow it has come back to me I not

éga^{n} iɸáape, á-biamá. Kagɛ́ha, wagáca^{n} bɸé-dega^{n} júgɸe a^{n}ɸiñ'ge. Eɬáha
as I wait for it to appear, said he, they say. Friend, traveling I go but to be with I have none. Further on

ɤĭ'ctĕ ma$^{n'}$ kĕ uɸágine té. Añgáɸe te hă, á-biamá. A$^{n'}$ha^{n}, á-bi ega$^{n'}$,
if ever arrow the you seek your own will. Let us go . said he, they say. Yes, said, they having, say

9 aɸá-biamá. Dúba-biamá. Égiɸe níacinga wi$^{n'}$ ɸizúe ja$^{n'}$akáma. Ɖágaha$^{n'}$-
they went, they say. Four they say. At length person one stretched out was lying, they say. He raised his head

bi ɤĭ-hna$^{n'}$ cĭ pí ja$^{n'}$-hna^{n}-biamá. Égiɸe ɬan'de kĕ'ɬa wána'a^{n}-hna$^{n'}$ akáma.
they when say regularly and again he lay regularly they say. Behold ground on the he was listening regularly to something, they say.

Kagɛ́ha, eáta^{n} ɸaja$^{n'}$ ă, á-biamá. A$^{n'}$ha^{n}, kagɛ́ha, ɖéji dáda^{n} gĕ' ctĕwa$^{n'}$ íi
Friend, why you lie ! said he, they say. Yes, friend, vegetation what the soever coming

12 tĕ nyú tĕ áaná'a^{n} hă, á-biamá. Kagɛ́ha, eɬáha ɤĭ'ctĕ áɸaná'a^{n} te hă.
the breathing the I listen to it . said he, they say. Friend, further on if ever you listen to it will .

Añgáɸe te hă. Wagáca^{n} ma^{n}bɸi$^{n'}$ édega^{n} júgɸe a^{n}ɸiñ'ge, á-biamá. A$^{n'}$ha^{n},
Let us go . Traveling I walk but to be with I have none, said he, they say. Yes,

á-bi ega$^{n'}$, júgɸe aɸá-biamá. Égiɸe ta$^{n'}$wañgɸa^{n} ɸan'di ahí-biamá. Ga$^{n'}$
said, having, they say with him he went, they say. At length village at the they arrived, they say. And

15 níaci^{n}ga amá ĕ'di ahí-bi ɤĭ níaci^{n}ga ákiĕqti wábana$^{n'}$-biamá. Níaci^{n}ga
man the (sub.) there arrived, they say when people standing very thick gazed at them, they say. Person

sátă^{n} atíi hă, á-biamá. Awádi ɸatíi ă, á-biamá. A$^{n'}$ha^{n}, wa'ú ciñké
five they have come . said they, they say. For what have you come ! said they, they say. Yes, woman the

añga$^{n'}$ɸa añgáti, á-biamá. Wa'ú ɸiñké ga$^{n'}$ɸa atí-hna^{n} éde, téqi; ɸi'á-hna^{n}i,
we desiring her we have come, said they, they say. Woman the desiring her they have come regularly out, difficult; they fail regularly,

18 á-biamá. Ga$^{n'}$ gá-biamá: Wa'ú ɸiñké ɸagɸă$^{n'}$ cka$^{n'}$hnai ɤĭ i$^{n'}$'ĕ ɸéɸa^{n}
said they, they say. And they said as follows, they say: Woman the you marry her if you desire if stone this

ɸaa$^{n'}$ɔna ɸéɸaɸai ɤĭ, maja$^{n'}$ wédajĭaɬa gacíbe ɸéɸaɸai ɤĭ, ɸagɸă$^{n'}$ tai. Ta$^{n'}$-
you throw it away if, land to a remote out from you send it if, you marry her will. Village

wañgɸa^{n} ɸa^{n} u'áze-hna^{n} ca$^{n'}$ca^{n}, á-biamá. Kĭ cénujiñ'ga mi$^{n'}$ɸigɸa$^{n'}$ ga$^{n'}$ɸa
lage the it shades regularly continually, said they, they say. And young man thinking of a woman desired her

aká, Qe-í! kagécha, téqi hégajĭ, á-biamá. Kagécha, edáda^{n} téqi ă. Téqi
he who, Alas! my friend, diffi- cult very, said he, they say. My friend, what diffi- cult ! Difficult

ctĕwa$^{n'}$jĭ, á-biamá I$^{n'}$'ĕ-sɪ́ɣa^{n}-íka^{n}ta$^{n'}$ aká. Ga$^{n'}$ ĕ'di a¢á-biamá I$^{n'}$'ĕ-sɪ́ɣa^{n}-
not at all, said, they say Stone- ankle- tied- to the. And there went they say I$^{n'}$'ĕ-sɪ́ɣa^{n}-

íka^{n}ta$^{n'}$ aká i$^{n'}$'ĕ ¢an'di. Ĕ'di ahí-bi ega$^{n'}$, i$^{n'}$'ĕ ábit'á-bi ega$^{n'}$, bahi¢é¢a- 3
íka^{n}ta$^{n'}$ the stone to the. There arrived, they say having, stone leaned on it, they say having, he pushed it away

biamá. I$^{n'}$'ĕ ¢a^{n} ugáɔneɔnéga^{n} gaɻúběqtia$^{n'}$-biamá. Kĭ edíta^{n} i$^{n'}$'ĕ ¢a^{n}
they say. Stone the as it was cracked in many places by the fall it was ground very fine by the fall, they say. And from that stone the

gaɻúbe ugáěqtia$^{n'}$-biamá, maja$^{n'}$ b¢úga águdi ctĕwa$^{n'}$ i$^{n'}$'ĕ gĕ. Égi¢e cĭ
beaten fine it was scattered far and wide, they say, land the whole where soever stone the (pl.). At length again

gá-biamá: Níaci^{n}ga ¢añká wa¢áte taí hă. Úwagiha$^{n'}$i-gă, á-biamá. Ta$^{n'}$- 6
they said as follows, they say: Men the they eat will . Cook ye for them, said they, they say. Vil-

wañg¢a^{n} b¢úgaqti úwagiha$^{n'}$-biamá. ¢éxe hégajĭ 'i$^{n'}$ ahí-biamá ní ctĕ
lage the whole cooked for them, they say. Kettle many carry- ing they arrived, they say water even

edábe. Kĭ gá-biamá: He! kagécha, a^{n}¢á'a taité, á-biamá. Kĭ Ní-¢áta^{n}-
also. And he said as follows, they say: Alas! my friend, we fail to eat shall, said he, they say. And Water-drinker-

ɻañgá aká gá-biamá: Kagécha, a^{n}¢ásni^{n} tañ'gata^{n}, á-biamá. A$^{n'}$ha^{n}, kagécha, 9
large the said as follows, they say: My friend, we swallow it we who will, said he, they say. Yes, my friend,

á-biamá áma aká. Wa¢áta-biamá waň'gi¢e. Wa¢áta-bi ¢a$^{n'}$ja Ní-¢áta^{n}-
said, they say the other the. They ate they say all. They ate, they say although Ní-¢áta^{n}-

ɻañgá aká ¢éxe tĕ ca$^{n'}$ ují ¢izá-bi ega$^{n'}$ ¢asni$^{n'}$ ¢é¢a-biamá. Ní tĕ' ctĭ
ɻañgá the kettle the yet filled took, they say having swallowed suddenly, they say. Water the too

waň'gi¢e ¢asni$^{n'}$-biamá. Égi¢e cañ'gaxá-biamá. Hau. Wa'ú wi$^{n'}$ a$^{n'}$sagi 12
all he swallowed, they say. At length they ceased, they say. ¶ Woman one swift

hégajĭ édega^{n}, ¢akíbana$^{n'}$i ¢agía^{n}ɔna ¢ag¢í ɤĭ, wa'ú ¢ag¢ă$^{n'}$ tai, á-biamá.
very but, ye run a race you leave her you come back if, woman you marry her will, said they, they say.

Égi¢e I$^{n'}$'ĕ-sɪ́ɣa^{n}-íka^{n}ta^{n} aká gá-biamá: Wí juágɛ¢e b¢é tá miñke, á-biamá,
At length I$^{n'}$'ĕ-sɪ́ɣa^{n}-íka^{n}ta$^{n'}$ the said as follows, they say: I I with her I go will I who, said he, they say,

wa'ú é waká-bi ega$^{n'}$. Ga$^{n'}$ júgɛ¢e a¢á-biamá. I$^{n'}$'ĕ-sɪ́ɣa^{n}-íka^{n}ta$^{n'}$ aká 15
woman that he meant, they say having. And with her he went, they say. I$^{n'}$'ĕ-sɪ́ɣa^{n}-íka^{n}ta$^{n'}$ the (sub.)

wa'ú ¢i^{n} júgɛ¢e a¢á-biamá. Maja$^{n'}$ kɪ́bana^{n} júwagɛ¢e agí-hna^{n} ¢an'di ĕ'di
woman the (ob.) with her he went, they say. Land to run a race with them was coming back regularly at the there

júgɛ¢e ahí-biamá nú ¢iñké. ¢é¢uta^{n} juáwagɛ¢e-hna^{n} agɛ¢ĕ hĕ. Ĭ$^{n'}$ta^{n}
with him she arrived, they say man the (ob.). Thence I with them regu- larly I go homeward . Now

a$^{n'}$ziañgi¢é te hĕ, á-biamá wa'ú aká. Ga$^{n'}$ g¢i$^{n'}$ júg¢a-bi ɤĭ, wa'ú aká 18
let us rest . said, they say woman the. And sat he with her, they say when, woman the (sub.)

gá-biamá: Gátĕdi ja$^{n'}$-ă hĕ, á-bi ega$^{n'}$, hé uína-biamá. Ga$^{n'}$ nú kĕ ja^{n}t'é
said as follows, they say: In that place lie thou , said, they say having, lice she hunted for, him they say. And man the was sound asleep

amá. Jaⁿt'é ɤĭ'jĭ aⁿ'ϕa agϕá-biamá wa'ú aká. Ɖahéwiⁿ' wéahidĕ'qti ĕdí
they say. Sound asleep when leaving him went back, they say woman the. Hill one at a great distance there

ɤĭ égiϕe wa'ú aká éϕaⁿbe akí-biamá. Céagϕi é, á-biamá. Wadaⁿ'ba-bi
when behold woman the in sight came back, they say. Yonder has come back that one, said they, say. Looked at them, they say

3 egaⁿ', égiϕe, wa'ú aká eɔnaⁿ' amáma. Kĭ gá-biamá: Kagéha Wána'aⁿ',
having, behold, woman the alone was moving, they say. And he said as follows, they say: My friend Listener,

iñkáge ϕiñgéĕ hă. Ána'añ'-gă, á-biamá. Gaⁿ' Wána'aⁿ' aká ána'aⁿ'-bi
my friend is not . Listen to him, said he, they say. And Wána'aⁿ' the listened to him, they say

egaⁿ', égiϕe, jaⁿ'qϕude ána'aⁿ'-biamá. Iñkáge jaⁿ't'e ké, á-biamá. Hau,
having, behold, snoring listened to him, they say. My friend sound asleep lies, said he, they say. Ho,

6 kagéha Maⁿϕídaⁿ, ígaskaⁿ'ϕa-gă hă, á-biamá. Gaⁿ' Maⁿϕídaⁿ-ɬañ'ga maⁿ' wiⁿ'
friend Pull-the-bow, make an attempt . said he, they say. And Pull-the-bow-large arrow one

ϕizá-bi egaⁿ', maⁿ' kĕ ϕaqaⁿ'-biamá, kĭ ϕidaⁿ' ϕéϕa-biamá. Gaⁿ' níaciⁿga
took it, they say having, arrow the bit off they say, and pulling the bow sent forcibly, they say. And man

ϕégaⁿ jaⁿ't'e ké ɤĭ, Ɖáqti kĕ'di 'ú-biamá Maⁿϕídaⁿ-ɬañ'ga aká. Gaⁿ' Ɖáhaⁿ-
thus sound asleep lay when, right on the nose on the wounded him, they say Maⁿϕídaⁿ-ɬañ'ga the. And arose

9 bi egaⁿ', égiϕe wa'ú aká ϕiñgá-bitéama. Gaⁿ' agϕá-biamá. Égiϕe wa'ú
they say having, behold woman the had disappeared, they say. And he went back, they say. At length woman

ϕiñké ɤañ'gĕqtci kí ϕiñké uqϕá-biamá. Wa'ú ϕiⁿ aⁿ'ϕa agϕá-bi egaⁿ' nú
the very near to reached home she who he overtook, they say. Woman the leaving her he went homeward, they say having man

aká pahañ'ga akí-biamá. Gaⁿ' wa'ú ϕiñké uhí-biamá. Gaⁿ' wa'ú ϕiñké
the (sub.) before reached (the goal), they say. And woman the (ob.) he overcame, they say. And woman the (ob.)

12 gϕăⁿ'-biamá nú aká.
he married her, they say man the.

NOTES.

329, 10. iⁿ'ĕ siɤaⁿ iϕakaⁿtaⁿ hă. He tied stones to his ankles to keep himself from running too swiftly.

330, 1. kaⁿbϕ edegaⁿ, *i. e.*, kaⁿ'bϕa édegaⁿ.

330, 2. kaⁿbϕegaⁿ, *i. e.*, kaⁿ'bϕa égaⁿ.

330, 7. bϕé-degaⁿ may be "bϕé édegaⁿ."

331, 19. gatĕdi jaⁿ-ă hĕ; *i. e.*, lie with your head in my lap.

332, 8. ϕegaⁿ jaⁿt'e ke ɤĭ, when he lay sound asleep, with his face on his hand, having his cheek turned upward.

The narrator made the following rhetorical prolongations in the text:—**329**, 1. u+daⁿqti instead of udaⁿqti; **330**, 15. a+kiĕqti instead of akiĕqti; **331**, 7. bϕu+gaqti instead of bϕugaqti; **332**, 1. we+ahidĕqti for weahidĕqti; **332**, 10. ɤañ+gĕqtci for ɤañgĕqtci.

TRANSLATION.

A very beautiful woman dwelt in a certain village. And the young men used to go thither, as they desired her. And they always failed to win her. And one young man thought, "Let me see! They have desired the woman, and have always failed, but I desire the woman and I will go!" And the young man departed. And there was a very high hill, on which a person was sitting. The youth who was thinking of the woman drew near the man sitting on the hill. And the person who sat on the hill stood erect and then sat, at short intervals. And the young man who was thinking of the woman arrived there by the man. And the young man said, "My friend, why do you sit?" And the other said as follows: "My friend, I wish to attack these buffaloes, but I always go beyond them, so I tie stones to my ankles." The stones were very large, but he was tying them to his ankles. And the youth said, "My friend, if ever the time comes, you can run; but I am without a companion. Let us go." The man said, "Yes," and went with him. At length, they came in sight of two large lakes, where a man was sitting. When he wished to drink water, he bowed his head and drank; and he raised his head again. The young man arrived there. "My friend, why do you sit?" said he. "Yes, my friend, I wish to drink this, but I never get enough, so I am desiring to drink yonder one also," said the man. "My friend, if ever the time comes, you can drink it. But I have no companion; let us go," said the youth. And the man went with the two, making three. As they went, they saw another person, who was walking and looking at the sky. Having reached him, the youth said, "Why do you walk?" "Yes, my friend, I pulled the bowstring, and sent the arrow far away. But as the arrow has not come back to me, I am waiting for it to appear," said the man. "My friend, I am going traveling, but I have no one with me. You can seek your property in the future. Let us go," said the youth. When the man said, "Yes," they departed. They were four. At length there was a person lying stretched out. Whenever he raised his head, he lay down again. Behold, he was listening regularly to something on the ground. "My friend, why do you recline?" "Yes, my friend, the different kinds of vegetation are coming forth, and I am listening to their breathing," said the man. "My friend, you can listen to it in the future. Let us go. I walk on a journey, but I have no one with me," said the youth. When the man said, "Yes," he went with him.

At length they arrived at the village. And when the men arrived there, the people crowded around to gaze at them. "Five men have come," said the people. "Why have you come?" "Yes, we have come because we desire the woman," said the five men. "Though they come regularly on account of the woman, they always fail, as it is difficult to win her," said the people. And they said as follows: "If you wish to marry the woman, you will throw this rock away, and send it out from this place to a remote land. It always overshadows the village, and keeps away the sunlight." And the youth who desired the woman said, "Alas! my friends, it is very difficult." "My friend," said I^{n}'č-sixa^{n}-ika^{n}ta^{n}' (He-who-tied-stones-to-his-ankles), "what is difficult? It is by no means difficult." He went to the rock. When he arrived there, he leaned against the rock, and pushed it away. As the rock was cracked in many places by the fall, it was ground very fine. And from that cause, that is, from the rock which was ground very fine, came all the stones which are scattered far and wide over the

whole earth, wheresoever they are. And they said again as follows: "Let the men eat. Cook ye for them." All the villagers cooked for them. They carried many kettles thither, also water. And the youth said as follows: "My friends, we cannot eat it all." And Ni-¢áta^{n}-ɻañgá (He-who-drank-much-water) said as follows: "My friend, we shall devour it." "Yes, my friend," said the other one. All ate. Though they ate, Ni-¢áta^{n}-ɻañgá took a kettleful and bolted it down. And he swallowed all the water. At length they ceased.

"There is one woman who is very swift at running. If you run a race together, and you come back ahead of her, you can marry the other woman," said the people. At length I$^{n\prime}$'ĕ-síɻa^{n}-íka^{n}ta$^{n\prime}$ said as follows: "I will go with her," referring to the woman. And he went with her; I$^{n\prime}$'ĕ-síɻa^{n}-íka^{n}ta$^{n\prime}$ went with the woman. She arrived with the man at the land whence she was accustomed to be coming back with them when she ran races. Said the woman, "I always go homeward from this place with those whom I accompany. Let us rest now." And when he sat with her, the woman said as follows: "Lie in that place." When she said it, she hunted lice for him. And the reclining man was sound asleep. When he was sound asleep, the woman left him and went homeward. The woman came in sight again on a very distant hill. "Yonder they come," said they. When they looked, behold, the woman was coming alone. And the youth said as follows: "Friend Wána'a^{n} (Listener), my friend is missing. Listen to him." And Wána'a^{n} listened to him. And, behold, he heard him snoring. "My friend lies sound asleep," said he. "Ho, friend Ma^{n}¢ída^{n} (Pull-the-bow), make an attempt," said the youth. And big Ma^{n}¢ída^{n} took an arrow and bit off the end, and pulling the bow, he sent the arrow with great force. And when the man lay thus, sound asleep, big Ma^{n}¢ída^{n} wounded him right on the nose. And when he arose, behold, the woman had disappeared. And I$^{n\prime}$'ĕ-síɻa^{n}-íka^{n}ta$^{n\prime}$ went back. At length, when the woman had nearly reached home, he overtook her. Having gone homeward, the man left the woman behind, and reached the goal before her. So he overcame the woman; and the youth married the other woman.

THE ORPHAN: A PAWNEE LEGEND.

DICTATED IN ¢EGIHA BY BIG ELK, AN OMAHA.

Pahañ'gaqtci ɖáqi^{n} amá Wakan'da ¢iñké íbaha^{n}-biamá. Hégа-bájí-
At the very first Pawnee the Deity the knew him, they say. They were always

huna$^{n\prime}$-biamá. Gaq¢a$^{n\prime}$ aq¢á-biamá. Waha$^{n\prime}$¢icigĕ'qti íɻa^{n} júgigq¢á-biamá,
numerous, they say. On the hunt they went, they say. A real orphan his grandmother he with his own, they say,

3 wa'újiñgáqtci, ɻígq¢e. ɻíha ¢iqq¢íge gi'i$^{n\prime}$-hna^{n}-biamá íɻa$^{n\prime}$ amá. Waha$^{n\prime}$-
a very old woman, dwelt. Tent-skin worn by use carried her own regularly, they say his grandmother the. Or-

¢icígė aká man'de kĕ aq¢i$^{n\prime}$-biamá Waii$^{n\prime}$ ¢a^{n} ctĭ píäjĭ, há waii$^{n\prime}$; najíha
phan the bow the had they say. Robe the too bad, skin robe; hair

ctĭ qc̣a$^{n'}$je-hma$^{n'}$-biamá. Wégic̣e-cta$^{n'}$-biamá. Ꞁí kĕ ɬí uhañ'ge gĕ ahí-bi
too uncombed regularly, they say. Begging-visitor-chronic, they say. Lodge the lodge (line) end the (pl.) arrived at, they say

ɮĭ céta^{n} uhá wégic̣e ac̣é-hna$^{n'}$-biamá. Wégic̣e-cta$^{n'}$ c̣adá-biamá, ijáje-t'añ'-
when so far following visiting to beg he went regularly, they say. Wégic̣e-cta$^{n'}$ they called him, they say, they caused him to

kic̣á-biamá. Gaqc̣a$^{n'}$ ac̣á-biamá. Ca$^{n'}$ Wégic̣e-cta$^{n'}$ íɮuhe-hma$^{n'}$-biamá, uhá 3
have the name, they say. On the hunt they went, they say. Still Wégic̣e-cta$^{n'}$ they were afraid of regularly, they say, following

ac̣é-hna^{n}-biamá. Gaqc̣a$^{n'}$ ac̣á-biamá. Ha$^{n'}$ega$^{n'}$tce ɮĭ waha$^{n'}$-biamá.
he went regularly, they say. On the hunt they went, they say. Morning when they removed, they say.

Égic̣e ja$^{n'}$-biamá. Ꞁiúc̣iqc̣íge kĕ'di ja$^{n'}$-biamá. C̣i'úde áiác̣ai kĕ'di ja$^{n'}$-
Behold he slept, they say. Old camping-ground by the he slept, they say. Leaving him solitary they had gone at the he slept

biamá. Ja^{n}t'éqti ja$^{n'}$i tĕ. Égic̣e, C̣éaké aká hă, á-biamá wáqe amá. 6
they say. Sound asleep he lay. At length, This one reclining is he . said, they say white man the (sub.).

Ꞁáha^{n}-bi ega$^{n'}$, égic̣e wáqe dúba akáma. Agc̣á-biamá wáqe amá. Waha$^{n'}$-
Arisen, they say having, behold white man four were, they say. Went back, they say white man the (sub.). . Or-

c̣icíge aká ac̣á-biamá. Íɮic̣a-biamá. Ugáqc̣a^{n} ujañ'ge uhá ac̣aí tĕ. Ca$^{n'}$,
phan the went, they say. He awoke, they say. The hunting party road following it he went. And,

Waha$^{n'}$c̣icíge amá atí-bájĭ, ecaí-de cĭ atíi hă, á-biamá cénujiñ'ga amá. 9
Orphan the has not come, ye said but again he has come . said, they say young man the (pl.).

Waha$^{n'}$-biamá. Wégic̣e cĭ ĕ'di ahí-biamá nikagahi úju ɬíi tĕ'di. Ijañ'ge
They removed, they say. Visiting to beg again there he arrived, they say chief principal lodge at the. His daughter

céta^{n} wác̣ixa-bají-biamá. Ga$^{n'}$ ú'i-biamá Waha$^{n'}$c̣icíge c̣iñké. Kĭ, Níkaci^{n}-
so far had not married, they say. And she gave him food, they say Orphan the. And, The

ga-má wac̣áte c̣iñgé-hma^{n}i; c̣ẹ́u-hma^{n} wac̣áte t'a$^{n'}$ hă. Ca$^{n'}$ ata$^{n'}$ctĕ ga$^{n'}$ 12
people food they have none regularly; here only food is . (owned) And whenever at all (I)

c̣atí cka$^{n'}$hna ɮĭ tí-gă hă, á-biamá. Cĭ uqc̣é atí-biamá wégic̣e. Wuhú!
you come you wish when come hither . said he, they say. Again quickly he had come, they say visiting to beg. Really!

wac̣áte c̣iñgéga^{n} wi^{n}áqteia^{n} wac̣áte-hma$^{n'}$i a$^{n'}$ba gĕ, aí tĕ. Ĭ$^{n'}$tea^{n}qtei úc̣i'i
food as there is none only once they eat regularly day the, he said. Just now she gave you food

c̣agc̣é c̣a$^{n'}$ctĭ, á-biamá. Kĭ ijañ'ge aká cĭ ú'i-biamá íbaha$^{n'}$-bi ega$^{n'}$. 15
you went homeward heretofore, said he, they say. And his daughter the again gave him food, they say she knew him, they say because.

Waha$^{n'}$-biamá. Kĭ níkagahi úju ijañ'ge aká gá-biamá: Na^{n}há, c̣é waha$^{n'}$
They removed, they say. And chief principal his daughter the said as follows, they say: O mother, this removing

ac̣aí ɮĭ uhé uc̣úciqti c̣aí tĕ hĕ', á-biamá. Kĭ níkagahi ijañ'ge aká
they go when path at the very front you pitch the tent will . said she, they say. And chief his daughter the

cénujiñ'ga gc̣úbaqti ukíe-hma$^{n'}$-biamá, ca$^{n'}$ i$^{n'}$cte wác̣ixe ga$^{n'}$c̣a-bají-biamá. 18
young man all courted her regularly, they say, yet as if to marry a man she did not wish, they say.

C̣é tí-bi tĕ ic̣ápe ɮí égani tĕ, wa'ú amá wéc̣ĕ ac̣á-biamá, ja$^{n'}$ agíac̣á-
This to have come, they say the waiting to appear pitched the tent like it when, woman the (sub.) to discover it they went, they say, wood they went for

biamá. Ja$^{n'}$ tĕ ‘i$^{n'}$ agɸí-biamá. Kĭ níkagahi aká ĕ′di ahíi tĕ. Gaza$^{n'}$ąąa
they say. Wood the carrying they came back, they say. And chief the there arrived. In the midst of

égа^{n} ɸaąí etéde, á-biamá níkagahi aká. Wa‘ú aká gá-biamá: Éga^{n}ja
so you should have pitched the tent, said, they say chief the. Woman the said as follows, they say: Though so

3 mi$^{n'}$jiñga ɸijañ′ge ɸéɸu ąí añ′gaji égа^{n} aąí hĕ, á-biamá. Kĭ níkagahi
girl your daughter here to pitch it commanded me as I pitched it. said she, they say. And chief

ijañ′ge ja$^{n'}$ tĕ ‘i$^{n'}$ agɸí-biamá. ⌊í tĕ′di itéɸa-bájĭ; gaqáąa itéɸa-biamá.
his daughter wood the carrying she came back, they say. Tent at the she did not put it; aside she put it, they say.

Égiɸe Waha$^{n'}$ɸicíge iąa$^{n'}$ ɸutí amá, ąíha ɸiqɸíge gi‘i$^{n'}$ amá. Wa‘újiñga,
At length Orphan his grandmother was coming, they say, tent-skin worn by use she carried hers they say. Old woman,

6 dúda gí-ă hĕ, á-biamá níkagahi ijañ′ge aká, ja$^{n'}$ tĕ′di iɸápe gɸi$^{n'}$. Wa‘ú
this way come thou . said, they say chief his daughter the, wood at the waiting for her sat. Woman

aká ícte.ga$^{n'}$ íäjĭ amá. ⌊íha tĕ ja$^{n'}$ tĕ′di itéɸĕ amá. ⌊í tĕ ígaxá-biamá.
the ashamed as spoke not they say. . Skin-tent the wood by the she put it they say. Lodge the she made of it, they say.

Hi^{n}+! é-hna^{n} gɸi$^{n'}$-biamá wa‘újiñ′ga aká. Cénujiñ′ga amá gé-hna^{n}-biamá:
Oh! saying regularly sat they say old woman the. Young man the (pl.) said as follows, regularly, they say:

9 Wă! níkagahi ijañ′ge aká Waha$^{n'}$ɸicíge iąa$^{n'}$ ąí tĕ ígiáxai, á-biamá.
Why! chief his daughter the Orphan his grandmother lodge the made for her, said they, they say.

Kagéha, áɸixe tá aká ebɸéga^{n}, á-biamá. ⌊í tĕ ɸicta$^{n'}$-biamá. Waii$^{n'}$
Friend, she will marry him I think, said they, they say. Lodge the she finished, they say. Robe

umi$^{n'}$je edábe Waha$^{n'}$ɸicíge ąí tĕ′ąa ąúgigɸa$^{n'}$-biamá níkagahi ijañ′ge aká.
bed also Orphan lodge to the carried hers, they say chief his daughter the.

12 Wă! ɸa$^{n'}$ éga^{n} céhe hă, á-biamá. Ahíi tĕ Waha$^{n'}$ɸicíge ąí tĕ′ąa. ⌊í tĕ
Why! it is just as I thought . said they, they say. He arrived Orphan lodge at the. Lodge the

ugída-bájĭ naji$^{n'}$-biamá. Ca$^{n'}$qti ágidágɸa naji$^{n'}$-biamá, wa‘ú ma$^{n'}$taąa
he entered not his he stood, they say. In spite of bashful about his own he stood, they say, woman inside

gɸi$^{n'}$ akága^{n}. Nă! í-ă hĕ, á-biamá. ⌊í tĕ ugída-biamá. Umi$^{n'}$je úda^{n}qti
sitting as she was. Fie! come . said she, they say. Lodge the he entered his, they say. Bed very good

15 giáxe. Júgɸe gɸi$^{n'}$ akáma. Áɸixá-biamá. Waɸáte júgɸe aɸi$^{n'}$-biamá. Kĭ
she made for him. With him she was sitting, they say. She married him, they say. Food with him she had, they say. And

cénujiñ′ga amá gá-biamá: Wă! kagéha, Waha$^{n'}$ɸicige áɸixá-biamá níkagahi
young man the (pl.) said as follows, they say: Why! my friend, Orphan she has married, they say chief

ijañ′ge aká, é-hna^{n}-biamá. Gá-biamá: ɸiádi épaze taí gasáni uɸéhna te
his daughter the, they said regularly, they say. He said as follows, they say: Your father let them stop to rest to-morrow you tell him will

18 hă, á-biamá. Níkagahi aká íekíɸĕwakiɸá-biamá. Ca$^{n'}$, Eáta^{n} téga^{n} épaze
. said he, they say. Chief the made them act as criers, they say. And, Why in order that stop to rest

téda^{n}, eɸéga^{n}-biamá. Éɸapáze te, aí áɸa, u+! gasáni, á-biamá. Kĭ
should? they thought, they say. You stop to rest will, he says indeed, halloo! to-morrow, said he, they say. And

gá-biamá: Eátaⁿ waɕáte ɕiñgé ɻĭ épaze téiⁿte, á-biamá. Égiɕe wáqe dúba
they said as follows, they say: Why food without when stop to rest should? said they, they say. At length white man four

ĕ′di ahí-biamá. Wáqe dúba atíi hă, á-biamá núǰiñga amá. Uɕéwiⁿɕáɻiɕĕ
there arrived, they say. White man four they have come . said, they say boy the. You assemble yourselves

te, aí áɕa, u+! á-biamá, Wahaⁿ′ɕicíge aká égaⁿ gáxe ágají-bi egaⁿ′. 3
will, he says indeed, halloo! said (the crier), they say, Orphan the so to do commanded, they say having.

Níkagahi ɕiñké ɻigɕítaⁿ wágají-biamá, gɕúba. Edádaⁿ gɕúba ɕi′í ′íɕai áɕa,
Chief the one who to adorn themselves commanded them, they say, all. What all to give you promise they indeed,

u+! ɕaɻígɕitaⁿ te, aí áɕa, u+! Maⁿ′zeskă wiⁿáqtci újuqti wiⁿ′ gáxe
halloo! You adorn yourselves will, he says indeed, halloo! Silver one really principal one to make him

′íɕai tĕ. Égiɕe wáqe amá éɕaⁿbe atí-biamá égasáni ɻĭ. Gacíbaɻa 6
they promised. At length white man the in sight had come, they say the morrow when. Outside

jaⁿmaⁿ′ɕiⁿ atí najiⁿ′-biamá. Wáqe úju aká pahañ′ga gɕiⁿ′-biamá. Kĭ
wagon having come stood they say. White man principal the before sat they say. And

níkaciⁿga gɕúba gacíbe ahí-biamá, Ɗáɕiⁿ. Gaⁿ′ wáqe amá ĕ′di a-í-biamá,
people all out of arrived, they say, Pawnees. And white man the (pl.) there were coming, they say,

dúba. Kĭ úju aká gá-biamá wáqe aká: Níkaciⁿga añgáx ′iaⁿ′ɕai ɕiñ′keɕaⁿ′ 9
four. And principal the said as follows, they say white man the: Man we make him we promised he who was the one

uɕíxide maⁿɕiⁿ′i-gă, á-biamá. Caⁿ′ ɕékĕ wadaⁿ′be uɕíxide maⁿɕiⁿ′-biamá
seeking him walk ye, said he, they say. And this (line) looking at them seeking him walked they say

wáqe amá. Nudaⁿ′hañga ɕinkĕ′ɻa akí-biamá. Nă! núdaⁿhañgá, aⁿɕaⁿ′ɕa-
white man the (pl.). War-chief to the they arrived again, they say. Why! O war-chief, we did not

bájĭ, á-biamá. Nă! pahañ′gaqtci ctaⁿ′bai tĕ ícpahaⁿ íⁿte, á-biamá. Hau! 12
find him, said they, they say. Fie! at the very first ye saw him as you know him probably, said he, they say. Ho!

ké, cĭ uɕíxide maⁿɕiⁿ′i-gă, á-biamá wáqe nudaⁿ′hañga aká.
come, again seeking him walk ye, said, they say white man war-chief the.

Kĭ Wahaⁿ′ɕicíge aká waiiⁿ′ ɕaⁿ giiⁿ′-biamá. Man′de kĕ edábe agɕáɕiⁿ.
And Orphan the robe the put on his, they say. Bow the . also he had his.

Núǰiñga amá gazaⁿ′adi najiⁿ′-biamá. Gákĕ wadaⁿ′be ɕictaⁿ′-bi ɻĭ núǰiñga- 15
Boy the (pl.) among among them he stood, they say. That (line) they saw them they finished, they say when towards the

ɻáɕicaⁿ úɕixide aɕá-biamá. Égiɕe íɕa-biamá. ɕéaké aká hă, aí tĕ uɕá
boys looking among them they went, they say. At length they found him, they say. This one is he . said when to tell they it

agɕá-biamá. Waha′ɕicíge daⁿ′bai ɻĭ uɕá agɕaí hă. É ebɕégaⁿ, á-biamá.
they went back, they say. Orphan they saw him when to tell it they went back . That I think, said (one), they say.

Hau! núdaⁿhañgá, ĕdedí-aká, é uɕá akí-biamá. Wáqe amá ĕ′di aɕá- 18
Ho! O war-chief, he is there, that to tell they arrived again, they say. White man the (pl.) there went

biamá wañ′giɕe, ágɕiⁿ gɕiⁿ′-bi egaⁿ′; maⁿ′zeskă ɕaⁿ′ cti aɕiⁿ′i tĕ, waiiⁿ′ caⁿ′
they say all, sitting on sat, they say because; silver the too they had, robe the

ctĭ aɸi$^{n'}$-biamá. Ĕ′di a-í-naji$^{n'}$-biamă. Gá-biamá: Añgú ctĭ wawáci éga^{n}
too they had, they say. There they approached and stood, they say. He said as follows, they say: We too we are employed as

añgáti, á-biamá. Nuda$^{n'}$hañga ɸiñkĕ′ɻa edáda^{n} uɸá ′íɸa-biamá. Níkaci^{n}ga
we have come, said he, they say. War-chief to him what to tell he promised, they say. Person

3 wi$^{n'}$ níkagahi úju gáxe ′iɸĕ, áda^{n} edáda^{n} gɸúbaqti iñ′gaɸi^{n} añgáti, á-biamá.
one chief principal to make him he promised, there-fore what every we having for him we have come, said he, they say.

Eɔna$^{n'}$qti a$^{n'}$qtiéga^{n} gáxai tĕ, uɸút'aɸa-bajíi-gă hă. Ca$^{n'}$, edáda^{n} iñ′gaɸi^{n}
He alone a great man is made as, do not be jealous of him . Indeed, what we have

añgáti ɸa$^{n'}$ja é ɸigáxai tĕ éga^{n}qtia$^{n'}$i. Ké, agíma^{n}ɸi$^{n'}$i-gă. Waii$^{n'}$ ugɸa$^{n'}$
brought to him though that made for him the is just like it. Come, walk ye for him. Robe put in

6 aɸi$^{n'}$ gíi-gă, á-biamá. Dúba ĕ′di aɸá-biamá. Názaɻa agíahí-biamá. Waii$^{n'}$
having him come again, said he, they say. Four there went, they say. To the rear they went for him, they say. Robe

ugɸa$^{n'}$ aɸi$^{n'}$ aɸá-biamá. Níkagahi gɸúbaqti gíɸa-bají-biamá. Ída^{n}be
putting him in having him they went, they say. Chief every one were sad they say. In the middle

gɸiñ′kiɸá-biamá. Wáqe aká gá-biamá: ɸéɸiñké. É a$^{n'}$qtiéga^{n} úju añgáxe
they made him sit, they say. White man the said as follows, they say: This is the one. That great man principal let us make

9 taí, aí. ɸé na$^{n'}$p'i^{n} téga^{n} iñ′gaɸi^{n} añgáti, á-biamá. Aɸá-bi ega$^{n'}$, na$^{n'}$p'iñkiɸá-
him, he said. This to wear on the neck in order to we having it for him we have come, said he, they say. He went, they say having, he made him wear it on his neck

biamá Waha$^{n'}$ɸicíge ɸiñké. Ké, wat'a$^{n'}$ kĕ éɸi^{n} gíi-gă, á-biamá. Ja^{n}-ma$^{n'}$ɸi^{n}
they say Orphan the (ob.). Come, goods the bring ye to him, said he, they say. Wagon

gĕ éɸi^{n} akí-bi ega$^{n'}$, Waha$^{n'}$ɸicíge ɸiñké uɸúciaɻáqti wat'a$^{n'}$ gĕ′ ctĕwa$^{n'}$,
the having for him they reached there again, they say having, Orphan the just before him goods the soever,

12 néxe, wahúta^{n}ɸi^{n} ctĭ, ca$^{n'}$ bɸúga, ákast itékiɸá-biamá. Niní kúge wi$^{n'}$
kettle, gun too, in fact all, in piles they put them for him, they say. Tobacco box one

ɸiqɸúda-biamá Waha$^{n'}$ɸicíge aká. Waĩ′giɸe áne mañ′gɸe naji$^{n'}$-biamá.
pulled out of, they say Orphan the. All putting the arms around erect he stood, they say.

Niní bɸáska ɻañgáqti gĕ mañ′gɸe naji$^{n'}$-bi ega$^{n'}$, ía-biamá. ɸahídai
Tobacco flat very large the (pl.) erect he stood, they say having, he spoke, they say. They ridicule (one)

15 ctéctewa$^{n'}$ ɸacta$^{n'}$ éga^{n}-hna$^{n'}$i hă. Niní tĕ ɸizá-bi ega$^{n'}$, ca$^{n'}$qti ga$^{n'}$ a$^{n'}$ɸa
notwithstanding they stop talking usually . Tobacco the took, they say having, for no special reason throwing it

ɸéɸĕ naji$^{n'}$-biamá; íkinewakiɸá-biamá. Iɻíga^{n} ɸiñké wat'a$^{n'}$ kĕ gɸúba gi'í-
sending it he stood, they say; he made them scramble for it they say. His grandfather the goods the all he gave his

biamá. Iɻíga^{n} aká ctĕ gíɸa-bají-biamá, ma$^{n'}$zeskă wi$^{n'}$ 'íi-bají-bi ega$^{n'}$.
they say. His grandfather the even was sad they say, silver one they did not give him, they say because.

18 Wat'a$^{n'}$ ákastáqti áhigiqti ɻí tĕ′ɻa wa'i$^{n'}$ ɸéwakiɸá-biamá. Wáqe aká
Goods piled very high a great many lodge to the carrying he sent them (an. ob.) they say. White man the

gá-biamá: ɸéɸiñké níkagahi úju añgáxe tiáwakiɸaí. Edáda^{n} wéɸihíde
said as follows, they say: This one chief principal we make him we have been sent hither. What implements

ɸiɸiñ′ge ɤĭ, wat‘a$^{n'}$ ɸiɸiñ′ge ɤĭ, gíɤa-hna$^{n'}$i-gă. Iũgáxe añgáti-hna^{n} tañ′gata^{n},
you have none if, goods you have none if, ask of him regularly as a favor. We do it for him we come hither regularly we will,

á-biamá. Wa‘ú aká éɸe eɻaí amá iɸádi aká uɸéwi^{n}waɸá-biamá Ca$^{n'}$
said he, they say. Woman the relation her own the (pl.) her father the he collected them they say. And

wáɸaha úda^{n} aɸi$^{n'}$i gĕ uɸéwiñkiɸá-biamá éɸe eɻá amá. Cañ′ge úda^{n} 3
clothing good they had the (pl.) they collected for him they say relation her own the (pl.). Horse good

paɦañ′ga aɸi$^{n'}$i ta$^{n'}$ ctĭ gi‘í-biamá wa‘ú ɸiñké, Waha$^{n'}$ɸicíge aɸi$^{n'}$ téga^{n}.
before he had it the (st.) too he gave his, they say woman the, Orphan to have it in order that.

Cañ′gaxe ga$^{n'}$ waha$^{n'}$ aɸá-biamá. Ta$^{n'}$wañgɸa^{n} gɸúba ígiɸigɸa$^{n'}$-biamá, ɻé
Finished as removing they went, they say. Village the whole he ruled it they say, buffalo

uné gaqɸa$^{n'}$ aɸaí tĕ. Wa‘ú ɸiñké Waha$^{n'}$ɸicíge aká cañ′gagɸi^{n} júgigɸaí tĕ. 6
to hunt migrating they went when. Woman the Orphan the riding a horse he with her (past sign).

Ca$^{n'}$-hna^{n} íbaha^{n}qtia$^{n'}$i ɤĭ ca$^{n'}$ ígie-hna$^{n'}$-biamá níkaci^{n}ga amá. Wanása-
Yet regularly they knew him very well when yet they talked against him regularly, they say people the (pl.). They surrounded a herd

biamá. ɻé wada$^{n'}$be agɸí-bi ega$^{n'}$, Waha$^{n'}$ɸicíge aká wanáse tĕ ĕduíhe
they say. Buffalo seeing them returned, they say having, Orphan the surrounding them the to join it

‘íɸa-biamá. Wa‘ú aká éɸe eɻá amá wagínasa-biamá. Ga$^{n'}$ wanáse tĕ 9
he promised, they say. Woman the relation her own the (pl.) surrounded their (buffalces) they say. And surrounding them the

agɸíi tĕ, wa‘ú amá na$^{n'}$pa agíaɸé ‘íɸa-biamá. Waha$^{n'}$ɸicíge igáqɸa^{n} aká
they had come back when, woman the (pl.) choke-cherries going for spoke of, they say. Orphan his wife the

ĕ′di aɸé ‘íɸa-biamá. Égañ-gă, á-biamá Waha$^{n'}$ɸicíge aká. Cañ′ge a$^{n'}$sagĭ′-
there going spoke of, they say. Do so, said, they say Orphan the. Horse very

qti wi$^{n'}$ ágɸi^{n} aɸá-biamá wa‘ú aká. Júgɸe aɸá-bajĭ Waha^{n}ɸicíge aká. 12
swift one sitting on went, they say woman the. With her went not Orphan the.

Égiɸe za‘á-biamá. Na$^{n'}$pa ágihí-maɻa cénawaɸĕ′qti wáɸi^{n} a-í-bi, aí aɸá!
At length uproar they say. Choke-cherries at those who went for them having entirely exterminated them they are chasing them hither (see note), he says indeed

á-biamá. Ga$^{n'}$ níkaɸiqá-biamá. Waha$^{n'}$ɸicíge aká, Cañ′ge a$^{n'}$sagi áta ta^{n}
said (one), they say. And they pursued the foe they say. Orphan the, Horse swift beyond the (st.)

hi$^{n'}$ skă′qti-ma i^{n}ɸiñ′ka^{n}ta$^{n'}$i-gă. Áagigɸi^{n} táce, á-biamá. Man′dehi-hna^{n} 15
hair those very white tie ye it for me. I ride my own must, said he, they say. A dart only

sía^{n}ɸé aɸi$^{n'}$-biamá Níkaɸíqe tĕ aɸaí tĕ. Ga$^{n'}$ uíɸa-hna$^{n'}$i tĕ agí amá:
merely he had they say. Pursuit of the foe the he went. And telling him regularly the they were returning:

Waha$^{n'}$ɸicíge igáqɸa^{n} náɸuháqti uɸa$^{n'}$i tĕ, á-biamá. Ĕ′di ahí-biamá ɤĭ
Orphan his wife nearly they held her, said they, they say. There he arrived, they say when

náɸuháqtci uɸa$^{n'}$ amáma Caa$^{n'}$ amá. Wa‘ú aká náɸuháqtci uɸa$^{n'}$i tĕ ĕ′di 18
very nearly they were holding her, they say. Dakotas the (pl.). Woman the very nearly they held her when there

ahíi tĕ. Atí hă, á-biamá, wa‘ú ɸiñké ugíkiá-bi ega$^{n'}$. Ecéqti-hna^{n} ɸa$^{n'}$cti,
he arrived. I have come . said he, they say. woman the he talked to his, they say having. You said just that regularly heretofore.

á-biamá wa‘ú aká. ɸéɻa ɸi$^{n'}$ wi$^{n'}$ náɸuháqtci uɸa$^{n'}$i hĕ, á-biamá wa‘ú aká.
said, they say woman the. This one the (mv.) one very nearly took hold . said, they say woman the.

Ahaú! á-biamá. Wénaxiȹá-biamá. Wi$^{n'}$ ubáqpaȹá biamá. Man'dehi kĕ
Oho! said he, they say. He attacked them, they say. One he pushed and made fall they say. Dart the

íjahá-biamá. Cĭ wáȹi^{n} a-íi tĕ, eɬáta^{n}-ma áhigi amá. Cĭ náȹuháqtci uȹa$^{n'}$i
he stabbed with it, they say. Again they were driving them back, those from (the foe) many the (sub.). Again very nearly held her

3 tĕ, Ecéqti. ȸéɬa ȹi^{n} wi$^{n'}$ ȹáȹuháqtci uȹa$^{n'}$i hĕ, á-biamá. Ahaú! á-biamá.
when, You said just that. This one the one (mv.) very nearly took hold , said she, they say. Oho! said he, they say.

Wakan'diȹĕqti gáxe wénaxiȹá-biamá. Caa$^{n'}$ wi$^{n'}$ ubáqpaȹá-biamá. Man'dehi
Very impatiently doing he attacked them, they say Dakota one he pushed and made fall they say. Dart

kĕ íjahá-biamá. Cĭ wáȹi^{n} a-íi tĕ. Cĭ égiȹa$^{n'}$-biamá wa'ú aká, Náȹuháqtci
the he thrust him with, they say. Again they were driving them back. Again said to him, they say woman the, Very nearly

6 ȹéɬa ȹiñké wi$^{n'}$ uȹa$^{n'}$i hĕ. Ecéqti-hna^{n} ȹa$^{n'}$ctĭ. Ahaú! á-biamá. Wénaxiȹá-
this one behind he who is one took hold . You said just that regularly heretofore. Oho! said he, they say. He attacked them

biamá. Caa$^{n'}$ wi$^{n'}$ ubáqpaȹá-biamá. Man'dehi kĕ íjahá-biamá. Wéduba$^{n'}$
they say. Dakota one he pushed and made fall they say. Dart the he thrust him with, they say. The fourth time

tĕdíhi, ȸéɬa ȹiñké wi$^{n'}$ náȹuháqtci uȹa$^{n'}$i hĕ. Ecéqti-hna^{n} ȹa$^{n'}$ctĭ, á-biamá
when it came, This one behind he who is one very nearly took hold . You said just that regularly heretofore, said, they say

9 wa'ú aká. Ahaú! á-biamá. Wénaxiȹá-biamá. Égiȹe cañ'ge eɬá aká gaskíi
woman the. Oho! said he, they say. He attacked them, they say. At length horse his the panted

tĕ, baza$^{n'}$za^{n}qti wi$^{n'}$ man'dehi íjahai tĕ. Ga$^{n'}$ki égа^{n}wé'a^{n}-hna$^{n'}$i tĕ íbaha$^{n'}$-
when, pushing right among them one dart he thrust him with it. And so he did to them regularly the they knew it

biamá. Ga$^{n'}$ áȹipú-biamá ákicúga. Waȹíɔnajĭ'qtia$^{n'}$ amá. Hau. Cañ'gaxai
they say. And they closed upon him, they say standing near together. He was not visible at all they say. ¶ They ceased

12 tĕ, Waha$^{n'}$ȹicíge t'éȹai, á-biamá. Waha$^{n'}$ȹicíge ugíne ahí-biamá. Ca$^{n'}$
when, Orphan they killed him, said they, they say. Orphan to seek their own they arrived, they say. Yet

ucka$^{n'}$ ctĕ íȹa-bají-biamá; cañ'ge kĕ' ctĭ íȹa-bají-biamá, níkaci^{n}ga ctĭ
deed even they did not find they say; horse the too they did not find they say, man too

ȹingĕ'qtia$^{n'}$-biamá. Cañ'gaxá-biamá. Ca$^{n'}$ wa'ú aká akí-biamá ɤĭ wáȹaha
was altogether missing they say. They ceased they say. And woman the reached home, they say when clothing

15 úda^{n} ɤiɤáxai tĕ. Gañ'ki ha$^{n'}$ ɤĭ ȹiñgá-bitćama níkagahi úju ijañ'ge aká.
good she made for herself. And night when she had disappeared, they say chief principal his daughter the.

Ca$^{n'}$ a^{n}wa$^{n'}$waɬa múgȹa^{n} iȹé tĕ na'a$^{n'}$ ga$^{n'}$ȹai ctĕwa$^{n'}$ na'a$^{n'}$-bají-biamá.
And to what place stealing off she had gone the to hear they wished notwithstanding they did not hear, they say.

É pahañ'ga wáqe amá íbaha$^{n'}$i tĕ níkaci^{n}ga ukéȹi^{n} wébaha^{n} tíi tĕ, áda^{n}
That before white man (pl.) the they knew the Indians knowing them they had come the, therefore

18 Waha$^{n'}$ȹicíge aká ma$^{n'}$ci ȹé éska^{n} eȹéga^{n}-biamá. Wa'ú ȹi$^{n'}$ ctĭ ma$^{n'}$ci ȹé
Orphan the high went it might be they thought, they say. Woman the (mv.) too high went

éska^{n} eȹéga^{n}-biamá. Áda^{n} ɤihádi úna'a^{n}-bájĭ ca$^{n'}$ca^{n}i tĕ.
it might be they thought, they say. Therefore down below they have never heard about them.

NOTES.

334, 1. Wakanda, as here used, means "The Great Spirit," not "a deity."

335, 1. q¢aⁿje, equivalent to "q¢aⁿ′-bajĭ" or "gahájĭ," uncombed.

335, 1. ꝗi kĕ refers to the shape of the Pawnee camp.

335, 5. Sanssouci, the Omaha ex-interpreter, said that the Orphan had so great an appetite that the Pawnees grew tired of him. They put him on the ground, flat on his back, and fastened down his hands and feet with tent-pins. A wolf approached him. The Orphan told his trouble; whereupon the wolf pulled out the tent-pins, and took him to the camp.

335, 6. ¢éaké aká hă: "This is he for whom we have been hunting;" said by one not a relation, on discovering the object suddenly. Compare "ꝗejiũga aká é aká hă," p. **156**, note on **149**, 12.

335, 7. egi¢e waqe duba akáma. Wáqe amá jaⁿt'é ké ꝗĭ daⁿ′be ahíi tĕ íꝗa'e¢ĕ gaⁿ′qtiaⁿi: "When the white men arrived there to look at him as he lay sound asleep, they had compassion on him in reference to something." They thought that the Great Spirit pitied the Orphan, who was poor; and this caused them to help him.

335, 8. ugaq¢aⁿ ujæũge, the road made by the party in moving along.

335, 17. uhe u¢uciqti ¢aꝗi te hĕ, you will pitch the tent directly at the front, ahead of the party.

336, 8. hiⁿ+ ehnaⁿ-biama: The old woman was so astonished that she could say nothing else.

338, 16. iꝗigaⁿ . . . . g¢uba gi'i-biama. This must not be taken literally, as he sent the people to his own lodge with great piles of goods.

339, 13. naⁿpa agihi-maꝗa cenawa¢ĕqti wa¢iⁿ a-i-bi ai a¢a, a-biama. Here "ꝗa," *to, at*, in "agihi-maꝗa," has the force of *from*. Compare "wenudaⁿ ati-hnaⁿ-biama nikaciⁿga aji amaꝗa," in the myth of the Turtle on the war-path, **254**, 2. Note the several speakers implied in this sentence. Some one who witnessed the attack gave the alarm, saying, "Naⁿpa agihi-maꝗa cenawa¢ĕqti wa¢iⁿ a-íi a¢á." Those who heard this, but who were not witnesses of the attack, said, "Naⁿpa agihi-maꝗa cenawa¢ĕqti wa¢iⁿ a-i-bi ai a¢á." The narrator of the myth, in repeating this to the collector, added to it "á-biamá:" "It is reported that they said it."

339, 19. eceqti-hnaⁿ ¢aⁿctĭ. The woman was cross, wajĭⁿ-pibajĭ. She remembered the words of her husband, the Orphan, whom she reminds of what he had said:—"You did say that. Remember this, and act accordingly."—Sanssouci.

The narrator made the following rhetorical prolongations:—**334**, 1. pahañ+gaqtci, for pahañgaqtci; **334**, 4. piä+ji, for píäjĭ; **336**, 14. u+daⁿqti, for udaⁿqti.

TRANSLATION.

At the very first the Pawnees knew the Great Spirit. They were always numerous. They went on the hunt. A real Orphan dwelt in a lodge with his grandmother, who was a very aged woman. The grandmother used to carry her tent-skin, one that was worn by use. The Orphan had a bow. His skin robe was unsightly, and his hair was always uncombed. He lived by visiting the lodges and begging. He went throughout the camp, from one end to the other, visiting the lodges and begging for food. They called him "The Beggar;" they made him have the name. They removed the camp.

Though they nicknamed him, they were always apprehensive on account of The Beggar, so he continued going throughout the camp. They removed the camp when it was morning. Behold, he slept. He slept by the old camping-ground (*or*, among the litter and remains of the old camp). He slept when they had departed, leaving the place a solitude. He lay sound asleep. At length he heard some white men say, "This one is he whom we seek." When he arose, behold, four white men were there. The white men went back. The Orphan departed. He was fully aroused. He went following the road made by the migrating party. The young men said, "You said that the Orphan had not come, but he has come again." They removed. Again he went to beg at the lodge of the head-chief, whose daughter had not yet taken a husband. And she gave food to the Orphan. And the chief said, "The people have no food. Only here does food abound. And whenever you wish to come, come hither." Soon after he came again to beg. "Really! when people have but little food, they eat only once a day. You have just gone home with the food which she gave you," said the chief. And his daughter gave the Orphan food again, because she knew him. They removed. And the daughter of the head-chief said as follows: "Mother, when they remove and depart this time, please pitch the tent at the very front of the path." And all the young men used to court the chief's daughter; yet she acted as if she did not wish to marry. When the mother pitched the tent, waiting for the Orphan to come, the women went to find fuel; they went for wood. They came again, carrying wood on their backs. And the chief arrived there. "You should have pitched the tent amongst the rest," said the chief. His wife said as follows: "Though it is so, I pitched the tent, as the girl, your daughter, commanded me to pitch it here." And the chief's daughter came back, carrying wood. She did not put it at the lodge; she put it aside. At length the Orphan's grandmother was coming directly to that place, carrying her worn tent-skin. "Venerable woman, come this way," said the chief's daughter, who sat by the wood, waiting for her to appear. As the old woman was ashamed, she did not speak. She placed the tent-skin by the wood. The chief's daughter made a tent of it. The old woman sat there, saying nothing but "Oh!" Each of the young men continued saying as follows: "Why! the chief's daughter has made the tent for the Orphan's grandmother. My friends, I think that she will marry him." She finished the tent. The chief's daughter carried her robes and beds to the Orphan's tent. "Why! It is just as I thought," said one. The Orphan arrived at his tent; but he did not enter it. In spite of what was done, he stood diffident about entering his tent, because the woman was within. "Fie! Come," said she. He entered his tent. She made a very good bed for him. She was sitting with him. She married him. She had food with him. And the young men said as follows: "Why, friends, the chief's daughter has married the Orphan." The Orphan said as follows to his wife: "Please tell your father to let them stop and rest to-morrow." The chief sent the criers around. And the people thought, "Why should they stop to rest?" "He says that you are to stop and rest to-morrow, halloo!" said the criers. And the people said as follows: "Why should one stop to rest when he is without food?" At length four white men arrived there. "Four white men have come," said the boys. "He says that you will, indeed, assemble yourselves, halloo!" said the criers, the Orphan having commanded them to do so. The chief commanded all to adorn themselves. "He promises, indeed, to give you all kinds of things, halloo! He says, indeed, that you will paint yourselves, halloo!" The white men promised to

give a silver medal to the principal chief. At length, on the morrow, the white men came in sight. The wagons came and stood outside of the camp. The principal white man sat before them. And all the Pawnees went outside of the camp. And the four white men were approaching. And the principal white man said as follows: "Go and seek him whom we promised to make a great man." And the white men were seeking him among those who were in the line of the middle-aged and aged men. They returned to their leader. "Why! O leader, we did not find him," said they. "Fie! as you saw him at the very first, you probably know him. Ho! Come, go again and seek him," said the white man who was the leader.

And the Orphan put on his robe. He also had his bow. He stood among the young men. And when the white men finished looking at the line of the elder men, they departed towards the young men, to look among them. At length they found him. When they said, "This one is he," they went back to tell it. When they saw the Orphan, they went back to tell it. "That is he, I think," said one. "Ho! leader, he is there," said they on their arrival. All the white men went thither, being on seats in the wagons; they had the medal, and the robe too. They approached and stood there. The principal white man said as follows: "We, too, are employed, so we have come." He promised to tell something to their superior (the President). "He has promised to make one man head-chief, therefore we have brought all the things to him. As he alone is made a great man, do not be jealous of him. Though, indeed, we have brought the things to him, that is just as if it was done for you. Come, go after him. Put him in a robe, and bring him back," said the principal white man. Four went for the Orphan. They went to the rear for him. Putting him in a robe, they departed with him. Every one of the chiefs was displeased. The white men made the Orphan sit in the middle. The principal white man said as follows: "This is the one. Let us make him the principal great man. We have brought this for him to wear on his neck." Having gone to the Orphan, he made the latter wear the medal on his neck. "Come, bring ye the goods to him," said the white man. When they brought the wagons to him, the different kinds of goods, kettles, guns, in fact all, were placed in piles just before the Orphan. The Orphan pulled the tobacco out of one box. Putting his arms around all, he stood erect. Having stood erect with his arms around very large pieces of flat tobacco, he spoke. "Notwithstanding people sometimes ridicule one, they usually stop talking. You have been ridiculing me; but it is time for you to stop it." Having taken the tobacco, he was throwing it away to make them scramble for it. He gave most of the goods to his wife's father. His wife's father was displeased, because they did not give him a medal. The Orphan sent them to his lodge with a great many goods piled up very high. The white man said as follows: "We have been sent here to make this one the head-chief. When you are destitute of implements or goods, ask favors of him. We will come hither from time to time to perform for him what he may desire." The woman's father collected her relations. And her relations collected what good clothing they had. The chief gave a good horse, the one which he had before, to the woman, for the Orphan. When they ceased, they removed the camp. The Orphan ruled the whole village when they removed to hunt the buffalo. The Orphan rode horseback with his woman. Yet, when the people knew him very well, they invariably talked against him. They surrounded a herd. When they returned from seeing the buffaloes, the Orphan promised to take part in surrounding the herd. The woman's

relations surrounded their own part of the herd. And when they had returned from surrounding them, the women spoke of going for choke-cherries. The Orphan's wife spoke of going thither. "Do so," said the Orphan. The woman departed, riding a very swift horse. The Orphan did not go with her. At length there was an uproar. Said the people, "It is said that they are exterminating those who went for choke-cherries, as they are chasing them hither." And they pursued the foe. The Orphan said, "Tie for me my very swift horse with very white hair. I must ride mine." The Orphan had only a dart. He went in pursuit of the foe And they were coming back regularly and telling him, "They nearly took hold of the Orphan's wife." When he arrived there, the Dakotas had nearly caught her. When the woman was very nearly caught he arrived there. "I have come," said he, speaking to his wife. "You did say just that regularly. This one behind has very nearly taken hold," said the woman. "Oho!" said he. He attacked them. He pushed one and made him fall off his horse. He pierced him with the dart. Again many from the foe were driving them back. When they nearly caught hold again, she said, "You said just that. This one behind has very nearly taken hold." "Oho!" said he. Acting very impatiently, he attacked them. He pushed a Dakota, making him fall off his horse. He pierced him with the dart. Again they were driving them back. The woman said to him again, "This one who is behind has very nearly taken hold. You said just that heretofore." "Oho!" said he. He attacked them. He pushed at a Dakota, making him fall off. He pierced him with the dart. When the fourth time came, the woman said, "This one who is behind has very nearly taken hold. You said just that heretofore." "Oho!" said he. He attacked them. At length when his horse panted, he pushed here and there among them, and thrust a Dakota through with the dart. And they knew that he did so to them regularly. And they closed upon him, standing very close together. He disappeared.

When they ceased, it was said that they had killed the Orphan. They arrived from the Pawnee camp to seek the Orphan. Yet they did not find the slightest trace of the occurrence; they did not find the horse, and the man had disappeared altogether. They ceased. And when the woman reached home, she made good clothing for herself. And when it was night, the daughter of the head-chief had disappeared. And notwithstanding they wished to hear to what place she had stolen off, they did not hear. The first white men knew it when they had come and known the Indians; therefore the Indians thought that the Orphan might have gone on high. They thought that the woman too might have gone on high; therefore they have never heard anything about them down on this earth.

THE YOUTH AND THE UNDERGROUND PEOPLE.

Told in Ɋegiha by Big Elk.

Ta^{n}′wañgɣa^{n} d′úba ĕdedí-ma héga-bajī′qti. Cī níkagahi aká ijañ′ge
Village some there they were very populous. Again chief the his daughter

wáɣixa-bájī tĕ, ijiñ′ge aká ctī miñ′gɣă^{n}-bájī tĕ. Ijiñ′ge aká na^{n}bá-biamá.
she had not married, his son the too they had not married. His son the were two, they say.

Wanása-biamá. Ⱡé-ma t′éwaɣĕ-hna^{n}′i tĕ. Kī ɣé níkagahi ijiñ′ge áma 3
They surrounded a herd they say. The buffaloes they killed them regularly. And this chief his son the other

ɣiñkéɣa^{n} ɟé wi^{n}′ iénaxíɣai tĕ, uɟa^{n}′haqti. Uqɣĕ′qti kíde gɣi^{u}′i tĕ. Ⱡé
he who had been buffalo one he attacked him, far apart (from the rest). Very soon shooting at him he sat. Buffalo

amá ɟa^{n}′i^{u}-ájī′qti áiáɣai tĕ ɟan′de ma^{n}táha. Níkaci^{n}ga aká égaⁿqti égiháqti
the not seen at all had gone ground into. Man the just so headlong

áiáɣai tĕ cañ′ge uɣáha. Ⱡé aká pahañ′gaqti égih áiáɣai. Iɣádi aká íekíɣĕ- 6
he had gone horse with it. Buffalo the at the first headlong had gone. His father the sent out

wakiɣá-biamá. Ciñ′gajiñ′ga eɟá aká wanáse éde kíājī, aí áɣa. Cta^{n}′be
criers they say. Child his the he surrounded them but he has not come back, he says indeed. You saw him

ɣáɣi^{n}cé uɔná te, aí áɣa, á-biamá. Níkaci^{n}ga wi^{n}′ da^{n}′ba-bi á-biamá. Ca^{n}′
you who moved you will tell it, he says indeed, he said, they say. Man one he saw him that he said, they say. Yet

ɟa^{n}′bĕqti hă. Waɣíqe ɣe té, á-biamá. Uspé da^{n}′ctĕ égih iɣé, ca^{n}′ ma^{n}snaⁿ′- 9
I saw him plainly . Chasing he went, said he, they say. A sunken place perhaps headlong he has gone, yet very level

snaⁿqti amá ɔɟī ɣiñgĕ′qti tigɣé hă. Íɣa^{n}ba^{n}′ ɟa^{n}′ba-májī, á-biamá. Uné
ground it was when missing altogether he became . A second time I did not see him, said he, they say. To seek him

ákigɣaji iɣádi aká. Ɣéɣuqti hă, á-bi ega^{n}′, ugáĕqti uná-biamá. Gɣúba
he commanded the one with him his father the (sub.). Just here . he said, they say having, scattering far and wide they sought him, they say. All

uná-biamá níkaci^{n}ga amá. Égiɣe ma^{n}ca^{n}′de égih iɣaí ga^{n}′te amá. Ⱡé 12
sought him, they say people the (pl. sub.). Behold pit headlong he had gone for some time, they say. Buffalo

aká ma^{n}ɣiñ′ka hébe na^{n}cpé áiáɣa-biamá. Cañ′ge ta^{n}′ ctī ma^{n}ɣiñ′ka na^{n}cpé
the (sub.) soil a piece kicking off a piece had gone, they say. Horse the (std. ob.) too soil kicking off a piece

áiáɣa-biamá. Ákiha^{n} sígɣe ɣiñgá-biamá. Ga^{n}′ níkaci^{n}ga gɣúba égih áiáɣa-
had gone, they say. Beyond trail there was none, they say. And people all headlong had gone,

biamá. Ma^{n}can′de tĕ jiñ′gají′qti iɣéɣĕqtia^{n}′-biamá. Ĕ′ɟa waha^{n}′ átiáɣe 15
they say. Pit the not small at all it went suddenly, down, down, they say. Thither to remove suddenly

′íɣa-biamá iɣádi aká. Ĕ′di a-í-ɟi-biamá; ma^{n}can′de égaxe a-í-ɟi-biamá.
spoke of, they say his father the (sub.). There they came and camped, they say; pit around it they came and camped, they say.

Cénujiñ′ga ikágewáɸě-má ctī égaⁿ wáɸahaⁿ′i tě. Cénujiñ′ga wiⁿ′ wahéhäjī
Young man those whom he had as friends too so he implored them. Young man one stout-hearted

ɻī, năn′de sagí daⁿ′cteaⁿ′ uɖé ɸé gígaⁿɸai wáɸahaⁿ′i tě. Égiɸe wiⁿ′ ígadizá-
if, heart firm perhaps entering to go him wishing for him he implored them. At length one rode round and round

3 biamá ɻíi ɸaⁿ. Úɖe ɸé ′íɸa-biamá. Iɸádi ɸiñké uíɸai-gă hă, á-biamá.
they say village the (cv. ob.). Entering to go he promised, they say. His father the one who (ob.) tell to him . said he, they say.

Hájiñga uɸéwiⁿɸě táce, á-biamá. ⌊éha hájiñga sú-bi egaⁿ′, uɸéwiⁿɸá-
Cord he collect them must, said he, they say. Buffalo-hide cord cut in strips, they say having, he collected them

biamá. Hájiñga kě′ íkaⁿtaⁿ′-de, ha-búɻa wiⁿ′ ugɸiⁿ′ iñgáxe taí, á-biamá.
they say. Cord the (ob.) he tied with when, skin round one to sit in please make it for me, said he, they say.

6 Gaⁿ′ ɸictaⁿ′-biamá. Caⁿ′ águdi pí ctéctewaⁿ′ uá′aⁿhe tá miñke. Ubɸaⁿ′
And they finished it, they say. Now in what place I arrive soever I put the body in will I who. I take hold

bɸé tá miñke ɸaⁿ′ja, ɻan′de kě híde pí tědíhi ɻī hájiñga kě bɸídaⁿagɸé tá
I go will I who though, ground the (ob.) the bottom I reach when hereafter cord the (ob.) I pull on it suddenly will

miñke. Bɸídaⁿdaⁿ′ ɻī hníze taí, á-biamá. Égiɸe ɻan′de kě maⁿtáɻa ahí-
I who. I pull on it repeatedly when you take it will, said he, they say. At length ground the (ob.) inside he arrived

9 biamá. Ugáhanaɖazě′qtiaⁿ té. Wabít′aⁿ-biamá ɻī ɻé amá uɻaⁿ′adi gaťé
they say. It was very dark. He felt around, they say when buffalo the (sub.) by itself was lying

akáma; cañ′ge ctī uɻaⁿ′adi gaťé akáma; níaciⁿga ctī uɻaⁿ′adi gaťé akáma.
dead from the fall; horse too by itself was lying dead from the fall; man too apart was lying dead from the fall.

ɸékě níaciⁿga kě ɸizá-bi egaⁿ′, úqɸuqa ugɸaⁿ′-biamá. Gañ′ki gátě caⁿ′qti
This (recl. ob.) man the (recl. ob.) he took him, they say having, the hollow (bag?) he put him in, they say. And that thing in spite of

12 aɸaí tě ɻiɻá-bajī tě hă. Gaⁿ′ níkaciⁿga u′aⁿ′ha-bi egaⁿ′, gíɸa-biamá. Gañ′ki
he went when he did not ask the favor for himself . And man he put him in it, they say because, they rejoiced, they say. And

ť′e kě′ ɸizá-bi egaⁿ′, niⁿ′ɻa ɸiñké gisíɸa-bají-biamá. Caⁿ′ iɸápe gɸiⁿ′ tě
dead the one (ob.) they took him, they say having, alive the one who (ob.) him they forgot, they say. Yet waiting for it he sat

ɸaⁿ′ja, ɸizá-bájī gɸiⁿ′ tě xagé-hnaⁿ-biamá. Níkagahi aká ijañ′ge wáɸixájī
though, not taking him he sat when he cried regularly they say. Chief the (sub.) his daughter virgin

15 ɸiñké é wéci-biamá. Ahniⁿ′ ɸagɸí ɻī ɸagɸăⁿ′ taté, á-biamá. Ugácaⁿ maⁿɸiⁿ′
she who (ob.) that he hired him for, they say. You have him you come back if you marry her shall, said he, they say. Traveling he walked

tě caⁿ′ ugáhanaɖáze. Égiɸe wa′újiñga akéde uhé éɸai ahí-biamá. Wa′ú-
when still dark. At length old woman was sitting, when traveling the path, he came to her suddenly he arrived, they say. Old

jiñga ɸiñké ɸaháⁿ′-biamá. Caⁿ′, wa′újiñga, majaⁿ′ ɸéɸu tí úɸicīqti atí,
woman she who (ob.) he implored her, they say. Yet, old woman, land here to come hither very difficult I have come,

18 á-biamá. ⌊an′de kě paháciaɻa kě′ɻa atí. Níkaciⁿga wiⁿ′ maⁿcan′de ɸé
said he, they say. Ground the (ob.) up above to the I came. Man one pit this

uɻɻáɸě tí. Bɸíze tégaⁿ atí. Aⁿ′ɸiza-bájī hă. Gañ′ki eátaⁿ agɸé taté bɸí′a
falling from a height he came. I take him in order to I have come. Me they took not . And how I go back shall I fail

hă. Wa′újiñga, iⁿwiñ′kañ-gă, á-biamá. Edádaⁿ uwíkaⁿ taté ɖáxe taté
. Old woman, help me, said he, they say. What I help you shall I do shall

¢iñgé, á-biamá. Níkaci^{n}ga wi$^{n'}$ gá¢iñké gá¢u g¢i$^{n'}$. Ĕ′di ma^{n}¢i$^{n'}$-à hĕ.
there is nothing, said she, they say. Man one that (unseen) one in that (unseen) place he sits. There walk thou .

É ¢igáxe té, á-biamá. Ĕ′di a¢á-biamá. Ĕ′di ahí-bi ega$^{n'}$, ɬíjebe ¢a^{n} gaɮúɮu
He he will do it for you, said she, they say. There he went, they say. There arrived, they say having, door the (ob.) he knocked on repeatedly

amá. Íe-hna^{n} waná'a^{n} naji$^{n'}$ ¢a$^{n'}$ja, gí¢icíba-bájī tĕ. Wa'ú aká gá-biamá: 3
they say. Speaking regularly hearing them he stood though, they did not open it for him. Woman the (sub.) said as follows, they say:

Nă! gáta^{n} níaci^{n}ga wi$^{n'}$ tíi hĕ. ɮíjebe gí¢icíba-ă hĕ, á-biamá. Égi¢e, cié
Fie! that one (std.) person one he has come . Door open it for him . said she, they say. Behold, child

git'é, áda^{n} ía-bájī g¢i$^{n'}$-biamá. Gí¢a-bájī g¢i$^{n'}$-biamá. ɮima$^{n'}$te ahí-biamá,
his was dead, there not speaking he sat, they say. Sorrowful he sat, they say. Within the lodge he arrived, they say,

wa'ú aká ɮíjebe gí¢icibá-bi ega$^{n'}$. Ca$^{n'}$ ía-bájī g¢i$^{n'}$-biamá nú aká. Na^{n}péhi^{n} 6
woman the (sub.) door opened for him, they say having. Yet not speaking sat, they say man (=husband) the (sub.). Hunger

wakan′di¢e amá. Íwa^{n}xá-biamá. Wi^{n}a$^{n'}$waɮáta^{n} ma^{n}hni$^{n'}$ ă, á-biamá. Ga$^{n'}$
he was impatient from they say. He asked him, they say. From what (place) you walk ? said he, they say. So

ug¢á-biamá. Paháci-kĕɮáta^{n} ma^{n}b¢i$^{n'}$ éde níaci^{n}ga wi$^{n'}$ wanáse éde uqpá¢ĕ
he told of his, they say. Above from the I walked but man one headed them off but falling from a height

tí. B¢íze téga^{n} atí. A$^{n'}$¢iza-bájī hă. Gañ′ki eáta^{n} ag¢é taté b¢í'a hă. 9
he came. I take him in order to I came. They did not take me . And how I go back shall I fail .

I^{n}wiñ′kañ-gă, á-biamá. Ciñ′gajiñ′ga git'é ug¢á-biamá. Ciñ′gajiñ′ga a^{n}t'a$^{n'}$i
Help thou me, said he, they say. Child his was dead he told of his, they say. Child we had him,

éde, wét'ai hă. Ciñ′gajiñ′ga t'e kĕ′ éga^{n}qti a^{n}¢ígaxe tañ′gata^{n}, á-biamá,
but he died to us . Child dead the one (ob.) just like him we make you we who will, said he, they say,

ciégi¢aí é waká-bi ega$^{n'}$. Ca$^{n'}$ edáda^{n} ab¢i$^{n'}$ g¢úbaqti ¢i¢íɮa, á-biamá 12
taking him as his child that he meant, they say having. In fact what I have everything is yours, said, they say

i¢ádi aká. Ía-bájī-hna^{n} ca$^{n'}$ ag¢é ga$^{n'}$¢ai éga^{n}. Ca$^{n'}$ edáda^{n} edéce ki, éga^{n}
his father the (sub.). He spoke not regularly yet to go homeward he wished something. Yet what you say what if, so

wíDaxe te hă, á-biamá i¢ádi aká. Ta$^{n'}$wañg¢a^{n} ¢i¢íɮa ¢ag¢é cka$^{n'}$hna ki′ctĕ,
I do for you will . said, they say his father the (sub.). Village your you go back you wish even if,

éga^{n} te, á-biamá. Égi¢e ag¢é 'í¢a-biamá. ¢ag¢é taté ¢a$^{n'}$ja, Cañ′ge hi$^{n'}$ 15
so will, said he, they say. At length to go homeward he spoke of, they say. You go homeward shall though, Horse hair

ga$^{n'}$ áiág¢i^{n} ag¢é te, dadíha, ecé ki, éga^{n} te hă, á-biamá. Wa'ú aká
of such a kind I sit on him I go homeward will, O father, you say if, so will . said he, they say. Woman the (sub.)

gá-biamá: Nă! ciñ′gajiñ′ga wé¢iñgai ¢a$^{n'}$ctī éga^{n}qti g¢í. Edáda^{n} wi$^{n'}$ aɔni$^{n'}$
said as follows, they say: Fie! child we had none heretofore just like him he has come. What one you had

¢a$^{n'}$ctĭ 'í-ă hĕ, á-biamá, égɢañge é wagiká-bi ega$^{n'}$. Ciñ′gajiñ′ga wíDaxe. 18
heretofore give to him . said she, they say, her husband that she meant hers, they say having. Child I make you.

Edáda^{n} wi'í tá miñke. Edáda^{n} ka$^{n'}$b¢a ctĕwa$^{n'}$ íDaxe-hna^{n}-ma$^{n'}$, ab¢i$^{n'}$
What I give you will I who. What I desire soever I make with it regularly I use, I have it

ka$^{n'}$b¢a ki, á-biamá. Edáda^{n} ga$^{n'}$¢ai ki, ábazu ígaxe-hna$^{n'}$-biamá.
I desire if, said he, they say. What he desired when, pointing at it he made with it regularly they say.

Dadíha, cañ′ge hi$^{n'}$ skă′qti áagɸi^{n} agɸé ka$^{n'}$bɸa. Niɻá-ɻañga hi$^{n'}$ skă′qti
O father, horse hair very white I sit on it I go homeward I wish. Ear-big hair very white

céna^{n}ba. Cánakágɸe úda^{n}, á-biamá. Ké, ĕ′di ma^{n}ɸiñ′-gă. Cañ′ge ɻíjebe
those two. Saddle good, said he, they say. Come, there walk thou. Horse door

3 ɸicíba-gă hă, á-biamá. ɸiha$^{n'}$ éɸa^{n}ba íɸa^{n}ba$^{n'}$ wacta$^{n'}$be cka$^{n'}$hna ɻĭ, wa-
pull open . said he, they say. Your mother too a second time you see us you wish when, you

cta$^{n'}$be taí, á-biama. Kíɸagɸé te ɸa$^{n'}$ja, Ké, dadíha, uhé kĕ agɸé ka$^{n'}$bɸa,
see us will, said he, they say. You go home again will though, Come, O father, path the (ob.) I go homeward I desire,

ecé te, á-biamá iɸádi aká. Agɸá-biamá. I$^{n'}$ĕ ɸa^{n} ɸiáza tigɸé ga$^{n'}$qti gáxa-
you say will, said, they say his father the (sub.). He went homeward, they say. Stone the (ob.) pulled open suddenly just so he made them

6 biamá, ma$^{n'}$ze iɸábazu uska$^{n'}$skaqtí-bi ga$^{n'}$. Uhéata^{n} uíɸa^{n}be na^{n}ɻáɻaqi aɸá-
they say, iron pointing at them with in a very straight line with, they say because. Steps (*or*, Bridge) up-hill making the sound "ɻaqi" at every step he went

biamá. Ga$^{n'}$ i$^{n'}$ĕ ɻañgáqti wi$^{n'}$ ɻíjebe tĕ ágaqade gɸi$^{n'}$ ɸa^{n} bahé tiɸéɸai ɻĭ,
they say. And stone very large one door-way the (ob.) covering it sat the (ob.) he pushed it aside suddenly when,

éɸa^{n}be akíi tĕ. Cañ′ge amá gicka$^{n'}$ tiɸáɸa, náxixíɸa tiɸáɸa ma^{n}ɸi$^{n'}$-biamá,
in sight he had come again. Horse the (sub.) he was quick in moving beginning suddenly and repeatedly, he was timid beginning suddenly now and then he walked they say,

9 maja$^{n'}$ píäjĭ, bɸa$^{n'}$ píäjĭ úɸibɸa$^{n'}$-bi ega$^{n'}$. Éɸa^{n}be ahí-bi ega$^{n'}$ja, ta$^{n'}$wañgɸa^{n}
land bad, odor bad he smelt, they say because. In sight he arrived, they say having, though, village

a$^{n'}$ɸa a-íi ɸa^{n} ugíne aɸá-biamá. Égiɸe ɻ$^{n'}$tca^{n}qtci waha$^{n'}$ aɸá-bikéama.
he left he came the (ob.) seeking his he went, they say. Behold very recently removing they had gone in a line, they say.

Iɸápe gɸi$^{n'}$ tĕ ɸa$^{n'}$ja, waha$^{n'}$ aɸá-bikéama. ⊥iúɸiqɸíge cañ′ge amá na$^{n'}$pe
Waiting for him to appear they sat though, removing they had gone in a line, they say. Old camping-ground horse the (sub.) fearing the sight

12 ma^{n}ɸi$^{n'}$-biamá. Ugáqɸa^{n} ujañge kĕ uhá aɸá-biamá. Égiɸe níaci^{n}ga na$^{n'}$ba
walked they say. Road of the migrating party the (ob.) following he went, they say. At length person two

ɖahé ɻañ′ga ɸa^{n} ugáqɸa^{n} ujañ′ge kĕ wéɸĕ ɸéɸai tĕ. É níkagahi úju igáqɸa^{n}
hill large the (ob.) road of the migrating party the (ob.) he discovered them suddenly, by looking that way. That chief principal his wife

éɸa^{n}ba wét'et'a$^{n'}$ ma^{n}ɸi$^{n'}$-biamá. Háciaɻa uɸíxidai tĕ, Cañ′ge ágɸi^{n} céati,
too mourning for their dead walked they say. Behind they looked when, Horse riding yonder he comes,

15 ugáqɸa^{n} ujañ′ge kĕ uhá, á-biamá. ɻañ′ge a-í-biamá. Iɸápe gɸi$^{n'}$-biamá.
road of the migrating party the (ob.) he follows, said they, they say. Near he was coming, they say. Waiting for him to appear they sat, they say.

Cañ′ge amá na$^{n'}$wape ma^{n}ɸi$^{n'}$-biamá, bɸa$^{n'}$ píäjĭ uɸíbɸa^{n}-biamá. Nă! edáda^{n}
Horse the (sub.) fearing them walked they say, odor bad they smelt they say. Why! what

ukít'ĕ hni$^{n'}$ hau, é ɸéɸa-biamá níkagahi úju aká. Wíebɸi^{n} hau, á-biamá.
nation you are ! saying sent suddenly, they say chief principal the (sub.). It is I ! said he, they say.

18 Ca$^{n'}$ wi^{n}a$^{n'}$wa éɔni^{n}, ecé, á-biamá. Wanásai ciñ′gajiñ′ga ɸiɸíɻa ma^{n}can′de
Yet which one you are that, you say, said he, they say. They surrounded a herd child your pit

égih iɸé bɸíze pí. A$^{n'}$ɔniza-bájĭ. Wíebɸi^{n} hau, á-biamá. Ájiqti éga^{n} tĕ
head-long had gone I take him I was there. You did not take me. It is I ! said he, they say. Very different like the (as)

iⁿc'áge aká gíjai tĕ. Nă! wágazuqti uxígɸa-gă, á-biamá. Wanásai tĕ
old man the (sub.) doubted his word. Why! very straight tell about yourself, said he, they say. They surrounded a herd when

ciñ'gajiñ'ga ɸiɸíɬa ɬé kĕ' uɸáha égih iɸé maⁿcaⁿ'de maⁿtáɬa gat'é. Kī ɸizé
child your buffalo the (ob.) in connection with head-long he had gone pit inside he was killed by the fall. And to take him

wáɸagáji xĭ, ábagɸaí. ɸijañ'ge wéɸací xĭ, wí bɸíze bɸé ɸaⁿ wíebɸiⁿ'. 3
you commanded them when, through diffidence. they drew back Your daughter with you paid when, I I take him I went in the past it is I.

Naⁿ'jiⁿckĕ'qtci éɸaⁿbe agɸí, á-biamá. Ĕdíhi íbahaⁿ'-biamá. Ƌahé ɬañgá
Barely in sight I have come home, said he, they say. Then they knew him, they say. Hill large

ɸaⁿ ukíkie najiⁿ' tĕ. Ɬíi ɸaⁿɬáta níkagahi ijiñ'ge aká wadaⁿ'be íɸai tĕ. Nă!
the (ob.) talking together they stood. Village from the (ob.) chief his son the (sub.) looked this way. Why!

iⁿc'áge aká Ƌahé ɬañgá ɸaⁿ ĕ'di tí ɸañká cĭ níaciⁿga wiⁿ' cañ'ge ágɸiⁿ atíi 6
old man the (sub.) hill large the (ob.) there have come they who again person one horse riding he has come

áhaⁿ. Úwakié najiⁿ'i. Ĕ'ɬa bɸé tá miñke. Hĭndá! waɬaⁿ'be bɸé tá miñke,
! Talking to them he stands. Thither I go will I who. Let me see! I see them I go will I who,

á-biamá. Ĕ'ɬa aɸaí tĕ cañ'gagɸiⁿ. Iɸádi ɸiñkĕ'di akí-biamá. Níkaciⁿga
said he, they say. Thither he went riding a horse. His father to (the ob.) he came again, they say. Person

dádaⁿ uɸákiai hau. Tĕnă'! ɸijiⁿ'ɸe ɸizé hí ɸiñkéde gɸí hau, á-biamá. Naⁿ- 9
what you talk with ! Why! your elder brother to take him he arrived he who, and he has come again ! said he, they say. They

búɸaⁿ-biamá. Gaⁿ' ijañ'ge ɸiñkć 'í-biamá. Uɸá mañgɸiñ'-gă, á-biamá iɸádi
shook hands, they say. And his daughter the one who he gave to him, they say. To tell it begone, said, they say his father

aká. Níkaciⁿga níkagahi wañ'giɸĕqti uɸéwiñxíɸĕ taí hă. Cénujiñ'ga wahé-
the (sub.). Person chief all let them assemble . Young man stout-

hajĭ wañ'giɸĕqti uɸéwiñxíɸĕ taí hă. Iⁿɸiⁿ'daⁿbe etaí, wiɬan'de, á-biamá. 12
hearted all let them assemble . They look at mine may, my daughter's husband, said he, they say.

Uɸéwiñxíɸá-biamá. Daⁿ'be a-íi tĕ. Edádaⁿ 'í tai kĕ aɸiⁿ' a-íi tĕ. Níka-
They assembled they say. To see him they approached. What to give will the (ob.) having them they came. Per-

ciⁿga gat'é keɸaⁿ' ɸizé ɸe ɸiⁿ' gɸí, aí áɸa. Kī níkagahi ɸiñké ɬan'deɸaí
son killed by falling he who was to take him he who was going he has come back, he says he indeed. And chief the one who has him for his son-in-law

éga, íɸagictaⁿ'be hné te, aí áɸa, á-biamá. Caⁿ' edádaⁿ ɸa'í ckaⁿ'hnai gĕ 15
as, you see his (relation) you go will, he says indeed, said he, they say. And what you give him you wish the (pl. ob.)

éɸahmiⁿ hné te, aí áɸa. Níkagahi aká íɸahaⁿ, aí áɸa. Cénujiñ'ga wacúce
you take them to him will, he says indeed. Chief the (sub.) to thank for them, he says indeed. Young man brave

edábe wañ'gice ĕ'di a-í-biamá. Caⁿ' wáɸaha, cañ'ge údaⁿ-má ctī bɸúgaqti
also all there approached, they say. And clothing, horse the good ones too all

'í-biamá. Iɲígaⁿ aká níkagahi úju tĕ 'í-biamá. Ɬí uɸúciaɬa giáxai-gă, 18
they gave to him, they say. His wife's father the (sub.) chief principal the (ob.) gave to him, they say. Tent in the center make ye it for him,

á-biamá. Uɸúciaɬa ɬí-biamá. ɸictaⁿ'-biamá. Taⁿ'wañgɸaⁿ waɸáta-bájĭ.
said he, they say. In the center he set up the tent, they say. They finished, they say. Nation they did not eat.

Iɸáɸipe gɸiⁿ' éganⁿ waɸáta-bájĭ. Ĭⁿ'tcaⁿ waha'ⁿ' a-íi tĕ ɸagɸí, á-biamá.
Waiting for you they sat as they did not eat. Now to remove they when are coming you have come back, said he, they say.

Hau! á-biamá ¢é akí aká, I^{n}c'áge na$^{n'}$ba íekí¢ĕ ma^{n}¢i$^{n'}$i-gă, á-biamá.
Ho! said he, they say this he reached home he who, Old man two to act as criers walk ye, said he, they say.

Níkagahi úju ¢iñké iɬan'de ¢iñké gasáni é¢apáze te, aí á¢a. Ca$^{n'}$ a^{n}wa$^{n'}$-
Chief princi-pal he who his son-in-law he who to-morrow you rest will, he says indeed. And to what

3 waɬá ctĕ hnájĭ te, aí á¢a, á-biamá. Cañ'ge wág¢i^{n} akíi ¢añká égasáni
place soever you go not will, he says indeed, said they, they say. Horse riding them they reached home they who (ob.) the next day

wada$^{n'}$be wagáji tĕ. Kĭ uq¢ĕ'qtci wada$^{n'}$be ag¢í-biamá. I¢ádi ¢iñké gíɬai
to act as scouts he commanded them. And very soon acting as scouts they came back, they say. His father he who he asked of him

tĕ ma$^{n'}$ze kĕ ígaxai tĕ uq¢ĕ'qtci ɬé hégajĭqti wáxai te. Wanás 'í¢a-biamá.
the (ob.) iron the (ob.) he did with it when very soon buf-falo a great many he made them. To surround them he spoke of, they say.

6 Ĺé-ma múwahega-bájĭ amá. Wanáse tĕ ĕduíhe a¢á-biamá. Wa'ú aká
The buffa-loes they killed many of them they who. Surrounding them the to join it he went, they say. Woman the (sub.)

gá-biamá: Wanáse tĕ ĕ'di waɬa$^{n'}$be b¢é ka$^{n'}$b¢a. Ĺé-ma waɬa$^{n'}$be táce,
said as follows, they say: Surrounding them the there I see I go I wish. The buffa-loes I see them must,

á-biamá. T'éwa¢ĕ xĭ ɗí etéga^{n}, á-biamá. Ĺé-ma t'éwa¢á-bi ega$^{n'}$, agí-
she said, they say. They are killed when I come back apt, said she, they say. The buffa-loes they killed them, they say having, she was coming back,

9 biamá; igáq¢a^{n} ɗabádi naji$^{n'}$-biamá Ĕ'di ag¢í-biamá. Ĺé t'éawa¢ĕ ¢a$^{n'}$ja
they say; his wife on the hill she stood, they say. There he came back, they say. Buffalo I killed them though

waɗáde tá amá, á-biamá. Wanáse amá akíi tĕ. Cĭ wanás 'í¢ai tĕ.
they will cut them up, said he, they say. They who surrounded them reached home. Again to sur-round he spoke of it.

Níkagahi iɬan'de aká wada$^{n'}$be ¢éwaki¢ 'í¢ai, á¢a, á-biamá. Cĭ ɬé ¢a^{n}
Chief his son-in-law the (sub.) to act as scouts to send them he spoke of, indeed, said he, they say. Again buf-falo the (cv. herd)

12 maja$^{n'}$ ucka$^{n'}$ ¢a^{n} cĭ éga^{n}qti atí amáma. Wanásа-biamá. Cĭ múwahega-
land where the deed was done again just so they had been coming. They surrounded them, they say. Again they killed many

bají-biamá. Égi¢e níkagahi úju aká ijiñ'ge aká égi¢e waji$^{n'}$cte akáma.
of them, they say. At length chief princi-pal the (sub.) his son the (sub.) behold was in a bad humor, they say.

Níkagahi tĕ wa'íäjĭ ega$^{n'}$, iɬan'de gi'í tĕ é waji$^{n'}$cte, u¢úgiť á¢ĕ akáma.
Chief (-taincy) the (ob.) he did not give to him because, his son-in-law he gave to his when that he was in a bad humor about, he was envious of his (relation), they say.

15 Kĭ ha$^{n'}$ tĕ cañ'ge aká ug¢á-biamá. Ía-biamá. Dadíha, níkaci^{n}ga wi$^{n'}$ ha$^{n'}$-
And night when horse the (sub.) told of his, they say. He spoke, they say. O father, person one night

hnan'di t'éawa¢ĕ ga^{n}¢áqtia$^{n'}$i, á-biamá. Kĭ ha$^{n'}$ tĕ ágikihíde-hna$^{n'}$-biamá.
regularly when to kill us he desires very much, said he, they say. And night when he attended to his own regularly they say.

Égi¢e wanása-biamá égasáni xĭ, maja$^{n'}$ ucka$^{n'}$ ¢an'di. Cĭ éga^{n}qti ɬé amá
At length they surrounded them, they say the next day when, land it happened at the. Again just so buf-falo the (sub.)

18 atí amáma, hégajĭ. Égi¢e iɬáha^{n} aká ɬé ¢a^{n} na^{n}t'éwa¢ĕ ga^{n}¢á-biamá.
they had been coming, a great many. At length his wife's brother the (sub.) buf-falo the (herd) they trample him to death he wished they say.

Ĺé-ma wénaxi¢á-biamá xĭ', waii$^{n'}$ ¢a^{n} u¢úgahí-biamá. Baɳúwi^{n}xe ca$^{n'}$ ĕ'di
The buffa-loes (ob.) they attacked them, they say when, robe the (ob.) he waved they say. Turning around in his course still (i) there

gaⁿ′ gáxai waiiⁿ′ ¢aⁿ iꞑáhaⁿ ¢iñké ꞑé-ma gazaⁿ′adiqti a¢ípu-bi egaⁿ′, wa¢íɔna-
so he did robe the (ob.) his sister's husband the one who the buffaloes right among them they closed in on him having, he was not

jĭ′qtiaⁿ′ amá. Níkagahi iꞑan′de ¢iñké ꞑé amá naⁿt'aí, á-biamá. Naⁿt'á-bi
seen at all they say. Chief his son-in-law the (ob.) buffalo the (sub.) they trampled him to death, they say. They trampled him to death, they say

xĭ, ꞑé amá u'é¢a gaⁿ′ usnúe-kiháha-biamá. Cĭ uckaⁿ′ ctĕwaⁿ′ íc̣a-bají- 3
when, buffalo the (sub.) scattering so they went in long lines in all directions they say. Again what was done soever they did not find

biamá. Cañ′ge ctĕ íc̣a-bají-biamá. Úju ctĕ íc̣a-bají-biamá. Edádaⁿ ctĕ
they say. Horse even they did not find, they say. Principal even they did not find they say. What at all

ĕdí-¢aⁿjĭ amá. ꞱÉ naⁿ¢iñ′gai tĕ′di cañ′ge amá edádaⁿ gáxe ciñkĕ′ꞑa
it was not there they say. Buffalo trampled him to nothing when horse the (sub.) what he made to him who

ákiág¢ai tĕ. 6
they had gone back again.

NOTES.

This is a Dakota myth.

345, 4. uq¢ĕqti, equal here to ecaⁿqti, "very near to (the place where he first attacked him)."

345, 11. une akig¢aji i¢adi-aka. If, as Frank La Flèche suspects, this should be "une wágaji," the meaning is, "The father commanded them to seek for him."

346, 9. ugahanaʤazĕqtiaⁿ te. The second syllable was pronounced with considerable emphasis by the narrator. So also was the first syllable of wañgi¢ĕqti, **349**, 11.

347, 17–18. edadaⁿ wiⁿ aɔniⁿ ¢aⁿctĭ 'i-ă hĕ, equivalent to "edadaⁿ wiⁿ aɔniⁿ ke¢aⁿ′ 'i-ă hĕ." Said by the woman to her husband.

347, 20. edadaⁿ gaⁿ¢ai xĭ abazu igaxe-hnaⁿ-biama. A parenthetical phrase, used by the narrator in explaining the words of the speaker.

348, 10. egi¢e ĭⁿtcaⁿqtci wahaⁿ a¢a-bikeama. The tribe had no food, and so had just removed in order to hunt.

348, 13. we¢ĕ ¢e¢ai, he gazed away towards him, and so discovered him suddenly. "We¢ĕ ¢e¢ĕ" to gaze in the direction one is going; but "we¢ĕ i¢ĕ," to gaze back, *or* this way. They refer to looking at distant objects. See wadaⁿbe i¢ai, **349**, 5.

348, 16–17. edadaⁿ ukit'ĕ hniⁿ hau. "Hau," in several places in this myth, shows that the voice was raised in speaking to one in the distance.

349, 6. iⁿc'age aka ʤahe ꞑañga ¢aⁿ ĕdi ti ¢añka, etc. The old man and his wife had come on their way as far as the large hill. Their son looked back from his place with the tribe, and saw them. They were in the rear, as the mourners follow the main body of the people.

350, 6. Ꭓe-ma muwahega-bajĭ ama, used when *seen by the narrator;* but when otherwise, we must say, "Ꭓé-ma múwahegabají-biama: "*They say that* the men killed many buffaloes by shooting them."—Frank La Flèche.

350, 15–16. On the night that the horse and mule were attacked, the horse was wounded by the envious brother-in-law. But the owner healed him by pointing the iron at the wound.

351, 3. usnue-kihaha, a long line of the buffaloes in every direction as they went homeward. See "snue," "kihaha," etc., in Part II.

351, 5. edadaⁿ gaxe ¢iñkĕꞑa, *i. e.*, the man who resided underground.

TRANSLATION.

There were some villages which were very populous. The chief's sons were unmarried, and his daughter was a virgin. There were two sons. They surrounded the herds of buffaloes. They used to kill the buffaloes. One of the sons of this chief attacked a buffalo when far apart from the rest. Very soon he shot at it. The buffalo had gone out of sight into the ground. The man and his horse, too, went headlong; but the buffalo went down first. The father sent out criers. "He says that his child intercepted the buffaloes, but he has not reached home. He says that you who have seen him will please tell it," said the criers. One man said that he saw him. "I saw him very distinctly. He went in pursuit. Perhaps he went headlong into a sunken place, for when he was on very level ground he disappeared altogether. I did not see him a second time," said he. The father commanded him to join him in seeking his son. When the man who saw him said, "It was just here," the people scattered far and wide, seeking him. All the people sought him. Behold, he had gone down the pit some time before. The buffalo had gone, having kicked off a piece of the soil. The horse, too, had gone, having kicked off a piece of the soil. There was no trail beyond the pit. And all the people went directly to it, without hesitation. The pit was very large, and extended far downward. The father spoke of removing thither suddenly. There they approached and camped; they camped around the pit. The father implored the young men and those who had been his friends. If there was one man who was stout-hearted, and who had a firm heart, the father wished him to enter the pit and go after the young man, and so he implored them. At length one rode round and round the village. He promised to enter and go after the missing one. "Tell his father. He must collect cords," said he. Having cut buffalo hides in strips, he collected the cords. "Please make a round piece of skin for me, and tie the long line of cord to it," said he. And they finished it. "Now it matters not to what place I go, I will put the body in the skin-bucket. I go to take hold of him, and when I reach the ground at the bottom, I will pull suddenly on the cord. When I pull on it repeatedly, you will draw it up," said he. At length he reached the ground inside the pit. It was very dark. When he felt around in the dark, the buffalo was lying alone, being killed by the fall; the horse, too, was lying by itself, having been killed by the fall; and the man lay apart from them, having been killed by the fall. Having taken this body of the man, he put it in the hollow skin. But, strange to say, when he went down he did not ask any favor for himself. And they rejoiced because he put the man in the vessel. And having taken the dead one, they forgot the living. Yet though he sat waiting for the skin-bucket to appear again, he was not drawn up; so he continued crying. The chief had induced him to undertake this by promising him his virgin daughter. "If you bring him back, you shall marry her," said he. The young man wandered about in the darkness. At length, when traveling in the path, he came suddenly upon an old woman. He petitioned to the old woman. "Venerable woman, though this land is very difficult to reach, I have come hither. I came to the hole in the ground up above. One person came hither, having fallen from a height into this pit. I came to take him back. They have not drawn me up; and I have no way of going back. Venerable woman, help me," said he. "There is nothing that I can do to help you. A person is in that place out of sight. Go thither. He is the one that will do it for you," said she. He went

thither. When he arrived there, he knocked repeatedly on the door. Though he stood hearing them speaking, they did not open the door for him. The woman said as follows: "Fie! a person has come. Open the door for him." Behold, the man's child was dead, therefore he sat without speaking. He sat, being sorrowful. The young man arrived within the lodge, the woman having opened the door for him. Yet her husband sat without speaking. The young man was impatient from hunger. The husband questioned him: "From what place have you walked?" said he. So the young man told his story. "I walked up above, but a man headed off the herd, and having fallen from a height, he came hither. I came hither to take him back. They did not take me back; and I have no way of going back. Help me," said he. The man told him of the death of his child. "We had a child, but he died. We will treat you just like the child who died," said he, referring to his adopting him as his child. "All things which I have are yours," said the father. The young man did not speak, yet he felt some desire to go homeward. "And whatever you say I will do it for you. Even if you desire to go homeward, it shall be so," said the father. At length the young man spoke of going homeward. "Though you shall go homeward, if you say, 'I will go homeward riding a horse of such a color of hair, O father!' it shall be so," said the father. "Fie! heretofore we were deprived of our child, and this young man who has come home is just like him. Give him one thing which you had," said the woman, addressing her husband. "I make you my child. I will give you something. Whatever I desire I always make with it, when I wish to have anything," said the father. (When he wanted anything he used to point at it, and thus obtain it by means of the iron.)

"O father, I wish to go homeward riding a horse with very white hair. I also desire a mule with very white hair, and a good saddle," said the young man. "Come, go thither. Open the door of the stable. When you wish to see us again, you shall see us. Though you will go homeward, you shall say, 'Come, O father, I desire to go homeward,'" said the father. The young man went homeward. He made the rocks open suddenly by pointing directly at them with the iron. He went up the steps, making the ground resound under the horse's feet. And when he pushed aside a very large rock which lay as a cover to the entrance, he arrived again on the surface of the earth. The horse and mule were very sudden in their movements; they continued to shy at every step, as they snuffed the odor of what was a bad land in their estimation. When the young man had come again to the surface, he departed to seek his nation that he had left. Behold, they had very recently removed and departed. Though they waited some time for him to appear, they had removed the camp and departed. The horse and mule walked along, fearing the sight of the old camping-ground. The young man went along the road made by the migrating party. At length he suddenly discovered in the distance two persons on the large hill, who were walking in the path of the migrating party. They were the head-chief and his wife, who were walking along, mourning for the dead. When they looked behind, they said, "Yonder comes one on horseback, following the road made by the migrating party." He drew near. They sat waiting for him to appear. The horse and mule were fearing the sight of them, and snuffing a bad odor. "Why! of what nation are you?" the head-chief called out. "It is I!" said the young man. "But which one are you?" said the chief. "Your child went headlong into a pit when they surrounded a herd, and I went thither to get him. You did not bring me back. It is I!" said the young man. As he was very much changed, the old man doubted his

word. "Fie! tell the real truth about yourself," said the head-chief. "When they surrounded the herd, your child went headlong as well as the buffalo, and he was killed by falling into a pit. And when you commanded them to get him, they drew back through diffidence. I am he who went to get him when you offered your daughter as a reward. I have hardly been able to come again to the surface," said the young man. Then they recognized him. The two men stood talking together on the large hill. The chief's son looked back from the camp. "Why! the old man and mother have come as far as the large hill, and a man on horseback has come too! He stands talking to them. I will go thither. Let me see! I will go to see them," said he. He went thither on horseback and came again to his father. "With what person do you talk?" said the son. "Why! he who went to get your elder brother has come back!" said the head-chief. They shook hands. And the head-chief gave his daughter to the young man. "Begone to tell it," said the father to the son. "Let all the men and chiefs assemble. Let all the stout-hearted young men assemble. They can look at my daughter's husband," said he. They assembled. They came to see the young man, and brought what things they intended giving him. "He says that he who went to get the man who was killed by falling has come back. The chief says that as he has made the young man his daughter's husband, you shall go to see the latter. He says that you shall take to him what things you wish to give to him. The chief says that he will give thanks for them," said the crier. All the young men and those who were brave (*or*, generous) went thither. And they all gave him clothing and good horses. His wife's father gave him the head-chieftainship. "Make ye a tent for him in the center," said the old chief. They set up a tent for him in the center. They finished it. "The nation did not eat. As they sat waiting for you to appear, they did not eat. You came back when they were just removing the camp," said the old chief. "Ho!" said he who had just reached home, "Let two old men go as criers." "The chief's daughter's husband says that you will rest to-morrow. He says that you will not go in any direction whatsoever," said the criers. The next day he commanded those who had come back on horseback to act as scouts. And the scouts came back very soon. By means of the iron rod which he had asked of his father, he made a great many buffaloes very quickly. He spoke of surrounding them. They shot down many of the buffaloes. He went to take part in surrounding them. His wife said as follows: "I desire to go thither to see them surround the herd. I must go to see the buffaloes. When they are killed, I will be apt to be coming back." When they killed the buffaloes, she was coming back; the wife stood on the hill. Her husband came back to that place. "Though I killed the buffaloes, they will cut them up," said he. They who surrounded them reached home. Again he spoke of surrounding them. "The chief's daughter's husband speaks indeed of sending them to act as scouts," said the criers. Again the herd of buffaloes had been coming in like manner to the land where the deed was done. They surrounded them. Again they shot down many of them. At length the son of the head-chief was in a bad humor. He was in a bad humor because he did not receive the chieftainship which his father gave to his sister's husband, whom he envied. And when it was night, the horse told of his affairs, saying to the young man: "O father, a man desires very much to kill us. It is so every night." And at night after that the young man used to take care of his horse and mule. At length on the morrow they surrounded the herd at the land where the deed was done. It was just so again; a great many buffaloes

had been coming. At length the wife's brother wished the buffaloes to trample the husband to death. When they attacked the buffaloes, the wife's brother waved his robe. Turning around in his course, he waved his robe again; and when his sister's husband had gone right among the buffaloes, they closed in on him, and he was not seen at all. The people said, "The buffaloes have trampled to death the chief's daughter's husband." When the buffaloes trampled him to death, they scattered and went homeward in every direction, moving in long lines. And the people did not find any trace whatever of what was done. They did not find the horse. Even the principal one (the man) they did not find. When the buffaloes destroyed him by trampling, the horses had gone back to him who made things.

A YANKTON LEGEND.

TOLD IN ȻEGIHA BY JOHN SPRINGER, AN OMAHA.

Égiȼe ciñ'gajiñ'ga wi$^{n'}$ enáqtci t'a$^{n'}$-biamá. Téqigiȼá-biamá. Kĭ
At length child one alone they had him, they say. They prized theirs, they say. And

ckáde-hma^{n} ahí-biamá. Níahiȼé amá. Kĭ iȼádi aká iha$^{n'}$ eȼa$^{n'}$ba éwaȼĕ
playing regularly he arrived, they say. He went into the water they say. And his father the (sub.) his mother too his relations

amá ctĕwa$^{n'}$ bȼúga xagé-hma^{n}i. Kĭ iȼádi aká gíȼa-bajĭqtí-biamá. Kĭ 3
the (pl.) even all cried regularly. And his father the (sub.) was very sad they say. And

ꞇima$^{n'}$te ja$^{n'}$-bajĭ amá; áciaꞇa ja$^{n'}$-biamá. I$^{n'}$behi$^{n'}$ ctĕ waȼiñ'gĕqti ja$^{n'}$-biamá.
in the lodge he lay not they say; outside he lay, they say. Pillow even he had not at all he lay, they say.

Ȼéga^{n} ája^{n} ꓘĭ, ciñ'gajiñ'ga xagé giná'a^{n}-biamá; ꞇan'de ma$^{n'}$taꞇa ja$^{n'}$ giná'a^{n}-
Thus he lay on it when, child crying he heard his, they say; ground within lying he heard his

biamá. É¢ĕ eꞇá bȼúgaqti uȼéwiñꓘiȼá-bi, 'éwakiȼ 'íȼa-biamá. Ꞇan'de kĕ 6
they say. Relations his all they assembled, they say, to cause them to dig he spoke of, they say. Ground the (ob.)

'é 'íȼa-biamá. É¢ĕ eꞇá amá cañ'ge uȼéwi^{n}waȼá-biamá, wawéci wa'í
to dig it he spoke of, they say. Relation his the (sub.) horse they collected them, they say, pay to give them

tai égan. Wat'a$^{n'}$ ctĭ uȼéwi^{n}wáȼá-biamá, cañ'ge-má edábe. Kĭ níaci^{n}ga
in order to. Goods too they collected they say, the horses also. And man

na$^{n'}$ba qubá-bi, á-biamá. Ciñ'gajiñ'ga kĕ uné 'íȼa-biamá. I^{n}c'áge wi$^{n'}$ iȼádi 9
two were sacred, they said, they say. Child the (ob.) to seek they spoke of, they say. Old man one his father

¢iñké uíȼa aȼá-biamá. Gañ'ki wáȼi^{n} atí-biamá. Níaci^{n}ga qubé ¢añká iȼádi
the (ob.) to tell him went they say. And having them he came, they say. Person sacred the ones who his father

aká niní ují wa'í-biamá. Ciñ'gajiñ'ga kĕ ahni$^{n'}$ ¢agȼí ꓘĭ, bȼúga wi'í taí
the (sub.) tobacco putting in he gave to them, they say. Child the (ob.) you have him you come back if, all I give to you will (pl.)

miñke wawéci kĕ. Hau. ꓘi'a$^{n'}$-biamá; áma aká sábĕqti gáxa-biamá, 12
I who pay the (ob.). ¶ They painted themselves, they say; the one very black he made it, they say,

áma aká zíqti gáxa-biamá. Ní ckúbe kĕ ma^{n}táha akíφa áiáφa-biamá.
the other very yellow he made it, they say. Water deep the (ob.) into both had gone, they say.

Kĭ φé níaci^{n}ga na^{n}bá aká ŏ′di ahí-biamá. Wakan′da φiñké ukía-biamá.
And this man two the (sub.) there arrived, they say. Deity the (ob.) they talked to, they say.

3 Ciñ′gajiñ′ga φiñké t′ájĭ; ni$^{n′}$ɬa gφi$^{n′}$ φiñké amá. Iφádi aká ciñ′gajiñ′ga
Child the one who was not dead; alive he was sitting they say. His father the (sub.) child

ginaí, á-biamá. Añgáφi^{n} añgágφe tá-bi, aí hă. Ahni$^{n′}$ φagφé tai φa$^{n′}$ja,
begs for his, said they, they say. We have him we go homeward will, (see note) he said . You have him you go homeward will though,

paháci ahni$^{n′}$ φakíi ϰĭ t′é taté. Φatájĭ tĕ′di ahni$^{n′}$ φagφaí ϰĭ, ni$^{n′}$ɬa téi^{n}te.
above having him you reach home when he die shall. He ate not when you had him you went homeward if, alive might (be).

6 Waφáte bφáte φa^{n} é ga$^{n′}$φa téga^{n} éwa^{n} ga$^{n′}$ t′é taté. É iφádi φiñké íe
Food I eat the (ob.) that he desires will, as causing it so he die shall. That his father the (ob.) words

gátĕ uíφa mañgφi$^{n′}$i-gă. Agí-biamá níaci^{n}ga na^{n}bá amá. Akí-biamá ɬí
those to tell him begone ye. They were coming back, they say man two the (sub.). They reached home, they say lodge

tĕ′di. Ciñ′gajiñ′ga φiφíɬa ɬa$^{n′}$be; wa′ú-wakan′da aφi$^{n′}$ aká, á-biamá. Ni$^{n′}$ɬa
at the. Child your I saw him; woman-deity she has him, said (one), they say. Alive

9 φiñké, á-biamá. Ni$^{n′}$ɬa ɬa$^{n′}$be φa$^{n′}$ja, waφáte φataí φa^{n} é hébe φaté aká;
he who, said he, they say. Alive I saw him though, food they eat the (ob.) that a piece he has eaten;

áda^{n} paháci añgáφi^{n} añgágφi ϰĭ, t′é taté, aí. Iφádi aká ca$^{n′}$ giɬa$^{n′}$be ga$^{n′}$φai.
therefore above we have him we come back if, he die shall, he says. His father the (sub.) still to see his wished.

Wakan′da wa′ú aká ciñ′gajiñ′ga φiñké φí′i ϰĭ, cínuda^{n} skă′qtci wawéci
Deity woman the (sub.) child the (ob.) she gives back to you if, dog very white pay

12 ga$^{n′}$φai. Iφádi aká, A′í tá miñke, á-biamá, cínuda^{n} skă′ φiñké. Cĭ níaci^{n}ga
wishes. His father the (sub.), I give to her will I who, said he, they say, dog white the (ob.). Again man

na$^{n′}$ba cĭ áma sábĕqti ϰiϰáxa-biamá, cĭ áma zíqti ϰiϰáxa-biamá. Cĭ ní
two again the one very black he made himself, they say, again the other very yellow he made himself, they say. Again water

ma$^{n′}$te aφá-biamá. Kĕ′di ahí-biamá cĭ. Iφádi aká ciñ′gajiñ′ga ca$^{n′}$ añgáφi^{n}
beneath they went, they say. At the (ob.) they arrived, they say again. His father the (sub.) child at any rate we have him

15 añgágφe taí, giɬa$^{n′}$be ′íφai. Kĭ ciñ′gajiñ′ga wé′i éga^{n}, aφi$^{n′}$ agφá-biamá.
we go homeward will, to see his of. he spoke And child he gave back to them as having him they went homeward, they say.

Paháci aφi$^{n′}$ akíi ϰĭ, ciñ′gajiñ′ga t′é amá. Iφádi φiñkĕ′di gí′i-biamá. Kĭ
Above having him they reached again when, child he died they say. His father at the they gave back to, they say. And

níkaci^{n}ga bφúgaqti xagá-biamá, giɬa$^{n′}$bĕqti ciñ′gajiñ′ga. Cínuda^{n} hi$^{n′}$ skă′
people all they cried, they say, they saw theirs plainly child. Dog hair white

18 níahiφφa-biamá. Ciñ′gajiñ′ga giɬa$^{n′}$be giqaí ϰĭ, níaci^{n}ga na^{n}bá φañká
they plunged into the water, they say. Child they saw their they buried their when, man two the ones who

wawéci bφúga wa′í. Ga^{n}té′ga^{n} ϰĭ, cĭ iφádi aká iha$^{n′}$ eφa$^{n′}$ba cĭ mi$^{n′}$jiñga
pay all he gave to them. Some time when, again his father the (sub.) his mother (she) too again girl

wi$^{n'}$ égа^{n} gíɕiñgá-biamá. Wakan'dagi ɕiñké waɕáte wa'í tĕ ɕatá-bají-
one so they became without theirs, they say. Water-deity the one who food he gave the did not eat

biamá, mi$^{n'}$jiñga aká; áda^{n} ni$^{n'}$ʇa aɕi$^{n'}$ akíi-biamá. ʗa$^{n'}$ja wakan'da áji-
they say, girl the (sub.); therefore alive having her they reached home, they say. Though deity another

biamá aɕi$^{n'}$ aká, kĭ cínuda^{n} skă' dúba 'íi ɤĭ'jí wé'i 'íɕa-biama. 3
they say he who had her, and dog white four they gave him if to give her back he promised, they say.

NOTES.

355, 5. ɕega^{n} aja^{n} ɤĭ, when he lay thus on it, *i. e.*, with his cheek on the palm of his hand.

355, 9. quba-bi, a-biama, "they said that they were sacred (qube)," and as this was *reported*, qube is changed to quba-bi.

356, 1. The Indians think that there are water-deities or wakandagi under the water. A wakanda loved the child and had taken it, as his wife had no children, and wished to keep this one.

356, 5. añgaɕi^{n} añgagɕe ta-bi. As the message or command of the father is repeated, "tai" is changed to "ta-bi" in the report.

TRANSLATION.

A man and his wife had only one child, whom they prized. He used to go playing. He fell into the water. His father and mother, and even all his relations, were crying. His father was very much distressed. He did not sleep within the lodge; he lay out of doors, without any pillow at all. When he lay with his cheek on the palm of his hand, he heard his child crying; he heard him as he lay beneath the ground. All of his relations having assembled, the father spoke of causing them to dig. He spoke of digging into the ground. His relations collected horses to be given as pay. They collected goods and horses. And two men said that they were sacred. They promised to seek for the child. An old man went to tell the father. He brought the two men to the lodge. The father filled a pipe with tobacco, and gave it to the sacred men. "If you bring my child back, I will give you all as pay."

They painted themselves; the one made his body very black, the other made his body very yellow. Both went into the deep water. And these two men arrived there. They talked to the water-deity. The child was not dead; he was sitting alive. Said the men, "The father demands his child. He said that we were to take him back with us." "Though you shall take him homeward with you, when you reach the surface of the water with him, he shall die. Had you taken him back before he ate anything, he might have lived. He will desire the food which I eat; that being the cause of the trouble, he shall die. Begone ye, and tell those words to his father." The two men went. They arrived at the lodge. "We have seen your child; the wife of the water-deity has him. Though we saw him alive, he had eaten part of the food which the water-deity eats; therefore the water-deity says that if we bring the child back with us out of the water, he shall die." Still the father wished to see him. "If the water-deity's wife gives you back your child, she desires a very white dog as pay." The father said, "I will give her the white dog." Again the two men painted themselves; the one made himself very black, the other made himself very yellow. Again they went beneath the water. They arrived at the place again. "The father said that we were to take the child back at any

rate; he spoke of seeing his child." And as the water-deity gave the child back to them, they went homeward with the child. When they arrived above with him, the child was dead. They gave him back to his father. And all the people cried when they saw the child, their relation. They plunged the white-haired dog into the water. When they had seen the child, and had buried him, they gave all the pay to the two men. After a while the parents lost a girl in like manner. She did not eat any of the food of the water-deity, and therefore they took her home alive. But it was another water-deity who had her, and he promised to give her back to them if they gave him four white dogs.

THE LAMENT OF THE FAWN OVER ITS MOTHER.

Told by Joseph La Flèche.

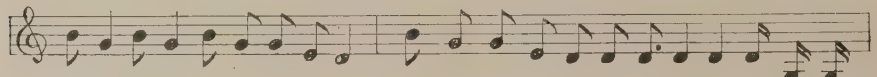
ᒪáqti wiⁿ′ miⁿ′ga ᒪáqtijiñga júgigϕai. ᒪáqtijiñga aká wéϕai tĕ.
Deer one female Fawn she was with hers. Fawn the (sub.) discovered them.

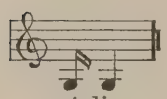
Naⁿhá, ϕéama níaciⁿgai hă. Añ′kajĭ, níaciⁿga-bájĭ, ɻáxai hĕ. Kĭ, Naⁿhá,
O mother, these are men . Not so, they are not men, they are crows . And, O mother,

3 ϕéama níaciⁿgai hă. Añ′kajĭ, níaciⁿga-bájĭ, ɻáxai hĕ. Kĭ, Naⁿhá, ϕéama
these are men . Not so, they are not men, they are crows . And, O mother, these

níaciⁿgai hă. Añ′kajĭ, níaciⁿga-bájĭ, ɻáxai hĕ. Égiϕe kídai níaciⁿga amá.
are men . Not so, they are not men, they are crows . At length they shot at her man the (sub.).

ᒪáqtijiñga aká aⁿ′hai tĕ.
Fawn the (sub.) fled.

(When he returned to the place, he found that the men had cut up his mother, and had put her liver on the fire. So he sang this lament:)

6 Naⁿ-há ni-á-ciⁿ-gá-bi e-hé, ɻa-xá-bi e-cé ϕaⁿ′-cti; ᗡí ϕaⁿ ná-ϕi-zi-
O mother they are men I said, They are crows you said formerly; Liver the (ob.). is sizzling



zí-dje.
on the fire.

NOTE.

I first heard of the song in this myth in 1871, when I was with the Ponkas in Dakota. But the fragment of the text was given me at the Omaha Agency. Had the Fawn spoken the lament, he would have said, "Naⁿhá, níaciⁿgá-bi ehé, ɻáxa-bi ecé ĭntéde đi náϕizide áhaⁿ, O mother, I said that they were men, you said that they were crows; but now your liver is sizzling on the fire!"

TRANSLATION.

A Doe was with her Fawn. The Fawn discovered the presence of enemies. "O mother, these are men," said the Fawn. "No, they are crows. They are not men," said the Doe. And the Fawn said again, "O mother, these are men." "No, they are not men; they are crows," said the Doe. Again he said, "O mother, these are men." "No, they are not men; they are crows," said the Doe. At length the men shot at her. The Fawn fled. (When he returned to the place, he found that the men had cut up his mother, and had put her liver on the fire. So he sang this lament:) "O mother, I said that they were men; you said that they were crows; your liver is sizzling on the fire."

A PONKA GHOST STORY.

Told by Frank La Flèche.

Nuda$^{n'}$ aɸá-biamá níaɸi^{n}ga áhigi. Pañ'ka-biamá. Kĭ aɸá-b ega$^{n'}$
To war went, they say persons many. Ponkas, they say. And went, they say having

a-í-ɟi-biamá. Néɸa-biamá. Ha$^{n'}$da^{n} amá. Kĭ néɸĕqti gɸi$^{n'}$-biamá; ɖéde
they camped for the night, they say. They kindled a fire, they say. Night time they say. And kindling a bright fire they sat, they say; fire

tĕ náhegajĭ'qti gáxa-biamá. Gíɸĕqti waɸáte gɸi$^{n'}$-biamá. Sabájĭqti nía- 3
the (ob.) to burn very brightly they made it, they say. Rejoicing much eating they sat, they say. Very suddenly per-

ci^{n}ga wi$^{n'}$ wa'a$^{n'}$-biamá. Qɸíäjĭ, á-biamá. ɖéde cétĕ ába'úi-gă. Qɸíäjĭ
son one sang they say. Speechless, said (one) they say. Fire yonder cover with earth. Speechless

man'de gɸízai-gă. Kĭ wañ'giɸe man'de gɸíza-biamá. Kĭ égaxe iɸa$^{n'}$ɸ
bow take ye yours. And all bow took their, they say. And to surround him

aɸá-biamá. Égaxe iɸa$^{n'}$ɸa-bi ga$^{n'}$ ubísande aɸi$^{n'}$ átiáɸa-biamá. Kĭ ga$^{n'}$ 6
they went, they say. They surrounded him, they say so in close quarters they had him they began at once, they say. And still

wa'a$^{n'}$ naji$^{n'}$-biamá; céɸectĕwa$^{n'}$jĭ. Égiɸe qɸabé tĕ'di ɟañ'ge aɸá-biamá.
singing he stood, they say; he did not heed at all. At length tree by the near they went, they say.

Kĭ ɟañ'gĕqtci ahí-biamá ɟĭ, ɸacta$^{n'}$-biamá wa'a$^{n'}$ aká. Kĭ qɸabé tĕ'di
And very near they arrived, they say when, he stopped singing, they say he sang he who. And tree by the

ahí-bi ɟĭ, wahí tĕ ga$^{n'}$te amá. Qɸabé hidé tĕ'di wahí tĕ ĕdedí-te amá, 9
they arrived, they say when, bone the (ob.) had lain there some time, they say. Tree the bottom by the bone the they were there, they say,

níaci^{n}ga wahí tĕ. Caa$^{n'}$ amá ubátihéwaɸĕ-hna$^{n'}$-biamá níaci^{n}ga t'aí ɟĭ.
human bone the. Dakota the (sub.) they hang up the bodies regularly they say persons they when. die

TRANSLATION.

A great many persons went on the war-path. They were Ponkas. As they approached the foe, they camped for the night. They kindled a fire. It was during the night. And kindling a bright fire, they sat down; they made the fire burn very brightly. Rejoicing greatly, they sat eating. Very suddenly a person sang. "Keep quiet. Push the ashes over that fire. Seize your bows in silence," said their leader. All took their bows. And they departed to surround him. They made the circle smaller and smaller, and commenced at once to come together. And still he stood singing; he did not stir at all. At length they went near to the tree. And when they drew very near to it the singer ceased his song. And when they reached the tree, bones lay there in a pile. Human bones were there at the foot of the tree. When persons die, the Dakotas usually suspend the bodies in trees, in a horizontal attitude.

A DAKOTA GHOST STORY.

Obtained from Frank La Flèche.

Caa$^{n'}$	nuda$^{n'}$	aɸá-biamá.	Aɸá-bi	ɻĭ	na$^{n'}$ba	wada$^{n'}$be	aɸá-biamá.
Dakotas	to war	went, they say.	They went, they say	when	two	to act as scouts	they went, they say.

Níkaci^{n}ga wi$^{n'}$ wa'a$^{n'}$ na'a$^{n'}$-biamá.
Person one singing they heard, they say.

3 Hé-a-he+ ɸe-hé-a! Hé-a-he+ ɸe-hé-a! Hé-ɸe-hé-e-hé! A-hé ɸe-hé-a!
Hé-ɸe-hé-e-hé! E-há-hu+ɸu-ú he-ɸé-a! Yá-a-hú! É-ɸe há-a-é-a!

Kigɸáda-biamá.	Eca$^{n'}$qtci	ahí-bi	ɻĭ	ugás'i^{n}-biamá.	Égiɸe	ca$^{n'}$ɬañga
They crawled up on him together they say.	Very near	they arrived, they say	when	they peeped, they say.	Behold	big wolf

6 akáma.
he was, they say.

NOTE.

The beginning of each line in the wolf's song is shown by the capital letter.

TRANSLATION.

The Dakotas went on the war-path. As they went, two went out as scouts. They heard a person singing. "Hé-a-he+ɸe-hé-a! Hé-a-he+ɸe-hé-a! Hé-ɸe-hé-e-hé! A-hé-ɸe-hé-a! Hé-ɸe-hé-e-hé! E-há-hu+ɸu-ú he-ɸé-a! Yá-a-hú! É-ɸe há-a-é-a!" They crawled up on him together. When they arrived very close, they peeped. Behold, he was a big wolf.

THE ADVENTURE OF AN OMAHA.

Related by Joseph La Flèche.

Níaci^{n}ga wi^{n}áqtci ɟí wi^{n}áqtci ‘ábae aɸá-biamá, wa‘ú ciñ′gajiñ′ga edábe
Man one tent one hunting he went, they say, woman child also

júwagígɡɸe. Gañ′ki ɟí-biamá utcíje ɟa$^{n'}$hadi. Kĭ nú aká ma$^{n'}$ kĕ hégajĭ
he with them, his own. And they camped, they say under- growth by the edge of. And man the (sub.) arrow the (ob.) a great many

aɸi$^{n'}$-biamá. Wahúta^{n}ɸi^{n} ɸiñgaí tĕdí-biamá. Kĭ ɟí-biamá ɻĭ, gañ′ki ‘ábae 3
he had, they say. Gun they had none when, they say. And they camped, they say when, after a while (?) hunting

aɸá-biamá nú sía^{n}ɸé. Lí tĕ a$^{n'}$ɸa aɸá-biamá. Ázega^{n} ‘ábae agɸá-biamá
went, they say man alone. Tent the (ob.) leaving it he went, they say. At evening hunting he went homeward, they say

ɟí tĕ′di. Lí tĕ eca$^{n'}$ akí-bi ɻĭ, ɻúha-biamá nú aká. Ga$^{n'}$qti ɻúha-bi
tent to the. Tent the (ob.) near to he reached home, they say when, feared unseen danger, they say man the (sub.). Immediately (?) feared unseen danger, they say

ega$^{n'}$, ɟí tĕ gigɸáda-biamá. Kĭ égiɸe níaci^{n}ga áhigi ɟí tĕ ɸáɸuháqtci 6
having, tent the (ob.) he crawled up on his own they say. And behold men many tent the (ob.) very nearly

iɸnaxíɸa amáma ɻĭ, ĕ′di ánazádi akí-biamá. Ga$^{n'}$ hi^{n}bé uta$^{n'}$ gĕ edábe
were attacking it, they say when, there in the rear he reached home, they say. And moccasin leggings the (ob.) also

gɸíonudá-bi ega$^{n'}$, waii$^{n'}$ gĕ edábe a$^{n'}$ɸa-biamá. Gañ′ki ɟí tĕ iɸnaxíɸai
pulled off his, they say having, robe the (pl. ob.) also he left, they say. And tent the (ob.) they attacked it

tĕ, ɸkita^{n} ɸ ctĭ iɸnaxíɸa agɸá-biamá. Íɸae-bají′qtia$^{n'}$ ctĕwa$^{n'}$ wa‘ú-biamá. 9
when, at the same time he too to attack went homeward, they say. He did not speak at all notwithstanding he wounded them, they say.

Égiɸe íbaha$^{n'}$i-biamá. Gañ′ki níaci^{n}ga amá a$^{n'}$ha-biamá. A$^{n'}$ha-bi ɻĭ,
At length he was recognized they say. And men the (sub.) they fled, they say. They fled, they say when,

Gí-gă, gí-gá, á-bi ega$^{n'}$, ciñ′gajiñ′ga, wa‘ú edábe, wágɸizá-bi ega$^{n'}$, utcíje
Come, come, said, they say having, child, woman also, he took them his own, they say having, thicket

kĕ′ɻa júwagígɡɸe áiáɸa-biamá. Wi^{n}éctĕwa^{n} t′éɸai-bají-biamá. Eɔna$^{n'}$ héga- 12
to the he with them, his own he had gone, they say. Not even one was killed, they say. He alone a great

ctĕwa$^{n'}$jĭ t′éɸa-biamá.
many he killed, they say.

TRANSLATION.

A man went hunting, taking his wife and children, one lodge in all. They camped by the edge of a thicket. The man had a great many arrows. They say that it was when they had no guns. When they pitched the tent, the man went hunting by himself. He left the tent, and departed. About evening he went homeward to the tent. When he had nearly reached home, the man feared an unseen danger. Immediately

he crawled up towards his tent. And behold, when many persons were nearly attacking the tent, he reached home in their rear. And having pulled off his moccasins and leggings, he left his robes also. He went to the tent to attack them just at the moment they attacked it. Without speaking at all, he wounded them. At length he was recognized. And the men fled. When they fled, he said, "Come, come;" and having taken his wife and children, he went with them into the thicket. Not even one of his family was killed; but he killed a great many of the foe.

THE DAKOTA WHO WAS SCARED TO DEATH BY A GHOST.

OBTAINED FROM JOSEPH LA FLÈCHE.

Caa$^{n'}$ d'úba ɬí amáma. Kĭ Caa$^{n'}$ wi$^{n'}$ ĕd-uíha-bi ɬĭ, waha$^{n'}$-cta^{n}
Dakotas some camped they say. And Dakota one joined, they say when, a constant remover

hégabají-biamá. Kĭ ¢é Caa$^{n'}$ ɬi-má edíta^{n} wi$^{n'}$ ugáca^{n} ¢e téĕ hă. Kĭ
not a little they say. And this Dakota those who camped from one traveling he went . And

3 níaci^{n}ga áji nuda$^{n'}$ ákipaí ɬĭ, t'é¢ai tĕ hă. Kĭ ¢é níaci^{n}ga waha$^{n'}$ gíuda^{n}
man differ- ent on the war-path he met him when, he killed him . And this man to remove it was good for him

aká ɖázĕqtci hí ɬĭ, waha$^{n'}$ a¢aí tĕ hă. Wa'ú-hna^{n} wi^{n}áqtci júg¢ai tĕ hă.
he who late in the evening it arrived when, removing he went .. Woman only one went with him .

Égi¢e ha$^{n'}$, ugáhanaɖazĕqti, ɬíi tĕ hă ¢é waha$^{n'}$ a¢é aká. Gañ'ki ɬí wa'ú
At length night, very dark, he camped , this removing he went he who. And tent woman

6 'aká gáxai tĕ hă. Kĭ wa'ú aká, ⊥íadi mañg¢i$^{n'}$-ă. Náɬa^{n} gáxa-ă hĕ,
the (sub.) made it . And woman the (sub.), To the tent begone. A light make .

á-biamá. Ga$^{n'}$ ɬíaɬa ag¢aí nú aká. Ga$^{n'}$ ɖéde nú aká gáxai tĕ ha.
said she, they say. And in the tent went man the (sub.). And fire man the (sub.) he made it .

Náɬa^{n} gáxa-bi ɬĭ, égi¢e níaci^{n}ga t'é kĕ', najíha má¢ingĕqtia$^{n'}$-bikéama gaq¢íi
A light he made, they say when, behold, man dead lying, hair all cut off as he lay, they say killed

9 kĕ', da$^{n'}$bai tĕ hă. Na$^{n'}$pa-bi ega$^{n'}$, Hi^{n}! á-bi ega$^{n'}$, ca$^{n'}$ca^{n} t'á-biamá.
the (ob.), he saw him . He feared the sight, they say having, Oh! said, they say having, without stopping he died, they say.

Náɬa^{n} ckáxe ¢ag¢é ¢a$^{n'}$ctĭ á¢aa$^{n'}$ ă, á-biamá wa'ú aká. Íajĭ ega$^{n'}$, ĕ'di
A light you make you go homeward heretofore have you put it on ? said, they say woman the (sub.). He spoke not having, there

aki-bi ega$^{n'}$, ¢it'a$^{n'}$-biamá Ga$^{n'}$ náɬa^{n} gáxa-biamá. Gañ'ki t'é kĕ' wada$^{n'}$ba-
she reached home, they say having, she felt him, they say. And a light she made, they say. And dead he lay she saw

12 bi ɬĭ, can'ge wi$^{n'}$ ka$^{n'}$ta^{n}-bi ega$^{n'}$, ɬí tĕ a$^{n'}$¢a ag¢á-biamá wa'ú aká. Ga$^{n'}$
they say when, horse one tied it, they say having, tent the (ob.) leaving went back, they say woman the (sub.). And

akí-bi ega$^{n'}$, Nú juágǥe bǥé édega^{n}, níaci^{n}ga wi$^{n'}$ gaqǥíi kédega^{n}, ědíqti
reached home. they say — having, — Man — I with him — I went — but — person — one — was killed — he lay, but — just there

a^{n}ɻíi édega^{n}, na$^{n'}$pe t'éé hĕ, á-biamá. Égasáni ɻi, nú amá da$^{n'}$be ahí-bi
we camped — but — fearing the sight — he died — said she, they say. — The next day — when, — man — the (sub.) — to see him — arrived, they say

ɻĭ, égiǥe t'é ca$^{n'}$ca^{n} ké amá. 3
when, — behold, dead — without stopping — he lay — they say.

NOTE.

Observe the use of "tĕ hă" instead of "-biama," as if the narrator had witnessed the adventure here recorded. As he did not, the uniform substitution of "-biama" would have been consistent. But the text is given just as it was dictated. This apparently incorrect use of "tĕ hă" instead of "-biama" will be found elsewhere in the Historical Papers which follow.

TRANSLATION

Some Dakotas camped. One Dakota joined them, who was continually moving his tent from place to place. And one wandered away from these Dakotas who had camped. And when he met another man who was on the war-path against the Dakotas, he killed him. And when it was very late in the evening, this man who was fond of moving removed and departed. One woman alone accompanied him. At length it was night, very dark, and this one who removed and departed, camped. And the woman set up the tent. And the woman said, "Begone to the tent. Make a light." And when the man went to the tent and made a fire, behold, he saw the man who lay dead, with all his hair cut off, lying killed. As he feared the sight, he said, "Oh!" and immediately he became insensible. "You went to make a light; have you put on the wood?" said the woman. As he did not speak, she went thither and touched him. And she made a light. And when she saw him lying insensible, she tied a lariat on a horse, and left the tent, going back to the other Dakotas. And having reached there again, she said, "I went with the man, but a man lay there killed, and we camped just there, and he died from fright on seeing him." On the next day, when the men went thither to see him, behold, he lay dead beyond recovery.

THE HANDS OF THE DEAD PAWNEE.

Told by Joseph La Flèche.

Caa$^{n'}$ d'úba ɻí-biamá. Kĭ ᗡáǥi^{n} wi$^{n'}$ t'éǥa-biamá. ᗡáǥi^{n} ǥiñké na^{n}bé
Dakotas — some — camped, they say. — And — Pawnee — one — they killed, they say. — Pawnee — the (ob.) — hand

eɻá tĕ másа-bi ega$^{n'}$, ubátitéǥa-biamá ᗡaháɻa wégа^{n}ze na$^{n'}$baqtiéga^{n}. Kĭ
his — the (ob.) — cut off, they say — having, — they hung them up, they say — at a hill — measure — about two. — And

ha$^{n'}$, ugáhanaᗡáze ɻĭ, ɻadésage hégajĭ amá. Kĭ nú amá uǥéwi^{n} gǥi$^{n'}$-biamá. 6
night, — dark — when, — high wind — much — they say. — And — man — the (pl. sub.) — collecting — they sat, they say.

Ca$^{n'}$ íugɸa ga$^{n'}$ gɸi$^{n'}$-biamá, décteáa gɸi$^{n'}$-biamá, ca$^{n'}$ iúɸa ájiɸa^{n}ɸa$^{n'}$ 'íɸe
And telling news about themselves so they sat, they say, talking incessantly they sat, they say, in fact news different sorts speaking of

gɸi$^{n'}$-biamá. Kĭ níaci^{n}ga wi$^{n'}$ íe wakan'dagiqti ɬíjebe tĕ'di gɸi$^{n'}$-biamá.
they sat, they say. And man one very loquacious door at the he sat they say.

3 Kĭ níaci^{n}ga wi$^{n'}$ wahéhajĭqtí-bi áciaɬáta^{n} a-í-biamá, ca$^{n'}$ níaci^{n}ga wáspeqtí-bi
And man one very stout-hearted, they say from outside was coming, they say, in fact man very sedate, they say

éi^{n}te, wahéhajĭqtí-bi éi^{n}te, áciaɬáta^{n} a-í-biamá. Nú áciaɬáta^{n} a-í aká,
(he) may be, very stout-hearted, they say (he) may be, from outside he was coming, they say. Man from outside he was coming he who,

Na$^{n'}$ji^{n}ckĕ'qtci atí áha^{n}, á-biamá. Kĭ ɸé níaci^{n}ga íe wakan'dagi aká, Eáta^{n}
Hardly I have come ! he said, they say. And this man loquacious the (sub.), Why

6 na$^{n'}$ji^{n}ckĕ'qtci ɸatí ă, á-biamá. Nă! ɬadésage, ugáhanaɗazĕ'qti éga^{n}, ʞúahe
hardly you have come ? said he, they say. Why ! a high wind, very dark as, I feared unseen danger

héga-májĭ éga^{n}, na$^{n'}$ji^{n}ckĕ'qtci atí hă, á-biamá. Áqta^{n} wíebɸi$^{n'}$ ʞĭ
I very much as, hardly I have come . said he, they say. How possible it is ! if

na$^{n'}$ji^{n}ckĕ'qtci atí táda^{n}, á-biamá íe wakan'dagi aká. Úʞuhé ctĕwa$^{n'}$ ɸiñgé,
hardly I have come shall ? said he, they say loquacious the (sub.). Something to fear at all there is none,

9 á-biamá. Éga^{n}ɸa$^{n'}$ja, wí ʞúahe héga-májĭ, á-biamá áma aká, pí tĕ'di.
said he, they say. Though so, I I feared unseen danger I very much, said he, they say the other, I was coming when.

Éga^{n}ɸa$^{n'}$ja, ɬí gaza$^{n'}$adĭqtia$^{n'}$ ca$^{n'}$ ʞúɸahé tĕ ca$^{n'}$ají, á-biamá. Kĭ níaci^{n}ga
Though so, tent in the very midst of yet you feared the improper, said he, they say. And man

wáspe aká gá-biamá: Hĭn'daké-ga^{n}! ʞúɸahájĭ wi$^{n'}$ɸakéi^{n}te, ʇáɸi^{n} na^{n}bé tĕ
sedate the (sub.) he said as follows, they say: So let us see! you do not fear if you tell the truth, Pawnee hand the (ob.)

12 agíma^{n}ɸiñ'-gă. Aɔni$^{n'}$ ɸagɸí ʞĭ, cañ'ge úda^{n} wi'í tá miñke, á-biamá. Aɗíbɸe
walk thou for them. You have them you come back if, horse good I give to you will I who, said he, they say. I go for them

ka$^{n'}$bɸa ʞĭ, aɗíbɸe tá miñke, á-biamá íe wakan'dagi aká. Tĕnă! ké,
I wish if, I go for them will I who, said, they say loquacious the (sub.). Fie! come

agíma^{n}ɸiñ'gă. Cañ'ge úda^{n}qti wi'í tá miñke, aɔni$^{n'}$ ɸagɸí ʞĭ, á-biamá.
go for them. Horse very good I give you will I who, you have them you come back if, said he, they say.

15 Agíaɸá-biamá áma aká na^{n}bé tĕ. Kĭ ɸé níaci^{n}ga ɸéaka gá-biamá: Égiɸe
He went for them, they say the other hand the (ob.). And this man this (sub.) said as follows, they say: Beware

wiñ'kají té áha^{n}. Ĕ'di na$^{n'}$ba júgɸe ma^{n}ɸiñ'-gă, á-biamá. Éga^{n} ĕ'di
he tell not the truth lest ! There two with him walk thou, said he, they say. So there

aɸá-biamá. ʞañ'gĕqtci ahíi ʞĭ, na^{n}bá aká hebádi gɸi$^{n'}$-biamá, iɸápe gɸi$^{n'}$-
they went, they say. Very near they arrived when, two the (sub.) on the way they sat, they say, waiting for him they sat

18 biamá Égiɸe gɸíäjĭ ʞáci amá. Ga$^{n'}$ gɸíäjĭ ega$^{n'}$, na^{n}bá aká agɸá-biamá
they say. Behold he came not back a long while they say. And he came not back having, two the (sub.) went back, they say

ɬíaɬa. Ga$^{n'}$, ₵aa$^{n'}$ɔna ¢ag¢í ă, á-biamá. Nă! dúdadi a^{n}¢añ′gape añg¢i$^{n'}$
to the tent. And, You left him you have come ! said he, they say. Why! on this side we waited for him we sat

ӽĭ, g¢íäjĭ ega$^{n'}$, añgági, á-biamá. Tĕnă′! t′é tĕ, á-biamá. Hĭndá! ĕ′di
when, he came not back because, we came home, said they, they say. Fie! he died, said he, they say. Let me see! there

b¢é tá miñke, á-biamá wáspe aká. A¢i$^{n'}$ ¢iñgĕ′qti ĕ′di a¢á-biamá, niníba 3
I go will I who, said, they say sedate the (sub.). Having it there was nothing at all there he went, they say, pipe

sía^{n}¢ĕ′qtci ag¢á¢i^{n}-bi ega$^{n'}$, ĕ′di a¢á-biamá níaci^{n}ga na^{n}bé tĕ′di, eɔnáqtci.
alone had his, they say having, there he went, they say man hand to the, he alone.

Égi¢e a¢á-bi ӽĭ, pahañ′ga níaci^{n}ga a¢é aká, égi¢e níaci^{n}ga na^{n}bé tĕ
Behold, he went they say when, before man he went he who, behold, man hand the (ob.)

ӽañ′gĕqtci ahíi ӽĭ, t′é akáma. Gañ′ki ¢é níaci^{n}ga aká na^{n}bé tĕ ¢izá-bi 6
very near he arrived when, he had died, they say. And this man the (sub.) hand the (ob.) took, they say

ega$^{n'}$, a¢i$^{n'}$ ag¢á-biamá. Akí-biam éga^{n}, Na^{n}bé tĕ ab¢i$^{n'}$ ag¢í hă, á-biamá
having, he took back, they say. He reached there again, they say as, Hand the (ob.) I have brought them back . said, they say

níaci^{n}ga wáspe aká. Gañ′ki ¢é níaci^{n}ga wáspe aká ía-biamá. Wí ctĭ
man sedate the (sub.). And this man sedate the (sub.) he spoke, they say. I too

a^{n}jiñ′ga tĕdíta^{n} uágaca^{n}-hna^{n}-ma$^{n'}$, anúda^{n}-hna^{n}-ma$^{n'}$, á-biamá. Kĭ ca$^{n'}$ 9
me small from that time I have traveled regularly, I have gone regularly on the war-path, said he, they say. And no matter

edáda^{n} téqiqti áakipá ctĕwa$^{n'}$ ani$^{n'}$ɬa ĕdíge-hna^{n}-ma$^{n'}$. Kĭ ca$^{n'}$ wa$^{n'}$ectĕ,
what very difficult I met soever I live the in. ob. were there, regularly, I had. And yet even once,

Gáma^{n} tá miñke, ehá-majĭ-hna^{n}-ma$^{n'}$, áaginá𝑞¢e-hna^{n}-ma$^{n'}$, á-biamá.
I do that will I who, I never said it, I concealed mine regularly, said he, they say.

Edáda^{n} wi$^{n'}$ téqi áakipá ӽĭ, Nú b¢i$^{n'}$ ¢a^{n}, cb¢éga^{n}-hna^{n}-ma$^{n'}$, á-biamá. Kĭ 12
What one difficult I meet If, Man I am the (past t), I always think, said he, they say. And

ca$^{n'}$ íe ú′a^{n}¢iñgĕ′-qti ₫áxa-májĭ-hna^{n}-ma$^{n'}$, á-biamá. Kĭ wa′ú-hna^{n} téqia-
yet words without just cause I never make them, said he, they say. And woman only I prize

wá¢ĕ hă, kĭ cañ′ge ctĭ téqiawá¢ĕ hă, á-biamá. Ga$^{n'}$ níaci^{n}ga waqpániqti
them , and horse too I prize them . said he, they say. And man very poor

na$^{n'}$ba wéba^{n}-biamá níaci^{n}ga wáspe aká. Níaci^{n}ga waqpáni ¢añká cañ′ge 15
two called them, they say man sedate the (sub.). Man poor the ones who horse

úda^{n}qti akí¢a wa′í-biama, cañ′ge a$^{n'}$sagí′qti. Kĭ níaci^{n}ga miñ′g¢ă^{n}jĭ ć^{i}^{n}te
very good both he gave to them, they say, horse very swift. And man unmarried perhaps

wa′ú ¢iñké ctĭ ′í-biamá níaci^{n}ga wáspe aká. Wa′ú-hna^{n} téqi ¢a$^{n'}$ja ca$^{n'}$
woman the (ob.) too gave to him, they say man sedate the (sub.). Woman only precious though yet

ani$^{n'}$ɬa tá miñke, á-biamá. Nan′de wiwíɬa i¢ági₫aha^{n} ka$^{n'}$b¢a ga$^{n'}$ égima^{n}, 18
I live will I who, said he, they say. Heart my own I know mine I wish so I do that,

á-biamá. Níaci^{n}ga t′é kĕ′ agíma^{n}¢i$^{n'}$i-gă, á-biamá.
said he, they say. Man dead the (ob.) walk ye for him, said he, they say.

TRANSLATION.

Some Dakotas camped. And they killed a Pawnee. Having cut off his hands, they hung them up on a hill which was about two miles away. And at night, when it was dark, there was a very high wind. And the men collected and sat. And they sat telling their own adventures; they sat talking incessantly; in fact, they sat speaking of different kinds of news. And a man who was a boaster sat by the door. And one man, who was said to be very stout-hearted, was coming from the outside—in fact, a man who was said to be very sedate and very brave, was coming from without. The man who came from without said, "I have barely come!" And the boaster said, "How is it that you have barely come?" "Why! as there is a high wind, and it is very dark, I was very much afraid, so I have barely come," said he. "Were it I," said the boaster, "how could I possibly be hindered in getting here? There is nothing at all to fear." "Nevertheless, I was very much afraid when I was coming," said the other. "Nevertheless, as you feared even when you were right among the tents, it was wrong," said the boaster. And the sedate man said as follows: "Let us see! if you tell the truth, and do not fear, go after the hands of the Pawnee. If you bring them back, I will give you a good horse." "If I wish to go for them, I will go for them," said the boaster. "Fie! come, go for them. I will give you a very good horse if you bring them back," said the sedate man. The other one went after the hands. And this man said as follows: "What if he does not tell the truth! Let two of you walk thither." So they went thither. When the two arrived very near, they sat down, not going any further; they sat waiting for him to appear. Behold, after a long while he had not come back. And as he had not come back, the two went back to the tents. And the brave man said, "Have you come home without him?" "Why! when we sat down on this side of the place, waiting for him to appear, he did not come back, so we came back," said they. "Fie! he died. Let me see! I will go thither," said he who was sedate. Without any weapons at all he went thither; having only his pipe, he went alone to the man's hands. Behold, when the first man who went drew very near to the man's hands, he had died. But this man took the hands, and carried them back. As he reached the tents, the sedate man said, "I have brought the hands back." And this sedate man spoke: "I, too, have been accustomed to traveling and going on the war-path since I was small. And no matter what kind of trouble I encountered, I always found a loop-hole by which I managed to get out of it alive. And not even once did I say beforehand, 'I am going to do that;' I always concealed my plans. When I encountered any difficulty, I always thought that I was a man. I am not used to talking at random. I prize women, and I prize horses, too." And the sedate man called two very poor men. He gave very good horses to both of the poor men, a very swift horse to each. And the sedate man gave a woman, too, to a man who, perhaps, had not married. "Though the woman only is precious, I shall live after giving her away. I wish to know my own heart, therefore I have done that. Go ye after the dead man," said the sedate man.

HOW THE CHIEF'S SON WAS TAKEN BACK.

OBTAINED FROM JOSEPH LA FLÈCHE.

Caa$^{n'}$ d'úba ɻí amáma. Égiɕe níkagahi ɕiñké ijiñ'ge ugáca^{n} iɕé amá,
Dakotas some had camped, they say. At length chief the one who his son traveling had gone, they say,

'ábae. Égiɕe ha$^{n'}$ ɻĭ, níaci^{n}ga íuɕa akí-biamá. Níkagahi ɕiñké, ijáje
to hunt. Behold, night when, man to tell news reached there again, they say. Chief the one who, his name

ɕadá-bi ega$^{n'}$, Maja$^{n'}$ gáɕuadi ɕijiñ'ge t'éɕai, á-biamá. Kĭ níkagahi aká 3
mentioned, having, Land in that (unseen place) your son they killed, said he, they say. And chief the (sub.)

áciaɻa ahí-bi ega$^{n'}$, íekíɕĕ ɕéɕa-bi ega$^{n'}$, gá-biamá: Caa$^{n'}$ jiñ'ga waɕíhehajĭ'qti
outside arrived, they say having, to proclaim sent suddenly, they say having, said as follows, they say: Dakota young you are very stout-hearted

cka$^{n'}$hna-hna$^{n'}$i ɕa^{n} ciñ'gajiñ'ga wíɻa ha$^{n'}$ ɕĕ'qtci agíɻa^{n}be ka$^{n'}$bɕa. I^{n}ɕiñ'-
you desire regularly the (past t) child my night this very I see mine I wish. Go after

gima^{n}ɕi$^{n'}$i-gă. Cañ'ge a$^{n'}$sagĭ'qti wi$^{n'}$ niɻá-ɻañga edábe, aɔni$^{n'}$ ɕagɕí ɻĭ, wi'í 6
mine for me. Horse very swift one big-ears also, you have him you come back if, I give to you

tá miñke, á-biamá. Kĭ Caa$^{n'}$ bɕúgaqti ábagɕá-biamá na$^{n'}$pa-bi ega$^{n'}$. Kĭ
will I who, said he, they say. And Dakotas all hesitated, they say they feared (seen danger) they say because. And

Caa$^{n'}$ wi$^{n'}$ wahéhajĭqti éi^{n}te, Hĭndá! wí aɗíbɕe té, eɕéga^{n}-biamá. Ga$^{n'}$
Dakota one very stout-hearted perhaps, Let me see! I I go for him will, he thought, they say. So

agíaɕá-biamá. Ca$^{n'}$, Ĕ'di pí ɻĭ, na$^{n'}$ape taté áha^{n}, eɕéga^{n}-bají-biamá. Égiɕe 9
he went for him they say. Yet, There I arrive when, I fear shall I he did not think, they say. At length

ĕ'di ahí-bi ɻĭ, na$^{n'}$pe héga-bají-biamá. Kĭ ca$^{n'}$ ɕit'a$^{n'}$-biamá. Égiɕe 'i$^{n'}$
there he arrived, they say when, he feared very much, they say. And yet he touched him, they say. At length carrying him

agɕá-bi ɻĭ, uqpáɕĕ-hna$^{n'}$ amá cañ'ge 'iñ'kiɕai kĕ. Xagé-hna^{n} ca^{n}ca$^{n'}$-
he went back, they say when, it was constantly falling, they say horse he caused to carry the (ob.). He cried regularly without stopping

biamá, 'i$^{n'}$ agɕaí tĕ na$^{n'}$pe. Píɕa^{n}ɕa$^{n'}$ uqpáɕĕ ɻĭ, Aa$^{n'}$bɕa akí ɻĭ, égiɕe 12
they say, carrying it he went back the he feared it. Again and again it fell when, I abandon it I reach there again if, beware

a^{n}ɕa$^{n'}$qa taí, eɕéga^{n}-bi ega$^{n'}$, 'i$^{n'}$ akí ga^{n}ɕá-biamá. Uqpáɕĕ ctĕwa$^{n'}$ ca$^{n'}$
they laugh at me lest, thought, they say having, to carry it back he wished, they say. It fell notwithstanding yet

ɕizaí-de cañ'ge ta^{n} 'iñ'kiɕá-biamá. Ga$^{n'}$ 'i$^{n'}$ akí-bi ega$^{n'}$, cañ'ge wi$^{n'}$ niɻá-
he took it when horse the (ob.) he caused to carry it they say. And carried it back, they say having, horse one big-

ɻañga edábe 'í-biamá. Ca$^{n'}$ úcka^{n} gĕ téqi ɕa$^{n'}$ja, ca$^{n'}$ úcka^{n} ɕé téqi áta 15
ears also he gave to him, they say. Yet deed the (pl.) difficult though, yet deed this difficult exceedingly

ɗáxe, (á-biamá,) 'i$^{n'}$ akí-bi tĕ'di é waká-bi ega$^{n'}$.
I did it, (said he, they say,) he carried it back, they say when that meant, they say having.

TRANSLATION.

Some Dakotas had camped. At length the chief's son had wandered off to hunt. Behold, when it was night, a man came back to tell the news. Calling the chief by name, he said, "In that land they have killed your son." And the chief, having gone out of doors, sent a crier at once, saying as follows: "Ye young Dakotas who have always desired to be stout-hearted, I desire to see my son this very night. Go after him for me. If you bring him back, I will give you a very swift horse, also a mule." All the Dakotas hesitated, because they feared to see the corpse. And one Dakota, who, perhaps, was stout-hearted, thought, "Let me see! I will go after it." And he went after it. Yet he did not think, "When I arrive there I shall fear to see him!" At length, when he arrived there, he was very much afraid. And still he touched it. At length, when he was carrying it back, the body was constantly falling off the horse which he made carry it. He was crying all the while, as he feared to carry it to the tents. When it fell again and again, he thought, "If I go back without it, I am afraid that they would laugh at me," so he wished to take it back. Notwithstanding it fell, he took it up and made the horse carry it. And when he reached the tents with it, the chief gave him the horse and mule. Referring to his having brought the corpse back, he said, "Though the deeds of others have been difficult to perform, I have done a deed which was exceedingly difficult."

PONKA HISTORICAL TEXTS.

THE WAR PARTY OF NUDAⁿ-AXA'S FATHER.

Told by Nudaⁿ-axa.

	Iⁿdádi	aká	nudaⁿ′	aɸaí	tĕ.	Gaⁿ′	waʻaⁿ′-hnaⁿ	caⁿ′caⁿ.	Maⁿɸiⁿ′	maⁿɸiⁿ′
	My father	the	to war	went.		And	he sang regularly	always.	Walking	he walked
	tĕ	waʻaⁿ′-hnaⁿ	caⁿ′caⁿ;	haⁿ′	jaⁿ′	gĕ	gaⁿ′	waʻaⁿ′-hnaⁿi	cénujiñ′gai	tĕ′di.
	when	he sang regularly	always;	night	he lay down	the (pl.)	so	he sang regularly	he was a young man	when.
3	Égiɸe	wadaⁿ′be	ahí-biamá.		Níkaciⁿga	sígɸe	wéɸa-biamá		wadaⁿ′be	agɸaí
	At length	to see	they arrived, they say.		Man	trail	they found them, they say		to see	they went back
	tĕ.	Núdaⁿhañgá,	égiɸe,	níaciⁿga	d'úba	agɸaí	ke hă′,	á-biamá.	Ahaú!	
	when.	O war-chief,	behold,	man	some	have gone homeward in a long line		said they, they say.	Oho!	
	á-biamá.	Wackaⁿ′egañ-gă.		Qubéɸiɸá-bi	ɸiⁿhé,	á-biamá.	Égiɸe	níaciⁿga		
	said he, they say.	Do persevere.		To make one's self sacred	be sure,	said he, they say.	At length	man		
6	ɸábɸiⁿ	wénaʻúqtci	íhe amáma.		Ké,	núdaⁿhañgá,	ɸéama	aⁿwañ′gaqɸí	taí,	
	three	very close beside them	were passing, they say.		Come,	O war-chief,	these	let us kill them,		
	á-biamá.	Éde	nudaⁿ′hañga	aká	uɸíʻagai	tĕ.	Égiɸe	haⁿ′	amá,	ugáhanaƌáze
	said they, they say.	But	war-chief	the (sub.)	was unwilling.		At length	night	they say,	dark

égaⁿ. Hu! hu! hu! hu! ɸéxe-gaɣú utiⁿ′-bi amé̋ hă. ᗡáɸiⁿ amá. Naʻaⁿ′-bi
like. Hu! hu! hu! hu! drum they hit (not them) they are seen) the ones . Pawnee the (sub.). Heard it, they say

egaⁿ′, iⁿdádi aká cénujiñ′ga júgɸe ɸiñké ɸiqí-biamá. ᗡáhañ-gă, á-biamá.
saving, my father the (sub.) young man he with him the (ob.) he aroused them, they say. Arise, said he, they say.

Cĭ uíɸa agɸí tĕ. Núdaⁿhañgá, ɸéxe-gaɣú utiⁿ′ amá waɸíɔnai. Gáqtci ama 3
And to tell it to him they came back. O war-chief, drum they hit the (sub.) they are manifest. Those who are near

gáɸu agɸí ɻí, á-biamá. Aⁿ′ba ugaⁿ′ba tihá amá. Égiɸe níkaciⁿga ní kĕ
at that place they have come and camped, said he, they say. Day light it came again, they say. At length person water the (ob.)

uhaí agí amáma Gaⁿ′ wéɸa-bájĭ ákusande ákiágɸai tĕ. Kĭ wiⁿ′ agí-
they followed along were coming back, they say. And they did not detect them through they had gone home again. And one was coming back

biamá. Hau! á-biamá. ɸéɸiⁿ át'eañ′kiɸĕ taí, á-biamá. Iⁿdádi aká wadaⁿ′be 6
they say. Ho! said they, they say. This one let us cause him to die with us, said they, they say. My father the (sub.) to see

atí. Úhe kĕ ácka qtcí-biamá. Iⁿdádi aká uíɸa agɸí-biamá nudaⁿ′hañga
he came. Path the (ob.) he was very near, they say. My father the (sub.) to tell him came back, they say war-chief

ɸiñkĕ′ɻa. Iⁿdádi bɸúga waaⁿ′ɸa aɸaí tĕ, aⁿ′sagí-biamá. Ú qɸá-biamá ᗡáɸiⁿ
to the. My father all left them he went, he was swift at running, they say. He overtook him, they say Pawnee

ɸiⁿ. ᗡáɸiⁿ ɸiⁿ waiiⁿ′ giaⁿ′ɸa-bi egaⁿ′, gaqɸaⁿ′ wágikibanaⁿ′-biamá. Iⁿdádi 9
the (ob.). Pawnee he who moved robe threw his away, they say having, migrating party he ran back towards his (people), they say. My father

aká uqɸá-biamá. Kíde-hnaⁿi tĕ, maⁿ′ íkide tĕ; ʻí énasíqti ádaⁿ kídai tĕ.
the (sub.) overtook him, they say. He shot at him regularly when, arrow he shot at him with; to wound him every time (f) there-fore he shot at him.

Gañ′ki Wacúce aká ĕ′di ahíi tĕ, jaⁿ-wéti kĕ ígaqɸí-biamá. Ucté amá
And Brave the (sub.) there arrived when, wood to hit with the (ob.) he killed him with, they say. Remainder the (sub.)

hacídaⁿ ahíi tĕ. Gaⁿ′te-jiñ′ga ɻĭ, úhe agɸañ′kaⁿhaⁿ wánasai tĕ Pañ′ka amá. 12
afterward they arrived. A little while when, path on both sides surrounded them, Ponka the.

Égiɸe ᗡáɸiⁿ amá aⁿ′he bacíbe, wáɸiⁿ éiⁿte Pañ′ka ɸañ′ka. Gañ′ki iⁿdádi
At length Pawnee the (sub.) fleeing forced a way out, they had them it may be Ponka the (ob.). And my father

aká majaⁿ′ aⁿ′ɸ agɸaí ɸan′di caⁿ′caⁿ gɸiⁿ′-biamá. Gaⁿ′ ínaʻúqtci a-í-biamá.
the (sub.) land they left him they went back at the continuing he sat they say. And very close beside him they were coming, they say.

Wakíde gaⁿ′ɸai ctéctĕwaⁿ′ wákida-bájĭ-hnaⁿ′i te. Aníɻa kaⁿ′bɸa ɸaⁿ′ctĭ; 15
To shoot at them he wished notwithstanding he shot not regularly. I live I wished heretofore;

égiɸe aⁿɸaⁿ′ɸai ɻĭ, égiɸe t'éaⁿɸĕ taí, aí tĕ iⁿdádi aká. ᗡáɸiⁿ níaciⁿga ákicuga
behold they find me if, behold they kill me will, said my father the (sub.). Pawnee men standing close together

maⁿɸiⁿ′ é wakaí, níaciⁿga wiⁿáqtci ɻĭ′jĭ gaⁿ′ t'éɸai ctégaⁿ. ᗡé Quʻé-maⁿɸiⁿ′
they walked that he meant, person only one if so they kill him apt. This Roaring-as-he-walks

(Cáge-skă iɸádi) ᗡáɸiⁿ-má áhigiqti t'éwaɸá-biamá, wasísige héga-bají- 18
(Hoof white his father) the Pawnees very many he killed them, they say. brisk not a little

biamá. Égiɸe níaciⁿga dúba (ᗡáɸiⁿ ɸañká) é wadaⁿ′bai tĕ t'éwaɸĕqtiaⁿ′i.
they say. Behold man four (Pawnee the (ob.) that they saw them when he really killed them

Quʻé-maⁿɸiⁿ′ ehnaⁿ′ watʻéɸĕ aké, iⁿdádi aká éɸaⁿba; watʻéɸa-bájĭ Pañ′ka
Quʻe-maⁿɸiⁿ he alone slayer it was he, my father the (sub.) he, too; were not slayers Ponka

uctć amá. Ga$^{n'}$ níaci^{n}ga (Pañ'ka) ᗡéɸabɸi^{n} cañ'ka da$^{n'}$ctẽa$^{n'}$ t'éwaɸaí
remainder the. And man (Ponka) eight nine perhaps killed them

ᗡáɸi^{n} amá. Pañ'ka ucté ɸañká cénawaɸaí tẽ ᗡáɸi^{n} amá. Sátã^{n}qti-éga^{n}:
Pawnee the (sub.). Ponka remaining the ones who exterminated them, Pawnee the (sub.). About five:

3 Nackí-ɬañ'ga, Qu'é-ma^{n}ɸi$^{n'}$, Le-jé-baɬé iɸádi, i^{n}dádi, kĭ Wacúce ni$^{n'}$ɬa
Head big, Qu'e-ma^{n}ɸi^{n}, Buffalo-Dung-in-Heaps his father, my father, and Wacuce alive

agɸíi tẽ hă. Wañ'giɸe a$^{n'}$ha u'éɸai tẽ, utcíje kĕ íɬináqɸe ga$^{n'}$ u'éɸai tẽ.
came home . All fleeing they scattered, thicket the (ob.) hiding themselves so they scattered.

Égasánida^{n} ca$^{n'}$ uɸéwiñɬiɸaí tẽ, ákikipaí tẽ. Ga$^{n'}$ na$^{n'}$ji^{n}ctcé'qtci aki-
During the next day yet they assembled themselves, they met each other. And barely they reached home

6 biamá, na^{n}péhi^{n}qtia$^{n'}$, nuɬáɸi^{n}qtia$^{n'}$.
they say, very hungry, altogether naked.

NOTES.

In 1880, Wacuce, who was then 70 or 80 years of age, was the only survivor of those who belonged to this war-party.

368, 5. qubéɬiɸa-bi ɸi^{n}hé (Nuda^{n}axa), or qúbekiɸá-bi ɸi^{n}hé (Frank La Flèche), "Be sure to make yourselves sacred," *i. e.*, by means of the animals that you saw in your dreams as you fasted. See íɸaéɸĕ in the Dictionary.

369, 6. at'eañkiɸĕ tai. Sanssouci gave as the corresponding Loiwere, "atc'ehiñki tanyi ke." He said that "At'eañkiɸe tai" is equal to "T'e juangce tai, Let us die with him." He also gave another Loiwere equivalent for the whole phrase: "Tc'e naháre tc'éhi^{n} táho, hi^{n}tc'é hi^{n}rúcta^{n}wi ké, Let us kill this one moving along; we have finished dying:" *i. e.*, "We are bound to die, so let us cause him to die with us."

369, 7. uhe kĕ ackaqtci-biama. The path in which the Pawnee was walking was not more than fifteen or twenty yards distant.

369, 7. i^{n}dadi - - - uiɸa agci-biama, etc. His father returned to the chief just as they made the remark about the Pawnee. When they ran towards the Pawnee, he (Nuda^{n}-axa's father) left them all behind, as he was a swift runner.

369, 9. wagikibana^{n}-biama. The Pawnee called to his friends to come half-way and meet him.

369, 13. Sanssouci read, "Égiɸe ᗡáɸi^{n} amá a$^{n'}$he bacíbe wáɸi^{n}i tẽ hă Pañ'ka amá." He gave the corresponding Loiwere, which means, "Behold, the Ponkas being the cause, the Pawnees broke through their ranks and fled, carrying the Ponkas along as the pursuers." He substitutes "amá" for "ɸañka," as the Ponkas were the cause of the flight. The fullest expression would be: "Égiɸe Pañ'ka amá éwa^{n}i éga^{n}, ᗡáɸi^{n} amá a$^{n'}$he bacíbe wáɸi^{n}i tĕ hă Pañ'ka ɸañ'ká," answering to the Loiwere.

369, 14. a^{n}ɸ agɸai, contraction from a^{n}ɸa agɸai.

369, 19. e wada^{n}bai te. The Ponkas saw him kill them.

370, 2. ucte ɸañka. These were the eight or nine mentioned in the preceding sentence. So the whole party of the Ponkas numbered but fourteen warriors.

TRANSLATION.

My father went on the war-path. And he sang all the time. He always was singing as he walked. When he was a young man, he was always singing when he lay down at night. At length they went as scouts to a certain place. When the scouts were going back, they discovered the trail of men. "O war chief, some men have gone homeward in a long line!" said they. "Oho!" said he, "do persevere. Be sure to make yourselves sacred by the aid of your guardian animals." At length three men were passing along very close beside them. "Come, O war-chief, let us kill these!" said they. But the war-chief was unwilling. At length it was night and somewhat dark. "Hu! hu! hu! hu!" They were those who beat the drums. They were Pawnees. When my father heard it, he aroused the young man who was with him. "Arise!" said he. And they came back to tell it to the war-chief: "O war-chief, they who beat the drums are manifest. Those who are in that place near by came this way and camped." At day it became light again. At length the men were coming back, following the course of the stream. And without detecting the presence of the Ponkas, they went far beyond them on their homeward way. And one was coming back. "Ho!" said they, "let us cause this one to die with us." My father went as a scout. The path was very near. My father returned to the war-chief to tell it to him. My father left them all behind, as he was a swift runner. He overtook the Pawnee. The Pawnee having thrown away his robe, ran back towards his people in the camp. My father overtook him. He shot at the Pawnee repeatedly, wounding him with the arrows; he wounded the Pawnee every time, therefore he shot at him. And when Wacuce arrived there, he killed the Pawnee with a blow from his war-club. The rest of the Ponkas arrived afterward. After a little while the Ponkas intercepted their retreat on both sides of the path. At length the Pawnees in fleeing forced a way through the ranks of the Ponkas, carrying the latter along in pursuit. And my father remained sitting at the place where they had left him. And the Pawnees were coming very close beside him. Notwithstanding he wished to shoot at them, he never shot. "Heretofore have I wished to live; and behold, if they detect me, they will kill me," said my father. He referred to the Pawnee men who were walking in a dense body; if they found one man belonging to the foe they would be apt to kill him. This Quʿé-maⁿɸiⁿ (White Hoof's father) killed very many of the Pawnees; he was very active. Behold, the Ponkas saw him kill four men of the Pawnees; he really killed them. Quʿé-maⁿ-ɸiⁿ was the only slayer besides my father; the rest of the Ponkas were not slayers. And the Pawnees killed eight or nine Ponka men. The Pawnees exterminated the remaining Ponkas. About five:—Nacki-ɻañ′ga (Big-head), Quʿé-maⁿɸiⁿ, the father of ɻe-jé-baɻé (Buffalo-dung-in-heaps), my father, and Wacuce, came home alive. All fled, and scattered in the thickets; they scattered and hid themselves. During the next day they met each other, and assembled themselves. And they barely reached home; they were naked and very hungry.

NUDA^{N}-AXA'S ACCOUNT OF HIS FIRST WAR PARTY.

A^{n}jiñ'ga tĕ'di pahañ'gaqtci a¢é 'íça-biamá. Kĭ i^{n}dádi aká ga$^{n'}$, Dadíha,
Me small when at the very first going they spoke of, they say. And my father the so, (sub.) O father,

gáamáꝛa b¢é ka$^{n'}$b¢a, ehé (tĕ), Añ'kajĭ hă, aí. Íça^{n}ba$^{n'}$ égi¢a$^{n'}$jĭ-gă. A^{n}jiñ'-
to those (out of sight) I go I wish, I said (when), Not so . he said. A second time do not say it to (any one). Me small

3 gadi, nisíha, uágaca^{n}-hna^{n}-ma$^{n'}$ éde téqi i¢ápaha^{n}-hna^{n}-ma$^{n'}$, aí. ¢ijiñ'g
when, my child, I used to travel but difficult I used to know, he said. You small

ega$^{n'}$ edáda^{n} téqi á¢akipá ꝁĮ, ¢axáge íwiꝁuhé, aí. Éga^{n}ja, níaci^{n}ga amá ánaskáꝛ
because what difficult you meet if, you cry I fear it for you, he said. Though so, person the (pl.) how large

ctĕwa$^{n'}$ nú íꝁig¢íga^{n}i éga^{n}, ugáca^{n}-hna$^{n'}$i, ehé. Áda^{n} égima^{n}. Uágaca$^{n'}$
soever man decide for themselves as, they always travel, I said. Therefore I do so. I travel

6 ka$^{n'}$b¢a, ehé Hau! aí. Ĕ'di hné te, aí. Níaci^{n}ga ákiki¢aí tĕdíhi ꝁĮ,
I wish, I said. Ho! he said. There you go will, he said People attack one another the time comes when,

baza$^{n'}$aqti hné taté, aí. Níaci^{n}ga uhna$^{n'}$-de ga$^{n'}$ t'é¢i¢ĕ ctéctĕwa$^{n'}$ úda^{n},
pushing in among them you go shall, he said. Man you hold him while so he kills you notwithstanding good

aí. Ga$^{n'}$ níaci^{n}ga a-íg¢i^{n} amá kĕ'di pí. Égi¢e níaci^{n}ga na$^{n'}$-hna^{n} amá.
he said. And man those who came and sat at the place I arrived. Behold person grown only they say.

9 (Níaci^{n}ga uké¢i^{n} é ía^{n}qtiéga^{n}i ꝁiú amá.) Hau! aí. Ca$^{n'}$ hă, ijiñ'ge ¢i$^{n'}$
(Indian common that he is a great man by means of he is wounded they say.) Ho! they said. It is right . his son the (mv. one)

éde tí hă, á-biamá. Na^{n}ba$^{n'}$wa^{n}¢a^{n}i. Ga$^{n'}$ a¢aí. Mi$^{n'}$ u¢úag¢e ma^{n}¢i$^{n'}$i.
but he has come . said they, they say. They shook hands with me. And they went. Moon throughout they walked.

Égi¢e mi$^{n'}$ kĕ t'é, ugáhanaᗡazĕ'qti. Hau! aí. Núji^{n}jiñ'ga ti-má-¢a^{n} wá¢i^{n}
At length moon the (ob.) dead, very dark. Ho! they said. Boys of various sizes those who came bring ye

12 gíi-gă, Ijáje ita$^{n'}$¢iadi gĕ gia$^{n'}$¢a taí. Ijiñ'ge ¢iñké a¢i$^{n'}$ gíi-gă, aí. Wí
them hither. His name old the (pl. ob.) let them throw away their. His son he who is bring him hither, they said. Me

a^{n}wañkaí, i^{n}dádi ijáje ¢adaí. Ga$^{n'}$ a$^{n'}$¢i^{n} akíi. Ĕ'di hné te, aí. Cúde-
they meant me, my father his name they pronounced. And having me they went back. There you go will, they said. Smoke-

gáxe, Nañ'ge-tí¢a, Mi^{n}xá-skă, ca$^{n'}$ ucté amá b¢úga u¢úci ¢an'di g¢i$^{n'}$añki¢aí.
maker, To-run-he-starts, Goose-white, in fact the rest all center in the made me sit.

15 Ahaú! ijáje ¢agía^{n}hna té, aí Égi¢e, ikáge ijáje wi$^{n'}$ a¢i$^{n'}$ taté; t'a$^{n'}$qtia$^{n'}$,
Oho! his name you will abandon your, they said. Behold, his friend his name one he shall have it; there is a great abundance,

aí. Ikáge ¢é nuda$^{n'}$ añgá-i tĕ áxa amá hă, aí; áda^{n} a¢i$^{n'}$ taté, aí. Nuda$^{n'}$-
they said. His friend this to war we were coming when he cried for it . they said; there-fore he shall have it, they said. To-war-he-

axa, aí. Ga$^{n'}$ Cúde-gáxe u¢á ¢é¢ai. Wakan'da-ma u¢á ¢é¢ai. Ga$^{n'}$ ijáje
cried-for, they said. And Cude-gaxe called aloud to tell it. The deities he called aloud to them to tell it. And his name

18 tĕ gia$^{n'}$¢a 'íc¢ĕ ¢iñké á¢a, u+! aí. Nuda$^{n'}$-axa ijáje a¢i$^{n'}$ 'íc¢e ¢iñké á¢a,
the to-abandon his he is speaking of indeed, halloo! he said. Nuda$^{n'}$-axa his name having he is speaking of indeed,

u+! aí. ꞓaɸáge ʇañgégaⁿ ɸáɸiⁿcé ctĕwaⁿ′, ɸaná'aⁿ téga uwíbɸa cuɸéaɸĕ
halloo! he said. Headland somewhat large you who move soever, you hear it in order that I tell you I send to you

miñké áɸa, u+! Qáde banaⁿ′naⁿ ɸáɸiⁿcé ctĕwaⁿ′, ɸaná'aⁿ téga uwíbɸa
I who indeed, halloo! Grass in clumps you who move soever, you hear it in order that I tell you

cuɸéaɸĕ miñké áɸa, u+! Jaⁿ′ ʇañgégaⁿ ɸáɸiⁿcé ctĕwaⁿ′, ɸaná'aⁿ téga uwíbɸa 3
I send to you I who indeed, halloo! Wood somewhat large you who move soever, you hear it in order that I tell you

cuɸéaɸĕ miñké áɸa, u+! Wajiⁿ′jiñga bɸúgaqti ʇan'de uckaⁿ′ckaⁿ maⁿhniⁿ′
I send to you I who indeed, halloo! Birds of various sizes all ground stirring on repeatedly ye who

máce, ɸaná'aⁿ téga uwíbɸa cuɸéaɸĕ miñké áɸa, u+! Waníʇa jiⁿjiñ'ga,
walk, you hear it in order that I tell you I send to you I who indeed, halloo! Animal small ones of various sizes,

ʇan'de uckaⁿ′ckaⁿ maⁿhniⁿ′ mácĕ, ɸaná'aⁿ téga uwíbɸa cuɸéaɸĕ miñké áɸa, 6
ground stirring on repeatedly ye who walk, you hear it in order that I tell you I send to you I who indeed,

u+! Gátegaⁿ′ uwíbɸa cuɸéaɸaí, wanʇa máce. Watíɸa ídaⁿbadíqti níaciⁿga
halloo! Thus and thus I tell you I send to you, ye animals. Rank of warriors in the very middle man

waséʞaⁿqti wiⁿ′ t'éɸai ʞí, uɸaⁿ′ gí ɸiñké áɸa, u+! aí. Gaⁿ′ ijáje itaⁿ′ɸiadi
very quick one he kills him when, holding him he is coming back indeed, halloo! he said. And his name old

ctĭ uɸaí. Najiⁿ′-tiɸé aⁿ′ɸ 'íɸ égaⁿ, Nudaⁿ′-axa aɸiⁿ′ 'íɸĕ ciñké áɸa, u+! 9
too he told. To-rain-begins to abandon it he speaks of as, Nudaⁿ′-axa to have it he is speaking of indeed, halloo!

aí. Gaⁿ′ aⁿjaⁿ′-hnaⁿi. ꞓáɸiⁿ ʇí ahí-báji égaⁿ, waɸáta-bají'qtiaⁿ′i; naⁿphiⁿ
he said. And we slept regularly. Pawnee tent they had not reached as, they did not eat at all; hunger

wakan'diɸĕqtiaⁿ′i. Gaⁿ′ ahíi ꞓáɸiᵘ ʇí. Haⁿ′ ʞí, ʇíi kĕ égaxé iɸaⁿ′ɸĕ aɸaí.
they were very impatient from. And they arrived Pawnee tent. Night when, the line of tents to surround it they went.

Égiɸe, Cañ'ge taⁿ ɸéta áagɸiⁿ tá miñke, aí tĕ winégi aká. Añ'kaji, ché. 12
At length, Horse the (ob.) this (ob.) I sit on him will I who, he said my mother's brother the (sub.). Not so, I said.

Caⁿ′ ágɸiⁿ 'íɸai Cañ'ge ágɸiⁿ taⁿ aⁿ′sagi hégají. Gaⁿ′ ʇí ɸékĕ égaxe
Yet to sit on it he spoke of. Horse he sat on the (ob.) swift very. And tent this (line) they

iɸaⁿ′ɸai tĕ naⁿpaⁿ′hiⁿ. Wahába aⁿmaⁿ′ɸaⁿ añgáɸe taí, ehé. Núǰiñga wiⁿ′
surrounded when me hungry. Ears of corn we steal let us go, I said. Boy one

ékinaskáqtci juágɸe; é ctĭ iʇaⁿ′ckaáɸĕ. Gaⁿ′ ujañ'ge kĕ añgúha añgáɸai. 15
just as large as he I with him; he too I had as a sister's son. And road the (ob.) we followed we went.

Watcícka wiⁿ′ égaⁿ ujáʇa najiⁿ′ aká. ꞓamú añgáɸai tĕ'di ú'e wiⁿ′ ědí aká.
Creek one like forked it was standing. Down-hill we went when field one it was there.

ꞓáɸiⁿ amá waʇaⁿ′ gĕ ákast itégiɸĕ-hmaⁿ′i. Waʇaⁿ′ áhigi aⁿɸízai, wataⁿ′zi
Pawnee the (sub.) squash the (pl.) in heaps they used to place their. Squash many we took, corn

kĕ edábe áhigi aⁿɸízai. Gaⁿ′ 'iⁿ′ añgáki, héga-báji. Éna-ɸaⁿ′ɸaⁿ aⁿwaⁿ′'ii. 18
the (ob.) also many we took. And carrying we reached there again. a great many. In equal shares we gave to them.

Neaⁿ′ɸai. ꞓéde kĕ zí ʞí jeaⁿ′ji. Égiɸe aⁿ′ba aká maⁿ′ciáha tihaí. Wáɸiⁿ ca-í
We kindled a fire. Fire the yellow when we roasted it. At length day the (sub.) on high it passed. Yonder they come with the pursuers

hã, aí. Watcícka kigɸáʇa neaⁿ′ɸĕ añgɸiⁿ′. Gaⁿ′ égiɸe, ubísandé'qti wáɸiⁿ
they said. Creek at the bottom we kindled a fire we sat. And behold, pressing into very close quarters they came

atíi. Umáha amá edábe ꞓáɸiⁿ ciñké'di ĕduíhai tĕ. Égiɸe gaⁿ′ aⁿ′he amé. 21
attacked us. Omaha the (pl.) also Pawnee at the (village) evil joined in it. At length so they were fleeing.

wábaazaí. Ma$^{n'}$ na$^{n'}$cudaí. ꓷamú wá¢i^{n} ědíqti wi$^{n'}$ t'é¢ai tě Pañ'ka ¢añká.
they were scared off. Soil they made a dust by running. Down-hill having them just there one they killed him Ponka the (pl. ob.).

Átatádi cĭ wi$^{n'}$ u¢a$^{n'}$i tě. Gañ'ki cĭ wi$^{n'}$ ĕ'di t'é¢ai tě éduáta^{n}. Gañ'ki
Far beyond again one they took hold of. And again one there they killed him the next. And

3 wa'ú wi$^{n'}$ ¢izaí tě, ꓶa-sába-wi^{n}, Umáha wa'ú. Égi¢e winégi aká cañ'ge
woman one they took, Deer-black-female, Omaha woman. At length my mother's brother the (sub.) horse

ta^{n} i^{n}¢i$^{n'}$¢i^{n} akí, a^{n}¢a$^{n'}$wa^{n}héga^{n}. Wackañ'-gă hă, aí. Níaci^{n}ga amá hégа-
the (ob.) having mine for me he arrived again having followed me. Do your best, . he said. People the (sub.) a great

bájĭ, aí. Ga$^{n'}$ a$^{n'}$a^{n}¢a agɸaí. Wináqtci a^{n}wa$^{n'}$cte. Cánakágɸe éagɸa^{n} ɻĭ
many, he said. And leaving me he went homeward. I alone me remained. Saddle I put it on for (the horse) when

6 áagɸi^{n}. ꓷamúqti agɸé; wéka^{n}ta^{n} uɸíqɸaqɸaí bɸícta^{n} gɸéaɸě. Égi¢e wéahide
I sat on it. Down a very steep hill I went homeward; lariat holding loosely I let him go I sent him homeward suddenly. At length at a distance

akí. Sĭndéhadi ágɸiñgă, ehé; éde uɸí'agaí. Ga$^{n'}$ akí, ujañ'ge ákicuga,
I reached again. By the tail sit on it, I said; but he was unwilling. And I arrived again, road standing thick,

ukíhañge ¢iñgé. Uta$^{n'}$na jiñ'ga tě'di íha akí. Ga$^{n'}$ céna. Wáɸicta$^{n'}$i, masáni
bounds between two none. Space small by the following it I arrived again. And enough. They let us go, the other side

9 añgákii ɻĭ. Égi¢e wi$^{n'}$ aɸi$^{n'}$ akíi, ɻáxe-jiñ'ga. ꓷáɸi^{n} wi$^{n'}$ wabásna^{n} hidé
we reached it again when. At length one they came back with him, Crow- young. Pawnee one *scapula* bottom

tě'di úi, cĭ hídeaꓶádi úi; cĭ ¢éxande paháci ¢an'di úi. uɸás'i^{n}. Ga$^{n'}$
at the him, wounded again at the bottom he was wounded; again cheek above on the he was wounded, it stuck in. And

máhi^{n}si gíɸi^{n}núde. Ga$^{n'}$ añgáɸi^{n} añgágɸai. Ha$^{n'}$ iɸáugɸe a^{n}ma$^{n'}$¢i^{n}i. Ha$^{n'}$
arrow-head he pulled out for him. And we had him we went homeward. Night throughout we walked. Night

12 tě cĭ éga^{n} iɸáugɸe a^{n}ma$^{n'}$¢i^{n}i. Ca$^{n'}$qti a^{n}na$^{n'}$ha^{n}i. Égi¢e égasáni dúba ja$^{n'}$
the again so throughout we walked. We walked even till night. At length the next day four sleep

ca$^{n'}$qti a^{n}na$^{n'}$a^{n}baí. A$^{n'}$ba wésată^{n} tě añgákii, Níubɸáɸa kĕ'ꓶa. Égi¢e níaci^{n}ga
we walked till broad daylight. Day the fifth the we reached home, Niobrara at the. Behold man

pahañ'ga amá níaci^{n}ga gɸéba. Égiɸéga^{n}, Ca$^{n'}$ hă, aí ega$^{n'}$, agɸaí. Égi¢e
before they who man ten. At length, Enough . said having, they went homeward. At length

15 níaci^{n}ga ꓶaꓶáta^{n} dúba éɸa^{n}be atí. Égi¢e pahañ'ga agɸí ¢i^{n}, ꓷasí-¢iñgé
person from the lodge four in sight they came. Behold before he came the (mv. one), Top-branch-without.

Wiji$^{n'}$¢e pahañ'ga ma^{n}¢i$^{n'}$ amá éduáta^{n}. Níaci^{n}ga bɸúgaqti íwagikígɸe.
My elder brother before he walked the next. People all kissed them, their own.

Wináqtci iañ'gikígɸa-bájĭ. Akí tĕ'di i^{n}dádi aká géi^{n}¢iñ'gai: Wă! ma^{n}¢iñ'-gă
Me only they kissed not me, their own, I reached home when my father the (sub.) said as follows to me: Why! walk

18 hă. Níkaci^{n}ga ¢ábɸi^{n} wáqɸi-má wacta$^{n'}$b éi^{n}te, ĕ'di ¢at'é etě ɻĭ, aí. ꓶíadi
Men three those who were killed you may have seen them, there you die ought, he said. To the tent

ckí tě ubɸí'age, aí. É cka$^{n'}$hna, aí. Uta$^{n'}$nadi águdi na^{n}pé¢hi^{n} ¢at'é
you have the come back I am unwilling, he said. That you desire, he said, In some space in what place hungry you die

ctéctĕwa$^{n'}$ é úda^{n}, aí. A^{n}qɸáqtci akí. I$^{n'}$na^{n}ha aká umi$^{n'}$je úda^{n} wi$^{n'}$
even if that good, he said. Me very lean I reached home. My mother the (sub.) couch good one

iñgáxai hă. Ẽ'di ajaⁿ/ hă. Iⁿdádi aká waɸáte aⁿ"íi hă ɸéɸiñké Nudaⁿ/-
made for me . There I slept . My father the food gave to me . This one Nudaⁿ/-

axa ugácaⁿ hí éde íɸiñge t'é gɸí. Daⁿ/be í-gă, aí. Iⁿdádi aká cañ'ge
axa traveling arrived there but tired to death he has come home. To see him be coming, he said. My father the (sub.) horse

wiⁿ/ 'íi tĕ, waiiⁿ/, utaⁿ/, hiⁿbé, caⁿ/ bɸúga iⁿc'áge gíbaⁿi ɸiñké 'íi tĕ.
one he gave, robe, leggings, moccasins, in fact all old man he was called the one who he gave to him.

NOTES.

372, 9. ʁiú—Nudaⁿ/-axa. ʁiú, *to wound himself;* but ʁíu, *to be wounded; wounded*—Frank La Flèche.

372, 11. ugahanaɖazĕqti, pronounced uga+hanaɖazĕqti by the narrator.

373, 10. waɸata-bajĭqtiaⁿi, pronounced waɸa+ta-bajĭqtiaⁿi.

373, 12. winegi aka. This was Wasábe-ɻañ'ga (Big Black bear) *or* Tukáɸa.

373, 19. ɖede kĕ, said of *much* fire, as in a *long line.*

373, 19. waɸiⁿ ca-í hă. Said by those who peeped over the hill.

374, 1. waɸiⁿ ĕdiqti wiⁿ t'eɸai tĕ. This was Waha-ɻañ'ga (Big Hide).

374, 2. atatadi cĭ wiⁿ uɸaⁿi tĕ. This was He-jáɻa (Forked Horns).

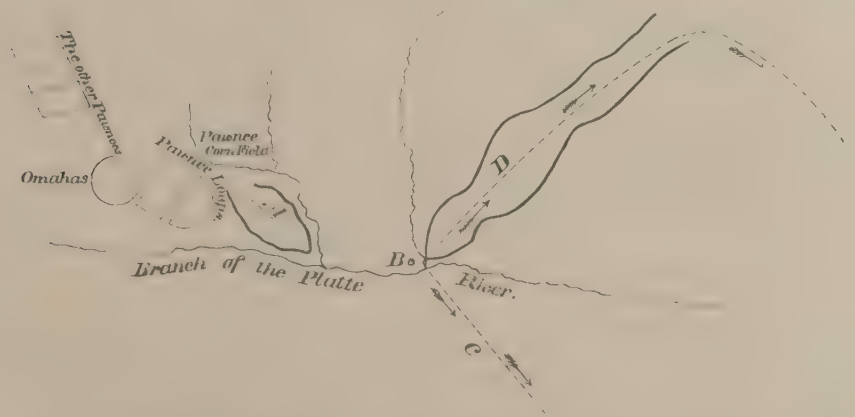
374, 2. gañki . . . eduataⁿ. This was Úhaⁿ/-naⁿba (Two Boilings *or* Two Kettles), a name borrowed, perhaps, from the Dakota Oohe-noⁿpa (Oohe-noŋpa).

374, 13. Niubɸaɸa kĕɻa. It was where Westermann's store now stands in the town of Niobrara, Neb.

374, 15, ɖasi-ɸiñge, *or* Wegasapi (Whip) was the father of White Eagle, the present head-chief of the Ponkas.

374, 16. wijiⁿɸe. This elder brother was Ubí-skă, sometimes called Wackaⁿ/-maⁿ-ɸiⁿ (He who makes an effort in walking), the second head-chief, who shared the power with Wegasapi.

PLAN OF THE BATTLE AND FLIGHT.



A.—Bluff near the Pawnee village, which some of the Ponkas ascended to view the fight.
B.—Ponka camp, where Nudaⁿ/axa and the other non-combatants were nearly surrounded.
C.—The route by which most of the Ponkas fled.
D.—The route by which Nudaⁿ/-axa fled.

TRANSLATION.

At the very first, when I was small, they spoke of going on the war-path. And when I said, "Father, I wish to go to those people," he said, "No! Do not say that again to any one. When I was young, my child, I used to travel, but I used to know difficulties. Because you are young, I fear you would cry if you got into trouble." "Nevertheless," said I, "persons of any size at all who decide for themselves invariably travel; therefore I do that. I wish to travel." "Well, you shall go thither. When they attack one another, you shall go among them. Even if they kill you while you take hold of a man, it would be good," said my father. So I went to the persons who had assembled. Behold, they were all grown. (It is customary among Indians for the wounded ones to become great men by means of their suffering.) "Ho! it is right. It is his son, but he has come." They shook hands with me. They departed, traveling throughout the month. At length the moon was dead, and it was very dark. "Ho! bring ye hither the boys of different sizes who have come. Let them abandon their old names. Bring his son hither," said they. They meant me, and they called my father's name. The messengers took me thither. "You shall go thither," said they. Cúde-gáxe (Smoke-maker), Naⁿ'ge-tíɸa (He-starts-to-run), Miⁿxá-skă (White Swan), and the others made me sit in the center. "Oho!" said they, "you shall abandon your name. Behold, his friend shall have a name, for there is a great abundance of them. When we were coming hither on the war-path, this one, his friend, cried for it; therefore he shall have Nudaⁿ'-axa (He-cried-for-the-war-path) for his new name." And Cúde-gáxe lifted his voice to tell the deities. "He is indeed speaking of abandoning his name, halloo! He is indeed speaking of having the name Nudaⁿ'-axa, halloo! Ye big headlands, I tell you and send it to you that you may indeed hear it, halloo! Ye clumps of buffalo-grass, I tell you and send it to you that you may hear it, halloo! Ye big trees, I tell you and send it to you that you may indeed hear it, halloo! Ye birds of all kinds that walk and move on the ground, I tell you and send it to you that you may indeed hear it, halloo! Ye small animals of different sizes, I tell you and send it to you that you may hear it, halloo! Thus have I sent to tell you, ye animals. Right in the ranks of the foe will he kill a swift man, and come back after holding him, halloo!" He also told the old name. "He speaks indeed of throwing away the name Náji[n]-tiɸé (Starts-to-rain), and he has promised to have the name Nudaⁿ'-axa, halloo!" said he. We slept regularly each night. As we had not reached the Pawnee village, we had eaten nothing at all, and we became very impatient from hunger. We reached the Pawnee village. When it was night, they went to surround the village. My mother's brother said, "I will ride this horse." "No," said I. Still he spoke of riding it. The horse which he rode was very swift. And when they went to surround these lodges I was hungry. Said I, "Let us go and steal ears of corn." I went with a boy who was just my size. I called him my sister's son. We followed the path. One stream forked. When we went down hill, a field was there. The Pawnees had placed their squashes in heaps. We took many squashes and ears of corn. We returned to camp, carrying a great many on our backs. We distributed them in equal shares. We kindled a fire. The coals were bright, and we roasted the corn. At length it was broad daylight. Those on the hill said, "Yonder they come in hot pursuit." We sat

below the hill, kindling a fire at the stream. At last they came close upon us, getting us into a tight place. The Omahas joined the Pawnees. The Ponkas fled, being scared off. They raised a dust with their feet. Just as the foe went down hill after the Ponkas, one of the latter was killed. Beyond that the Pawnees captured another. Next they killed Uha^{n}-na^{n}ba, and an Omaha woman, ꞀA-sába-wi$^{n'}$, was captured. At length my mother's brother brought back my horse, having followed me. "Do your best. The people are very many," said he. He went homeward on foot, leaving me alone. I put the saddle on my horse, and mounted him. As I went down a steep hill, I loosened my hold on the lariat, giving him full rein. At length I arrived at a great distance from the foe. "Sit behind," said I to my mother's brother; but he refused. The paths stood so thick that they were without spaces between them. I went a little distance by another way, joining the rest after making a detour. When we reached the other side of a stream, the Pawnees let us go without further pursuit. At length one was brought to us, Ꞁáxe-jiñ'ga (Little Crow), whom a Pawnee had wounded in two places on the shoulder and in the upper part of the cheek. The arrow-head stuck in the cheek, so they pulled it out for him. We took him along homeward. We walked throughout the night, and when it was day we walked till night. We walked four nights after that, and until broad daylight. On the fifth day we reached home at Niobrara. The foremost were ten men. Having said, "It is enough," they went to their respective homes. At length four of the people from the lodges came in sight. The first one who came home was Ꞅasi-ɸiñge, and my mother's brother was the next in rank. All the people kissed them. Me alone did they not kiss. When I reached home, my father said as follows to me, as if in reproof: "Why! Go! You have seen the three men who were killed, and you ought to die there. I am unwilling for you to come back to this lodge. You desired that. It would be good for you even to die from hunger in some lone place." I came home very lean. My mother made a good couch for me. I slept there. My father gave me food. He said, "This Nuda$^{n'}$-axa went traveling, but he has come home tired to death. Come to see him." My father gave a horse, a robe, leggings, and moccasins to the old man who was called.

THE DEFEAT OF THE PAWNEES BY THE PONKAS IN 1855.

ꞄÁɸI^{n} WÁQɸI TĒ.

PAWNEE THEY WERE KILLED THE.

DICTATED BY NUDA$^{n'}$-AXA.

Ꞅáɸi^{n} amá iɸáugɸĕ'qti wćnuda^{n} ca$^{n'}$ca^{n}. Kĭ ɸéɸi^{n} Ágaha-ma$^{n'}$ɸi^{n} i^{n}c'áge
Pawnee the (sub.) throughout made war on us always. And this one Over (them) he walks old man

iŋañ'ge éde nágɸe ɸizaí Ꞅáɸi^{n} amá. Kĭ Ágaha-ma$^{n'}$ɸi^{n} aká ga$^{n'}$ giŋa$^{n'}$be
his sister but a captive took her Pawnee the (sub.). And Agaha-ma^{n}ɸi^{n} the (sub.) ga$^{n'}$ (an expletive) to see his

ca$^{n'}$ ga$^{n'}$ t'é 'ɬa-biamá. Ha$^{n'}$ega^{n}tcĕ'qtci ꞈĭ, ɸiñgá-bitćamá. Kĭ-hna$^{n'}$ ga$^{n'}$ 3
at any rate to die he spoke of, they say. Early in the morning when, he was missing, they say. And only ga$^{n'}$ (expletive)

áɸuta^{n} maja$^{n'}$ gɸi$^{n'}$ ꓛáɸi^{n} amá Ga$^{n'}$ gákĕ átiáɸai tĕ ca$^{n'}$ca^{n}. Uta$^{n'}$nadi-
in a straight line with land sat Pawnee the (sub.). And that he passed on always. In a lone place

hna^{n} ja$^{n'}$i tĕ. Égiɸe ha$^{n'}$ega^{n}tcĕ'qtci ĕ'di ahí-biamá. Uɸa$^{n'}$-biamá ꓛáɸi^{n}
regularly he slept. At length early in the morning there he arrived, they say. Took hold of him, they say Pawnee

3 amá. Eáta^{n} ma^{n}hni$^{n'}$, á-biamá. Ga$^{n'}$, Mi$^{n'}$jiñga uákiji éde nágɸe hnízai;
the (sub.). Why you walk, said they, they say. And, Girl I am nearly related to but a captive you took her;

kĭ águdi t'éɸaɸaí éi^{n}te ĕ'di t'éa^{n}ɸáɸĕ ka$^{n'}$bϕa. Ĕ'di cínuda^{n} a$^{n'}$ɸate taí éga^{n}
and in what place you killed her it may be there you kill me I wish. There dog to eat me in order that

ma^{n}bϕi$^{n'}$, á-biamá ɸaqúbewaɸá-biamá ꓛáɸi^{n} amá. Í ábit'á-biamá. Wuhu+!
I walk, said he, they say. Spoke in wonder they say Pawnee the (sub.). Mouth they pressed on, they say. Really!

6 t'é na$^{n'}$pajĭ, á-biamá. ꓛáɸi^{n} amá uɸéwiñxɟiɸá-biamá, bϕúgaqti. Uɸúciaɟa
to die he fears not, said they, they say. Pawnee the (sub.) assembled they say, all. In the center

gɸi$^{n'}$-biamá. Pí ímaxaí tĕ. Eáta^{n} ma^{n}hni$^{n'}$, á-biamá. ɸúta^{n}qti ugɸá-gă,
he sat they say. Anew they asked him. Why you walk, said they, they say. Very straight tell your (story),

á-biamá. Nă! Mi$^{n'}$jiñga uákiji éde nágɸe hnízai; ɸéɸu i$^{n'}$ɸahni^{n} ckí. Kĭ
said they, they say. Why! Girl I am nearly related to but a captive you took her; here you had her for me you were coming home. And

9 áwaɸan'di t'éɸaɸaí tĕ'di t'éa^{n}ɸaɸai ka$^{n'}$bϕa. Ĕ'di cínuda^{n} a$^{n'}$ɸate taí éga^{n}
where you killed her at the you kill me I wish. There dog to eat me in order that

ma^{n}bϕi$^{n'}$, á-biamá. Ga$^{n'}$, Wiñ'ke te, á-biamá. Ga$^{n'}$, ɸiɟañ'ge ɟí hídeaɟa
I walk, said he, they say. And, He told the truth, said they, they say. And, Your sister lodge downstream

gáhiakáɟa aɸi$^{n'}$, á-biamá. A^{n}ɸí'i taité, á-biamá. Gasáni ĕ'ɟa hné te,
at yonder (camp) they have her said they, they say. We give her to you shall, said they, they say. To-morrow thither you go will,

12 á-biamá. Ga$^{n'}$ égasáni xĭ, ĕ'ta aɸaí tĕ. Ĕ'di ahí-biamá xĭ, níaci^{n}ga amá
said they, they say. And the next day when, thither he went. There he arrived, they say when, people the (sub.)

íɸa-biamá. Uɸa$^{n'}$i tĕ. Ga$^{n'}$ ɟí wi$^{n'}$ égiha aɸi$^{n'}$ áiáɸai xĭ, uɸéwi^{n}ɸá-biamá.
found him, they say. They took hold of him. And lodge one headlong they had taken him when, they assembled, they say.

Ga$^{n'}$ t'éɸ 'íɸa-biamá. Ga$^{n'}$ ɟí pahañ'ga ua$^{n'}$si amádi amá ahí-bájĭ xáci;
And to kill him they spoke of, they say. And lodge before he alighted in by those the (sub.) they did not arrive for a long time;

15 áda$^{n'}$ a$^{n'}$ɸi^{n} t'éɸa-báɸi^{n} tĕ. Íkikináqɸi$^{n'}$-biamá, pahañ'ga t'éɸĕ ga$^{n'}$ɸai éga^{n}.
therefore he came very near being put to death. Each one hastened to anticipate the rest, they say, the first to kill him he desired as.

Éga^{n}qti aɸi$^{n'}$ akáma. Kĭ Ámaha-uɸíci aká céɸĕctĕwa$^{n'}$jĭ gɸi$^{n'}$i tĕ; waii$^{n'}$
Just so they were keeping him, they say. And Unwilling-to-share-his-lodge-with-one the (sub.) not heeding at all sat; robe

xigɸípiqti gɸi$^{n'}$i tĕ. Ga$^{n'}$ ꓛáɸi^{n} eɟáta^{n}-ma wi$^{n'}$ ahíi tĕ. Hau! ké, cañ'-
he pulled well around himself he sat. And Pawnee those from (the other camp) one he arrived. Ho! come, cease

18 gaxái-gă. Waɸáte ɸicta$^{n'}$, ní ctĭ ɸata$^{n'}$ ɸicta$^{n'}$, niní ctĭ i$^{n'}$ ɸicta$^{n'}$, aí tĕ.
ye. Eating he finished, water too drinking he finished, tobacco too using he finished, he said.

Ga$^{n'}$ gí'i 'íɸa-biamá. ɸiɟañ'ge aɸágɸahni$^{n'}$ ɸagɸé taté, á-biamá. Ga$^{n'}$
And to give his back they promised, they say. Your sister you have yours you go homeward shall, said they, they say. And

aⁿ′ba dúba gíɸadaí tĕ gɸé taté. Gaⁿ′ cénaⁿ tĕdíhi ꞞĭĬ gaⁿ′ agɸaí tĕ. ᗡáɸiⁿ
day four they pronounced to him when he go homeward shall. And enough times arrived there when so he went homeward. Pawnee

naⁿ′ba edábe júwagɸá-biamá. Gaⁿ′ ágiágɸai tĕ. Aⁿ′ba gɸéba ɸábɸiⁿ jaⁿ′-
two also went with them, they say. And they passed the other camp) on their way home. Day ten three sleep

qti-éganⁿ akíi tĕ. Gaⁿ′ ᗡáɸiⁿ-ma júwagɸe akíi tĕ, hiⁿbé, utaⁿ′ gĕ, waiiⁿ′, 3
about they reached home. And the Pawnees with them reached home when, moccasin, leggings the (ob.), robe,

cañ′ge ctĭ ékina wa‘íi tĕ, cĭ gɸéwakiɸaí tĕ. Kĭ gaⁿ′ edítaⁿ gaⁿ′ íkit’aɸaí tĕ
horse too equally they gave to them, again they sent them home. And then from that time (explet-ive) they hated one another.

Gaⁿ′ Ágaha-maⁿ′ɸiⁿ cénujiñgai tĕdí tĕ. Gaⁿ′ wahába ɸisĕ′ ɸictaⁿ′i tĕ ĕdí.
And Agaha-maⁿɸiⁿ he was a young man it was when. And ears of corn to pull off they finished it was then.

Qé ɸictaⁿ′i tĕ, gaqɸaⁿ′ aɸaí tĕ. Gaⁿ′ ꞞĘ wánase-hnaⁿ′i Níubɸáɸa kĕ′di. 6
To bury they finished when, migrating they went. And buffalo they surrounded them regularly Niobrara at the.

Égiɸe ᗡázĕqtci níaciⁿga d‘úba sigɸá-bikɸama, hégajĭ. Égiɸe ꞞĮ amá
At length late in the evening person some they left a trail in a long line a great many. Behold the tents

sakíbaⁿwaⁿɸaí tĕ. Mactciñ′ge aká ᗡáɸiⁿ ɸañká wɸéɸai tĕ. Miⁿ′ ɸaⁿ hídĕ-
we had them side by side. Rabbit the (sub.) Pawnee the (pl. ob.) found them. Sun the at the

qtci tĕ′di, égiɸe, Mactciñ′ge ꞞĮ amáꞞa íkimaⁿ′ɸiⁿ aɸaí éde agí amáma, aí tĕ. 9
very bottom when, behold, Rabbit tent to the as a visitor he went but he is coming back, they say, said they.

Wŭⁿh! wŭⁿh! aí tĕ. Níkaciⁿga amá za‘aí égaⁿ cañ′ge amá aⁿhá-biamá.
Wŭⁿh! wŭⁿh! he said. People the (sub.) making an uproar as horse the (sub.) fled they say.

Pañ′ka amá níkaɸíqe aɸaí tĕ. Mactciñ′ge ĕduíhai tĕ. ᗡáɸiⁿ ɸañká gɸiⁿ′i
Ponka the to chase the foe went. Rabbit joined in it. Pawnee the (pl.) sat

ɸan′di ahíi tĕ. Gaⁿ′ égax iɸaⁿ′waɸaí gaⁿ′ ĕdíqti ahí ꞞĭĬ, égiɸe ɸiñgaí tĕ. 12
at the they arrived. And around it they placed them so just there arrived they when, behold, there were none.

Níaciⁿga íꞞináqɸai tĕ. Umaⁿ′‘e ‘iⁿ, hiⁿbé, utaⁿ′, cañ′ge wékaⁿtaⁿ aɸiⁿ′i
People had hid themselves. Provisions carried, moccasin, leggings, horse lariat they had

gĕ′ ctĕwaⁿ′, ɸiɔnaⁿ′i égaⁿ aⁿ′ɸai tĕ hégajĭ aⁿɸízai tĕ. Gaⁿ′ Waiiⁿ′-qúde amá
the (pl. ob.) soever, they dropped as they abandoned as a great many we took. And Robe-gray the (sub.)

eca′ ꞞĮí. Gaⁿ′ níkaciⁿga amá ᗡahé bɸúga unaí sigɸé ctĕwaⁿ′ wɸéɸa-bájĭ 15
near camped. And people the hill all hunted trail in the least they found not.

Gaⁿ′ añ′gu añ′gaɸiⁿdítaⁿ níaciⁿga naⁿ′ba ĕ′di úwagiɸá ahíi tĕ, wijiⁿ′ɸe éꞞi
And we we who moved from man two there to tell them they arrived, my elder brother his

tĕ′Ꞟa. Níaciⁿga d‘úba gáɸandi wɸéɸa-biamá égaⁿ, wénaxíɸa atí-bi éde sigɸé
at the. People some in that (place) they found them, they say as, to attack them they came, they say but trail

ctĕwaⁿ′ ɸiñgaí; umaⁿ′‘e bɸúgaqti wáɸa-biamá. Áda′ ataⁿ′ maⁿoniⁿ′ tĕ ɸétaⁿ 18
in the least there was none; provisions all they snatched from them, they say. Therefore when you walk the to that time

cañ′ge ɸé-ma wáɸakihíde te, aí áɸa, u+! Haⁿ′ gĕ′ ctĕwaⁿ′ wáɸakibíde te,
horse those you watch them will, he says indeed, halloo! Night the (pl.) soever you watch them will,

aí áɸa, u+! á-biamá. Gaⁿ′ é úwagiɸa ahí-biamá aí aná‘aⁿ. Gaⁿ′ aⁿwaⁿ′-
he says indeed, halloo! said they, they say. And that to tell them they arrived, they say they I heard. And we surrounded

nase-hna^{n} ca$^{n'}$ca^{n}. Égiϕe Caa$^{n'}$ d'úba atí amá. Kĭ ĕ'di añgáhii. Kĭ
the herds regularly always. At length Dakota some came the (sub.). And there we arrived. And

Pañ'ka amá wanáce wáxai. Wanáce amá níkagahi edábe ukíkiai tĕ.
Ponka the (sub.) police made them. Police the (sub.) chief also they talked together.

3 Hau! ca$^{n'}$ hă, aí. Ga$^{n'}$ ɬé-ma iénaxíϕai. Múwahéga-bájĭ. Ga$^{n'}$ Caa$^{n'}$ amá
Ho! enough . they said. And the buffaloes they attacked. They shot down a great many. And Dakota the (sub.)

edábe wanáse. Wa'i$^{n'}$ akíi éga^{n}, cka$^{n'}$jĭ gϕi$^{n'}$ tĕ'di, égiϕe, Ca-í cañgágϕi^{n}
also surrounded the herd. Carrying them reached home having, motionless they sat, when, behold, Yonder he comes riding a horse

wi$^{n'}$ hau, aí. Égiϕe íbaha^{n}-hna$^{n'}$i. Uϕá'i-bi é aká hau, aí. Atí hă.
one ! they said. At length they all knew him. Pours much water from his mouth into (something) he it is ! they said. He came .

6 Ga$^{n'}$ Waii$^{n'}$-qúde amaɬáta^{n}. ϕéxe-gaɣú aká ĕ'di ahí; ékiϕe aké. A^{n}wa$^{n'}$-
And Waii$^{n'}$-qúde from them. Drum the (sub.) there arrived; the two were related. We sur-

nasai, aí Uϕá'i-bi aká. Ɬe-núga gϕéba-na$^{n'}$ba kĭ ĕ'di na$^{n'}$ba wañ'ganasai,
rounded them, said Uϕá'i-bi the (sub.). Buffalo bull ten two and there two we surrounded them,

éde cénaa^{n}wa$^{n'}$ϕĕqtia$^{n'}$i, aí. Éde dϕa^{n}baqti-éga^{n} ɬe-núga amá t'éawaϕaí,
but we utterly destroyed them, he said. But about seven buffalo bull the (pl. sub.) they killed us,

9 aí. Kĭ Hú-bϕa^{n} amá, Ébé-hna^{n} i^{n}té, eϕéga^{n} éga^{n}, wakan'diϕéga^{n} waná'a^{n}
he said. And Fish-smeller the (sub.), Who only it may be, they thought as, impatiently they hear it

taité. Názandajĭ t'éϕai, aí. Nañ'ge-tíϕe t'éϕai, aí. Na^{n}bá-ma^{n}ϕi$^{n'}$ t'éϕai, aí.
shall. Seeks-no-refuge is killed, he said. To-run-he-starts is killed, he said. Two-walking is killed, he said.

Múxa-náji^{n} t'éϕai, aí. Cánugáhi t'éϕai, aí. Na$^{n'}$ba uctaí ϕa$^{n'}$ja ijáje awá-
Stuck in obliquely he stands is killed, he said. Big-head is killed, he said. Two remained though his name I re-

12 siϕa-májĭ hă. Gaí: Ɖáϕi^{n} gϕéba-na$^{n'}$ba kĭ ĕ'di na$^{n'}$ba weánaxíϕai éde
member them I not . He said as follows: Pawnee tens two and there two they attacked us but

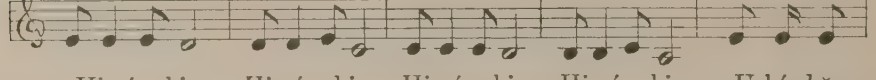
cénawaϕĕqtia$^{n'}$i, aí. Ga$^{n'}$ ni$^{n'}$ɬa a^{n}wa$^{n'}$da^{n}bai, zaní gini$^{n'}$, wi$^{n'}$ectĕ t'á-bájĭ.
they were utterly destroyed, he said. And alive we saw them, all recovered, even one he died not.

Ɖáϕi^{n} amá hégajĭ améga^{n} wéahiděqti wáϕi^{n} ahíi, cénawaϕá-biamá. Na^{n}bá-
Pawnee the (sub.) a great many they were, as to a very great distance they went after them, they exterminated them, they say. By

15 ϕa^{n}ϕa$^{n'}$ ctĭ t'éwaϕaí tĕ, úkiáwata^{n}ta$^{n'}$ wi^{n}áqtci-ϕa^{n}ϕa$^{n'}$ wáqϕi wáϕi^{n} aϕaí tĕ.
twos too they killed them, one after another by ones killing them they went after them.

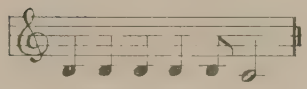
Ga$^{n'}$ wañ'gakiji. Waii$^{n'}$-qúde-ma watcígaxe-hna^{n} ca$^{n'}$ca^{n}. Wiji$^{n'}$ϕe aká
And we came together again. Waii$^{n'}$-qúde (pl.) the they danced regularly without stopping. My elder brother the (sub.)

pahañ'ga wi$^{n'}$ t'éϕĕ aká. Ga$^{n'}$ wa'a$^{n'}$ uhéϕai tĕ:
the first one the one who killed. And song they carried it around:



18 Hi-aí-o-hi+ Hi-aí-o-hi+, Hi-aí-o-hi+, Hi-aí-o-hi+. U-bí-skă

ctĕ he+ Pa-haⁿ′-ga-qtci ke+, Cú-gɸe-ɸá-jĭ a-he+, Gaⁿ′-ki naⁿ-wa-pe+,
The very first, He did not send him home to you And they fear us,



Cć-na-wá-ɸĕ a-he+. Cúde-gáxe ijiⁿ′ge ć′di gí′iⁿ ahí-bi egaⁿ′, Ꮷáɸiⁿ
They were exterminated. Cúde-gáxe his son there carrying him she arrived, they say having, Pawnee

wiⁿ′ t′ć ɸai kĕ gahá átaⁿkiɸaí tĕ. Cĭ wiⁿ′ gahá átaⁿkiɸaí tĕ. Naⁿ′ba 3
one he was killed the (ob.) upon he caused him to tread on. Again one upon he caused him to tread on. Two

átaⁿkiɸaí tĕ. Gaⁿ′ Naⁿbá-wataⁿ′ ijáje aɸiⁿ′kiɸaí te.
he caused him to tread on. And Two-he-trod-on-them his name he caused him to have it.

NOTES.

Sanssouci says that this occurred in the summer, and he thinks that it was earlier than 1855.

378, 6. bɸugaqti, pronounced bɸu+gaqti by the narrator.

378, 16. egaⁿqti aɸiⁿ akama. He sat between two men, who held him. Each of them had one hand on a knife, to kill him if he stirred.

378, 16. Amaha-uɸici is another name of Agaha-maⁿɸiⁿ, meaning, "He who is unwilling to share his lodge with another." See "amahe" and "wamahe" in the Dictionary.

379, 7–8. ɋi ama sakibaⁿwaⁿɸai. The camps of the two parties of Ponkas, the Waiiⁿqude and the Hu-bɸaⁿ, were placed side by side. The Hu-bɸaⁿ chief sent two messengers to Ubiskă, to put him and the Waiiⁿ-qude on their guard. As the two camps were close together, it was very easy for Nudaⁿ′-axa, who belonged to the Hu-bɸaⁿ, to hear what the criers proclaimed.

379, 8. Mactciñge was a brother of Hidiga (Myth-teller), Aⁿhajĭ (Flees not), *or* Ꮷaɸiⁿ-waʻu (Pawnee woman) of the Wacabe gens.

379, 16. éɋi tĕ′ɋa—Nudaⁿ-axa; e ɋíi tĕ′ɋa.—Frank La Flèche.

380, 1. Caaⁿ dʻuba. These were about forty lodges of Yanktons, with whom the Hu-bɸaⁿ camped.

380, 5. Uɸaʻi-bi *or* Maⁿtcu-kinaⁿpapi was a member of the Wajaje or Reptile gens.

380, 7. By "buffalo bulls" he meant the Pawnees.

380, 16. waⁿgakiji, from wákiji, refers to the two parties of the same tribe. When two tribes come together again and camp, and then travel together, ákikiji is used.

Sanssouci says that when the Omahas were on the Platte River, in 1855, the Ponkas and Yanktons attacked the Pawnees, some of whom were opposite Fremont, Neb., the others being about five or six miles distant. The former were the Ꮷáɸiⁿ-máhaⁿ and the Pitaháwiratá. Several Omaha messengers were there at the time of the attack. The Omahas had sent word to the Pawnees to come in on a friendly visit. Índé-snede (Long-Face) killed an Omaha Wéjiⁿcte woman who was among the Ponkas; and Black Crow, the head of the Ponka Níka-Ꮷáɔna gens, was wounded. Two Omahas,

Mázi-kíde (Shot at a Cedar), and Miká-qega, rushed into the Ponka ranks. The Ponkas questioned them as to the numbers of the Pawnees, and then sent them back, saying, "The Yanktons would like to kill you." Returning, they told the Pawnees that the enemy were few. The Pawnees charged and routed the Ponkas and Yanktons, driving some of them into the Platte River. This was in the fall of 1855, and after Ubi-skă's victory.

TRANSLATION.

The Pawnees warred on us incessantly. And this old man, Agaha-ma^{n}¢i^{n} (He walks over them), had a sister who was captured by the Pawnees. And Agaha-ma^{n}¢i^{n} wished to see her, and he spoke of dying. Early one morning he was missing. The Pawnees dwelt in a land which was in that direction. He continued passing thitherward. He slept in lonesome places. At length he arrived early one morning. The Pawnees arrested him. "What is your business?" said they. "I have a girl as a near blood-relation, but you have taken her captive. I wish you to tell me where you have killed her. I walk so that the dogs may eat me there," said Agaha-ma^{n}¢i^{n}. The Pawnees were astonished. They pressed their hands against their mouths. "Really! he does not fear death," said they. All the Pawnees assembled, Agaha-ma^{n}¢i^{n} sitting in the center. They questioned him again, and he answered as before. Said they, "He told the truth." Then addressing him, they said, "Your sister is held by those who are in the village over yonder, down the stream and out of sight. We will give her to you. You shall go thither to-morrow." On the morrow Agaha-ma^{n}¢i^{n} went to the other Pawnees, who arrested him when they found him. They carried him at once into a lodge, and then they assembled. They spoke of killing him. The Pawnees whom he met at the first were late in arriving, so he came very near being put to death. There was a contest, as each one wished to be the first to wound him. Just so they were keeping him. And Amaha-u¢ici sat as if unconcerned, with his robe wrapped around him, the ends held by his hands, and with his arms crossed on his breast. One came from the other Pawnees. "Ho! cease that. He has already taken food and drink, and has smoked," said he. They promised to restore his sister to him. "You shall take your sister home," said they. And on the fourth day which they mentioned to him he and his sister were to go home. And when the full time had come, they went home, two Pawnees also going with them. And they passed the other Pawnee camp on their homeward way. In about thirty days they reached home. And when they reached home with the Pawnees, they gave the latter equal numbers of moccasins, leggings, robes, and horses, and sent them home. And from that time the Ponkas and Pawnees hated one another. This was when Agaha-ma^{n}¢i^{n} was a young man. It was when they finished pulling off the ears of corn. When they finished burying them in *caches*, they departed on the hunt. And they surrounded the buffaloes at the Niobrara. At length, late in the evening, a great many persons left a trail in a long line. Then we placed the tents of the two parties of Ponkas side by side. Mactciñge (the Rabbit) detected the Pawnees. When the sun was at the very bottom of the sky, behold, they said: "It is said that Mactciñge went to the tents as a visitor, but he is coming back." "Wŭ^{n}h! wŭ^{n}h!" said Mactciñge. As the people made an uproar the horses fled. The Ponkas went to chase the foe. Mactciñge took part in it. They reached the place where the Pawnees dwelt. And when they surrounded them and had arrived just there, behold, the Pawnees were missing.

They had hid themselves. We took a great many of the things which they dropped and left: provisions in packs, moccasins, leggings, lariats. And the Waiiⁿ-qude (Gray-robes) camped very close. The Ponkas searched over all the hills, but they could not find the slightest trail. And two men from our party went to the tent of my elder brother to tell about the affair. He sent out criers who said: "They report that they found some people in that place, and when they went to attack them, there was not even the slightest trail; but they deprived them of all their provisions, etc. So be on your guard and watch your ponies. Watch them even at night." And I heard one say that they had been there to tell it. And we continued surrounding the herds. At length some Dakotas came. And we went thither. And the Ponkas made policemen. The policemen and the chiefs talked together. "Ho! That will do," said they. And they attacked the buffaloes. They shot down a great many. And the Dakotas also surrounded them. When they sat still after carrying the meat to the camp, they said: "Yonder comes one on horseback!" At length they recognized him. "It is U¢aʻi-bi!" they said. He came from the Waiiⁿ-qude. He reached the tent of Drum, the two being related. "We surrounded the herd. We surrounded twenty-two buffalo bulls, and we utterly destroyed them. But the buffalo bulls wounded about seven of us," said he. And as the Hu-b¢aⁿ (Fish-smellers) thought, "Who can they be?" they were impatient to hear about them. Said he, "Seeks-no-refuge is wounded. Starts-to-run is wounded. Two-Walking is wounded. Standing-with-bent-legs is wounded. Big-head is wounded." Though two remained, I do not remember the names. He said as follows: "Twenty-two Pawnees attacked us, but they were utterly destroyed." And we saw them alive; all recovered, not even one died. As the Pawnees were a great many, they chased them to a great distance before they exterminated them. They killed them by twos; they killed them by ones, one after another, as they went along. And we, the Hu-b¢aⁿ and Waiiⁿ-qude, came together again. The Waiiⁿ-qude danced continually. My elder brother was the first to kill one of the foe. So they passed the song around:

"Hi-aí-o-hi+!
Hi-aí-o-hi+!
Hi-aí-o-hi+!
Hi-aí-o-hi+!
U-bi-skă was he!
The first one was he!
He did not send him home to you!
And they fear us!
They were exterminated!"

Smoke-Maker's new-born son was carried to the battle-field by an old woman, and was caused to put his feet on two dead Pawnees. Therefore they made him have the name, Trod-on-Two.

OMAHA HISTORICAL TEXTS.

HISTORY OF ICIBAJĬ.

OBTAINED FROM JOSEPH LA FLÈCHE.

Ca$^{n'}$ níaci^{n}ga wi$^{n'}$ wa'ú wi$^{n'}$ miñ'gɸă^{n} ϰĭ, ciñ'gajiñ'ga wi^{n}áqtci aɸi$^{n'}$.
And man one woman one married her when, child only one he had.

Kĭ núǰiñga aká 'ábaa-bajĭ'-ctĕa$^{n'}$, ugáca^{n}-bajĭ'-ctĕa$^{n'}$, ca$^{n'}$ edáda^{n} gáxa-bajĭ'-
And boy the (sub.) hunted not at all, he traveled not at all, indeed what he did not

3 ctĕa$^{n'}$; wa'ú-hna^{n}qti úqtawáɸĕ úwakié-hna^{n} ca$^{n'}$ca^{n}. Kĭ níaci^{n}ga áji amá
at all; woman only loving them he talked to them regularly always. And people different the (pl.)

íqaqa ɸahíde-hna^{n} ca^{n}ca$^{n'}$ biamá; i$^{n'}$cte núǰiñga wéɸigɸa^{n} ɸiñgĕ'qti éga^{n}
laughing at him always ridiculed him they say; as it were boy mind without any like

ɸahíde-hna^{n} ca^{n}ca$^{n'}$-biamá. Iɸádi aká enáqtci ɸa'égiɸĕqtia$^{n'}$-biamá. Ca$^{n'}$
they always ridiculed him they say. His father the he alone pitied his own very much, they say. And

6 núǰiñga nú na$^{n'}$qti éga^{n}-biamá. Cĭ man'dĕ ctĕ ɸiñgé-hna^{n} ca^{n}ca$^{n'}$-biamá.
boy male fully grown like they say. Again bow even he was always without it they say.

Ca$^{n'}$ wapé ɸiñgé-hna^{n} ca^{n}ca$^{n'}$-biamá. Kĭ núǰiñga aká ja^{n}-wéti^{n} wi$^{n'}$ gaxá-
Indeed weapon he was always without it they say. And boy the (sub.) wood to hit with it one made

biamá, baxúxu dúbaha gaxá-biamá. Kĭ ja^{n}-wéti^{n} kĕ aɸi$^{n'}$-hna^{n} ca^{n}ca$^{n'}$-
they say, ridges in four places he made it, they say. And war-club the (ob.) he had regularly always

9 biamá. Kĭ níaci^{n}ga amá da^{n}bá-bi ϰĭ, ɸahíde-hna^{n} ca^{n}ca$^{n'}$-biamá, ja^{n}-wéti^{n}
they say. And people the saw it, they say when, they always ridiculed him they say, war-club

aɸi$^{n'}$ tĕ. Kĭ níaciñga ukít'ĕ ucté amá nuda$^{n'}$-hna^{n} ca^{n}ca$^{n'}$-biamá. Kĭ ɸé
he had as. And people nation the rest made war regularly always they say. And this

Ícibáǰĭ nuda$^{n'}$ aɸá-bajĭ-hna^{n} ca^{n}ca$^{n'}$-biamá; íbaha^{n}-bají-biamá. Cĭ égiɸe
Icibajĭ to war never went they say; he knew it not they say. Again at length

12 máca^{n} na$^{n'}$ba i$^{n'}$bezíga máca^{n} waqúbe gaxá-biamá; aɸi$^{n'}$ tĕ ĕbé ctĕwa$^{n'}$
feather two yellow-tailed hawk feather sacred thing he made them, they say; he had them the whosoever

íbaha^{n}-bají-biamá; ma^{n}ɸa$^{n'}$ gaxá-biamá. Égiɸe níaci^{n}ga nuda$^{n'}$ aɸé 'íɸe
knew it not they say; by stealth he made them, they say. At length people to war to go spoke of

na'a$^{n'}$i hă Ícibáǰĭ aká. Ma^{n}ɸa$^{n'}$ ukíkie aká ϰĭ, waná'a^{n}-biamá Ícibáǰĭ aká.
heard it , Icibajĭ the (sub.). By stealth they were talking to each other when, heard them, they say Icibajĭ the (sub.).

15 Kĭ Ícibáǰĭ aká, Ĕ'di bɸé tá miñké, eɸéga^{n}-biamá. Kĭ ĕbé ctĕwa$^{n'}$ uíɸa-
And Icibajĭ the (sub.), There I go will I who, thought they say. And who soever he told him

bají-biamá Iha$^{n'}$ ɸiñké ɻí tĕ'di ɸiñgé tĕ ϰĭ', máca^{n} kĕ gɸízai ϰĭ, aɸá-
not they say. His mother the one who lodge at the was not when, feather the (ob.) he took his when, he went

biamá. Ha$^{n'}$ ϰĭ nuda$^{n'}$ ɸé ga$^{n'}$ɸa ɸañká wákihídĕqti ma^{n}ɸi$^{n'}$-biamá Ícibáǰĭ
they say. Night when to war to go those who wished watching them very closely walked they say Icibajĭ

18 aká. Égiɸe a$^{n'}$ba ϰañ'ge ϰĭ, nuda$^{n'}$ aɸá-biamá. Ga$^{n'}$ wéahide ahíi ϰĭ,
the (sub.). At length day near when, to war they went, they say. And at a distance they arrived when,

gɸi$^{n'}$-biamá. Gañ'ki uctć amá wi$^{n'}$ɸa^{n}ɸa^{n} ĕ'di uɸéwi^{n} ahí naji$^{n'}$-biamá;
they sat, they say. And the rest one by one there assembling arriving stood they say;

uɸéwiñxiɸá-biamá. Égiɸe nuda$^{n'}$hañga aká Ícibájï ĕduíhai tĕ íbaha^{n}-bají-
they collected themselves, they say. It happened that war-chief the (sub.) Icibájï he joined it the did not know it

biamá. Nuda$^{n'}$ amá wañ'giɸĕqti uɸéwi^{n} ahí-biamá. Égiɸe Ícibájï aká 3
they say. The warriors all assembling arrived, they say. Behold Icibajï the

waɸíɔna-biamá háciaɔa, ugás'i^{n} ga$^{n'}$-biamá. Ga$^{n'}$ nuda$^{n'}$ amá da$^{u'}$bai tĕ,
was manifest they say in the rear, peeping thus they say. And the warriors saw him when,

gá-biamá: Núda^{n}hañgá! wi$^{n'}$ atí hă, á-biamá. Ga$^{n'}$ nuda$^{n'}$hañga aká gá-
they said as follows, they say: O war-chief! one has come said they, they say. And war-chief the (sub.) said as follows

biamá: Níkawasa$^{n'}$! ĕbći^{n}te íbaha^{n} mañgɸi$^{n'}$i-gă, á-biamá. Ga$^{n'}$ wagáqɸa^{n} 6
they say: Warriors! who it may be to know it begone ye, he said, they say. And servant

na$^{n'}$ba da$^{n'}$be ahí-bi xï'jï, égiɸe, Icibájï aké akáma. Ga$^{n'}$ nuda$^{n'}$hañga
two to see arrived, they say when, behold, Icibajï was the one, they say. And war-chief

ɸiñkĕ'di akí-bi xï, Núda^{n}hañgá! Ícibájï aké aká hă, á-biamá. Nuda$^{n'}$hañga
by the they reached again, they say when. O war-chief! Icibajï he is the one said they, they say. War-chief

aká gíɸĕqtia$^{n'}$-biamá. Níkawasa$^{n'}$! aɸi$^{n'}$ gíi-gă Wa'ú 'íwaɸĕ ma^{n}ɸi$^{n'}$ xï, 9
the (sub.) was very glad they say. Warriors! bring him hither. Woman talking of them he walked when,

íɸaqáqa ma^{n}hni$^{n'}$ tabáce, á-biamá. Agíahí-bi ega$^{n'}$ aɸi$^{n'}$ akí-biamá. Égiɸe,
you laughed at him you walked necessarily, said he, they say. Arrived for him, they say having they reached there again with him, they say. Behold.

man'dĕ ctĕ ɸiñgá-bi, kï hi^{n}bé ctĕ ɸiñgé akáma Ícibájï aká. Ga$^{n'}$, Níka-
bow even had none, they say, and moccasin even had none, they say Icibajï the (sub.). And, War-

wasa$^{n'}$! hi^{n}bé 'íi-gă, á-biamá nuda$^{n'}$hañga aká. Ga$^{n'}$, Cï ma$^{n'}$ ctï 'íi-gă, 12
riors! moccasin give ye to him said, they say war-chief the (sub.). And, Again arrow too give ye to him,

á-biamá Níkaci^{n}ga wañ'giɸĕqti ma$^{n'}$ na^{n}báɸa^{n}ɸa$^{n'}$ 'í-biamá, hi^{n}bé wi$^{n'}$
said he, they say. Man all arrow two each they gave to him, they say moccasin one

edábe ɸa^{n}ɸa$^{n'}$ 'í-biamá. Cï ɹaɔnañ'ge édega^{n} qéga éde gasá-bi ega$^{n'}$,
also (from) each they gave to him, they say. Again ash-tree but dry but cut down, they say having,

man'dĕ giáxa-biamá. Ga$^{n'}$ aɸá-biamá Ca$^{n'}$ ga$^{n'}$ ja$^{n'}$-hna^{n}-biamá. Ga$^{n'}$ 15
bow they made for him, they say. So they went, they say. As usual they slept regularly, they say. So

cï aɸá-biamá égasáni xï. Égiɸe ha$^{n'}$ áhigi ja$^{n'}$-biamá.
again they went, they say the next day when. At length night many they slept, they say.

Égiɸe níkaci^{n}ga wi$^{n'}$ íɸa-biamá nuda$^{n'}$ amá. Níkaci^{n}ga íɸa-biamá xï,
At length person one found, they say the warriors. Person they found him, when, they say

Núda^{n}hañgá, níkaci^{n}ga ɸi^{n} ɸé uska$^{n'}$ska^{n}qti í ɸi^{n} áɸa! Hau! níkawasa$^{n'}$, 18
O war-chief, person the (mv. ob.) this right in a line with is coming indeed! Ho! warriors,

é añgúnai áɸa, añgáqci tai áɸa, á-biamá. Ga$^{n'}$ xigɸíta^{n}-biamá nuda$^{n'}$ amá.
that we seek him indeed, let us kill him indeed, said he, they say. And prepared themselves they say the warriors.

xi'a$^{n'}$-biamá, ma^{n}ɸi^{n}'ka zí wasésa^{n} edábe íxi'a$^{n'}$-biamá. Wasésa^{n} ubíqpaɸai
They painted themselves, they say. earth yellow white clay also they painted themselves with, they say. White clay fell as they rubbed it

gĕ bahí-hna^{n}-biamá Ícibájĭ aká. Kĭ nuda$^{n'}$hañga aká gá-biamá: Éga^{n}qti
the (ob.) picked up, they say Icibajĭ the (sub.). And war-chief the (sub.) said as follows, they say: Just so

áda^{n}, níkawasa$^{n'}$, á-biamá. A$^{n'}$ha^{n}, nŭdja^{n}hañgá! éga^{n} éga^{n}, á-biamá. Cĭ
! warrior, said he, they say. Yes, O war-chief! somewhat like it, said he, they say. Again

3 nañ'ka kĕ zíkiɸá-biamá. Nañ'ka kĕ ziañ'kiɸá-gă, á-biamá. Kĭ nuda$^{n'}$hañga
back the (ob.) he made it yellow for him, they say. Back the (ob.) make it yellow for me, said he, they say. And war-chief

aká gá-biamá: Éga^{n}qti áda^{n}, níkawasa$^{n'}$, á-biamá. A$^{n'}$ha^{n}, núdja^{n}hañgá!
the (sub.) said as follows, they say: Just so ! warrior, said he, they say. Yes, O war-chief!

égа^{n} égа^{n}, á-biamá. Kĭ nuda$^{n'}$ámá hi^{n}bé gĕ ctĕ edábe gɸíɔnudá-biamá.
somewhat like it, said he, they say. And the warriors moccasins the even also pulled off their, they say.

6 Kĭ Ícibájĭ 'iñ'kiɸá-biamá. Ícibájĭ, waii$^{n'}$ wɸagi'i$^{n'}$i-gă, á-bi ega$^{n'}$, Ícibájĭ
And Icibajĭ they caused to carry them, they say. Icibajĭ, robe carry ours for us, said, they say having, Icibajĭ

'iñ'kiɸá-biamá. Ícibájĭ (aká) gá-biamá: Núda^{n}hañgá! níaci^{n}ga ɸi^{n} ɬa$^{n'}$be-
they caused to carry them, they say. Icibajĭ (the sub.) said as follows, they say: O war-chief! man the (mv.) I see him

ɔna^{n} ctécte-ma$^{n'}$ te hă, uágas'i$^{n'}$ te hă', á-biamá. Égiɸe waɔníhi te hă, á-biamá
only at any rate I do will , I peep will . said he, they say. Beware you scare him off lest . said, they say

9 nuda$^{n'}$hañga aká Añ'kajĭ, núda^{n}hañgá! ɬa$^{n'}$be-hna^{n} ctécte-ma$^{n'}$ te hă,
war-chief the (sub.). Not so, O war-chief! I see him only at any rate I do will .

á-biamá. Hau! kéga^{n}, da^{n}bá-gă hă, á-biamá. Ga$^{n'}$ Ícibájĭ aká ugás'i^{n}-
said he, they say. Ho! doing so, see him . said he, they say. And Icibajĭ the (sub.) peeped

biamá. Égiɸe uhíackáqtci ti ɸi$^{n'}$ níaci^{n}ga ɸi^{n}. Kĭ gañ'ki gá-biamá Ícibájĭ
they say. At length very near was coming man the (mv.). And then said as follows, they say Icibajĭ

12 aká: Núda^{n}hañgá! wa$^{n'}$ecte ɸéta^{n} atí-majĭ, á-biamá. Ga$^{n'}$ iénaxiɸá-biamá
the (sub.): O war-chief! even once (before) this far I have not come, said he, they say. And attacked him they say

Ícibájĭ aká. Man'dĕ a$^{n'}$ɸa-biamá, ja^{n}-wéti^{n} sía^{n}ɸĕ'qtci aɸi$^{n'}$-biamá. Kĭ
Icibajĭ the (sub.). Bow he threw away, they say, club barely he had it, they say. And

níaci^{n}ga ɸi^{n} uqɸá-bi ega$^{n'}$, ja^{n}-wéti^{n} kĕ ígaqɸí-biamá. Waɸáhide ctéctĕwa$^{n'}$
man the (ob.) he overtook, they say having, club the (ob.) with it he killed him, they say. They ridicule even if

15 wa$^{n'}$ete ɸacta$^{n'}$ éga^{n}-hna$^{n'}$i hă. Éska^{n} wi$^{n'}$ gawí'a^{n}i ka$^{n'}$, á-biamá. Níaci^{n}ga
at some time they stop talking usually . Oh that one I do so to you I wish, said he, they say. Man

ucté amá bɸúga najíha ɸizá-biamá, Ícibájĭ aká añ'kajĭ hă. Ga$^{n'}$ agɸá-biamá.
the rest all hair took it, they say, Icibajĭ the (sub.) was not so . And they went homeward, they say.

Nuda$^{n'}$ amá ɬíi éɸa^{n}be akí-biamá. Éɸa^{n}be akí-biamá ɔĭ, gá-biamá: Níaci^{n}ga
The warriors village in sight of reached home, they say. In sight of they reached home, they say when, they said as follows, they say: Man

18 wi^{n}áqtci a^{n}ɸa$^{n'}$naxíɸai éde Ícibájĭ amá gaqɸíi, á-biamá. Ga$^{n'}$ i^{n}c'áge wi$^{n'}$
only one we attacked him but Icibajĭ the (sub.) killed him, said they, they say. And old man one

íekíɸĕ ɸéɸa-biamá. Nuda$^{n'}$ amá níaci^{n}ga wi^{n}áqtci iénaxíɸai édega^{n} Ícibájĭ
proclaimed it aloud, they say. The warriors man only one attacked him but Icibajĭ

wégaqɸi, á-bi áɸa u+! á-biamá. Ga$^{n'}$ iha$^{n'}$ giná'a^{n} amá. Giná'a^{n}-biamá
killed him for them, they say indeed halloo! said he, they say. And his mother heard it about her own, they say. She heard it about hers, they say

ꝛĭ, gá-biamá: Gáama wiñ'kai ći^{n}te, i^{n}ɕi$^{n'}$da^{n}b éga^{n}-ă hĕ, á-biamá, égɕañge
when, she said as follows, they say: That one (mv.) he tells the truth it may be, see about mine for me do . said she, they say. her husband

ɕiñké ć waká-bi ega$^{n'}$. Áqta^{n} wiñ'ke tabáda^{n}. ɕahíde amá tĕ, á-biamá
he who that she meant, they say having. How possible he tells the truth shall? They were ridiculing him, said, they say

nú aká. Gañ'ki ꞇí ꝛa$^{n'}$haqtci akí-bi ꝛĭ, Nuda$^{n'}$ amá níaci^{n}ga wi^{n}áqtci 3
male the (sub.). And lodge the very border again, they say they reached when, The warriors man only one

ićnaxíɕai édega^{n} Ícibájĭ wégaqɕi, á-bi áɕa u+! á-biamá i^{n}c'áge aká. Gañ'ki
attacked him but Icibajĭ killed him for them, they say indeed halloo! said, they say old man the (sub.). And

iɕádi aká naji$^{n'}$-bi ega$^{n'}$, áci aɕá-biamá. Áci aɕá-bi ꝛĭ, wiñ'kai tĕ íbaha$^{n'}$-
his father the (sub.) stood, they say having, out he went, they say. Out he went, they say when, he told the truth the knew it

biamá iɕádi aká. Gañ'ki iɕádi aká cañ'ge-má ctĕ ca$^{n'}$ ꞇí tĕ bɕúgaqti 6.
they say his father the. And his father the the horses even indeed lodge the everything

íkine-wákiɕá-biamá. Gañ'ki Ícibájĭ amá ga$^{n'}$ ma^{n}ɕi$^{n'}$-biamá. Égiɕe nuda$^{n'}$
to scramble for made them they say. And Icibajĭ the (sub.) so walked they say. At length to war

aɕá-biamá. Nuda$^{n'}$ aɕá-bi, égiɕe cĭ níaci^{n}ga dúba í-ma wéɕa-biamá. Cĭ
they went, they say. To war they went, they say, at length again man four those coming they found them, they say. Again

wénaxiɕá-bi ꝛĭ, cĭ Ícibájĭ amá wagía^{n}ɕá-bi ega$^{n'}$, níaci^{n}ga dúba ɕañká 9
they attacked them, they say when, again Icibajĭ the (sub.) left them, they say having, man four the ones

wañ'giɕĕqti wáqɕi-biamá. Ga$^{n'}$ cĭ akí-bi ꝛĭ, gá-biamá: Níaci^{n}ga dúba
all he killed them, they say. And again they reached home, they say when, they said as follows, they say: Man four

wea$^{n'}$naxíɕai éde Ícibájĭ amá gaqɕíi hă, á-biamá. Ga$^{n'}$ i^{n}c'áge wi$^{n'}$ íekíɕĕ
we attacked them but Icibajĭ the (sub.) killed . said they, they say. And old man one proclaimed it

ɕéɕa-biamá. Nuda$^{n'}$ amá níaci^{n}ga dúba wénaxíɕai édega^{n} Ícibájĭ wégaqɕi, 12
aloud they say. The warriors man four they attacked them but Icibajĭ killed them for them,

á-bi áɕa u+! á-biamá. Ga$^{n'}$ éga^{n}-hna^{n} nuda$^{n'}$ ahí-bi ꝛĭ, níaci^{n}ga wáqɕi-
they say indeed halloo! said he, they say. And so usually on the warpath they arrived, they say when, man he killed them

hna^{n} ca^{n}ca$^{n'}$-biamá, cañ'ge ctĭ wáɕi^{n} akí-hna^{n}-biamá.
regularly always they say, horse too having them he reached home regularly, they say.

Kĭ iɕádi aká miñ'gɕă^{n} ágají-biamá. Nisíha, miñ'gɕă^{n} égañ-gă. Kĭ 15
And his father the (sub.) to take a wife commanded him, they say. My child, do take a wife. And

uɕí'age-hna$^{n'}$-biamá Ícibájĭ aká. Égiɕe wa'ú gɕă$^{n'}$-biamá Ícibájĭ aká.
was unwilling regularly, they say Icibajĭ the (sub.). At length woman married, they say Icibajĭ the.

Gɕă$^{n'}$-bi ꝛĭ, Ícibájĭ aká wa'ú ɕiñké ja$^{n'}$'a^{n}ha-bájĭ-hna^{n} ca^{n}ca$^{n'}$-biamá.
He married her, they say when, Icibajĭ the (sub.) woman the (ob.) lay not on her regularly always they say.

Águdi ctécte ha$^{n'}$ ꝛĭ, ja$^{n'}$-hna^{n}-biamá. Kĭ iɕádi aká gá-biamá: Nisíha, 18
In what place soever night when, he slept usually, they say. And his father the (sub.) said as follows, they say: My child,

wa'ú wagɕă$^{n'}$ ꝛĭ, ja$^{n'}$wa'a$^{n'}$he-hna$^{n'}$i hă. Ja$^{n'}$'a^{n}hégañ-gă. Píäjĭ ckáxe,
woman they marry them when, they lie on them usually Do lie on her. Bad you do.

á-biamá. Gan'ki iɕádi aká égiɕa^{n}-hna^{n} ca^{n}ca$^{n'}$qtia$^{n'}$-biamá. Égiɕe Ícibájĭ
said he, they say. And his father the (sub.) said it to him regularly always they say. At length Icibajĭ

aká ámaka-bají-biamá i^{n}c'áge ɸiñkć. Ga$^{n'}$ ha$^{n'}$ ꭓĭ, wa'ú ciñkć ja$^{n'}$'a^{n}há-
the (sub.) got out of patience with, they say old man the (ob.). And night when, woman the (ob.) he lay on her

biamá. A$^{n'}$ba ꭓĭ, ca$^{n'}$ ɖáha^{n}-bájĭ-hna^{n} ca^{n}ca$^{n'}$qti kĭ wa'ú ɸiñké ja$^{n'}$'a^{n}he-
they say. Day when, still he rose not regularly always and woman the (ob.) he lay on her

3 hna^{n} ca^{n}ca$^{n'}$qtia$^{n'}$-biamá. Kĭ wa'ú kĕ ɖáha^{n} ga$^{n'}$ɸa-bi ɸa$^{n'}$ja, Ícibájĭ aká
regularly always very they say. And woman the (recl.) to arise wished, they say though, Icibajĭ the (sub.)

uɸí'agá-biamá. Kĭ ɬí eɬá amá waha$^{n'}$ aɸá-bi ctĕwa$^{n'}$, ça$^{n'}$ ɖáha^{n}-bají-biamá.
was unwilling, they say. And lodge his (sub.) removing they went, they say notwithstanding, yet he arose not they say.

ɖázĕqtci ꭓĭ'ctĕ, waha$^{n'}$ ahí-hna^{n}-biamá. Cí éga^{n} ha$^{n'}$ ꭓĭ ja$^{n'}$-biamá. Égiɸe
Late in the evening even when, removing he arrived usually, they say. Again so night when he lay, they say. Behold,

6 ha$^{n'}$ega^{n}tcĕ'qtci ukít'ĕ áji d'úba wénaxiɸá-biamá. Iɸádi aká, ɖáha^{n}
very early in the morning nation different some they attacked them, they say. His father the, Do

égañ-gă. Weánaxíɸai hă. Ca$^{n'}$ Ícibájĭ aká ía-bájĭ ja$^{n'}$-biamá. Égiɸe
arise. We are attacked . Yet Icibajĭ the speaking not lay, they say. At length

uhíackáqtci atí-biamá ꭓĭ, égiɸe, Ícibájĭ e+! águdi ɔniñkéi^{n}té! wáɸi^{n} píäjí'qti
very near they had come, when, they say behold, Icibajĭ Oh! in what place you who are may be keeper very bad

9 abɸi$^{n'}$ éde égiɸe ɸéama i$^{n'}$da^{n}be taí hĕ, á-biamá wa'ú wi$^{n'}$ aká. Hú tĕ
I have but beware these see for me lest . said, they say woman one the. Voice the

na'a$^{n'}$-bi ꭓĭ, ɖáha^{n}-bi ega$^{n'}$, wéti^{n} kĕ gɸíza-biamá. Ga$^{n'}$ ĕ'di aɸá-biamá.
he heard, they say when, arose, they say having, club the (ob.) he took his, they say. And there he went, they say.

Ga$^{n'}$ ukít'ĕ-ma uíha-biamá ꭓĭ, wáqɸi-hna$^{n'}$-biamá Ícibájĭ aká. Ukít'ĕ
And the nations (enemy) he joined, they say when, killed them regularly, they say Icibajĭ the (sub.). Enemy

12 hégactewa$^{n'}$jĭ wáqɸi-biamá, ca$^{n'}$ wañ'giɸe. Níaci^{n}ga wacúce na^{n}bá-biamá.
a great many he killed them, they say, in fact all. Man brave two they say.

Wi$^{n'}$ Unáhe ijáje aɸi$^{n'}$ aká, Hañ'ga-biamá. Ícibájĭ aká uíka^{n}-biamá. Wacúce
One Unahe his name he had it, a Hanga they say. Icibajĭ the helped him, they say. Bravery

tĕ ékiga^{n}qtia$^{n'}$-biamá. Ga$^{n'}$ Ícibájĭ [aká] ta$^{n'}$wañgɸa^{n} eɬá amá qtágiɸĕ'-
the they were just alike, they say. And Icibajĭ [he who] nation his the (sub.) loved him very

15 qtia$^{n'}$-biamá.
dearly, they say.

Égiɸe cĭ nuda$^{n'}$ aɸá-biamá ꭓĭ, níaci^{n}ga wi$^{n'}$ wacúceqti éi^{n}te júgɸa-
At length again to war they went, they say when, man one very brave it may be was with him

biamá. Ꞁexúja^{n} ijáje aɸi$^{n'}$ aká, ꭓa$^{n'}$za-biamá. Kĭ aɸá-bi ꭓĭ, gɸégega$^{n'}$-biamá
they say. Ꞁexuja^{n} his name he had it, a ꭓa^{n}ze they say. And they went, they say when, thought thus, they say

18 akíwa: Wi$^{n'}$a^{n}wa năn'de ɸa^{n} átaqti a$^{n'}$ɸi^{n} éda^{n}, eɸéga^{n}-biamá. Égiɸe ta$^{n'}$-
both: Which one heart the (ob.) very much more we are (in thought) they thought, they say. At length vil-

wañgɸa^{n} hégactewa$^{n'}$jĭ ĕdí-ɸa^{n} amá. Ĕ'di ahí-biamá. Ga$^{n'}$ ĕ'di ahí-bi ꭓĭ,
lage very populous was there they say. There they arrived, they say. And there they arrived, they say when,

gá-biamá: Níkawasa$^{n'}$, ɸagɸé tai hă, á-biamá; ucté amá é waká-bi ega$^{n'}$.
they said as follows, they say: Warriors, you go homeward will . said they, they say; remainder the (pl.) that meant it, they say having.

21 Wćahide mañgɸi$^{n'}$i-gă, á-biamá. Ga$^{n'}$ wagáqɸa^{n} amá agɸá-biamá. Ga$^{n'}$
To a distance begone ye, said they, they say. And servant the (pl.) went homeward, they say. And

Ɫexúja^{n}, Ícibájĭ e¢a$^{n'}$ba, Ĕ'di añgá¢e te, á-biamá, năn'de íɤiɗaha^{n} ga^{n}¢á-bi
Ɫexuja^{n}, Icibajĭ he too, There let us go, said they, they say, heart to know their they wished, they say

ega$^{n'}$. Ĕ'di ahí-bi ɤĭ, égaxe ɬíi ¢a^{n} sna$^{n'}$sna^{n}qtia$^{n'}$ amá. Ɫíi ɤañ'ge ahí-bi
because. There they arrived, they say when, around village the (cv. ob.) very level they say. Village near they arrived, they say

ɤĭ, égi¢e, níaci^{n}ga amá banañ'ge-kidá-biamá. Ákič'qti naji$^{n'}$-biamá. Kĭ 3
when, behold, men the (sub.) shot at the rolling hoops, they say. In a great crowd they stood, they say. And

mi$^{n'}$¢uma^{n}cíqtia$^{n'}$-biamá. Ga$^{n'}$, Eáta^{n} a$^{n'}$¢i^{n} ɤĭ, ĕ'di añgáhi téda^{n}, á-biamá
it was just noon they say. And, How we be if, there we reach shall? said, they say

Ɫexúja^{n} aká. Kĭ Ícibájĭ aka gá-biamá: Kagécha, wahí ¢é¢a^{n} nacki ¢a^{n}
Ɫexuja^{n} the (sub.). And Icibajĭ the (sub.) said as follows, they say: Friend, bone this head the (ob.)

añgúg¢a^{n} té, á-biamá, ɬe-sĭn'de-q¢ú'a wahí skă'qti čdedí-¢a^{n} é waká-bi ega$^{n'}$. 6
let us put in, said he, they say, buffalo-pelvis bone very white the ones there that meant, they say having.

Ga$^{n'}$ mi$^{n'}$de ĕ'di a¢á-biamá. Ca$^{n'}$ gé¢ega$^{n'}$-hma$^{n'}$-biamá: Hindá! wi$^{n'}$a^{n}wa
And crawling there they went, they say. Yet they thought thus only they say: Let us see! which one

na$^{n'}$a^{n}pe téda^{n}, e¢égan-hma$^{n'}$-biamá. Gañ'ki níaci^{n}ga banañ'ge-kíde amá
we fear danger seen will? they thought only they say. And man shot at rolling hoops the (sub.)

wahí wi$^{n'}$ da^{n}bá-bi ɤĭ, égi¢e, uhíackáqtci ti¢a$^{n'}$ wahí ¢a^{n}. Gá-biamá: 9
bone one they looked at, they say when, behold, very close had become bone the. One said as follows, they say:

Kagécha, wahí ¢é¢a^{n} wéahídeaɬáqti ¢a$^{n'}$ctĭ, á-biamá. Kĭ wi$^{n'}$ gá-biamá.
Friend, bone this at a very great distance heretofore, said he, they say. And one said as follows, they say:

Kagécha, č'di ca$^{n'}$ca^{n}, a-biamá. Égi¢e ga$^{n'}$te-jiñ'ga ɤĭ, égi¢e, uhíackáqtci
Friend, there always, said he, they say. At length a while little when, behold, very close

ti¢a$^{n'}$ wahí ¢a^{n}. Kagécha, wahí ¢é¢a^{n} wéahide ecé ¢a$^{n'}$ctĭ, uhíackáqtci tí hă, 12
became bone the. Friend, bone this at a distance you said heretofore, very close it has come

á-biamá. Kĭ Ɫexúja^{n} aká gá-biamá: Weábaha$^{n'}$i. Wéa¢ai hă, á-biamá.
said he, they say. And Ɫexuja^{n} the (sub.) said as follows, they say: They know us. They have detected us said he, they say.

Ga$^{n'}$ Ícibájĭ aká gá-biamá: Ca$^{n'}$, á-biamá. Ga$^{n'}$ Ɫexúja^{n} aká, Ahaú! á-bi
And Icibajĭ the (sub.) said as follows, they say: Enough. said he, they say. And Ɫexuja^{n} the (sub.), Oho! said, they say

ega$^{n'}$, wahí a$^{n'}$¢a ¢é¢a-biamá, wénaxi¢á-biamá, banañ'ge-kíde ¢añká. Ga$^{n'}$ 15
having. bone they threw far away they say, they attacked them they say. shot at rolling hoops those who. And

akí¢aha wi$^{n'}$ gaq¢í-biamá, banañ'ge-kíde ¢añká. Ga$^{n'}$ ag¢á-biamá. Ga$^{n'}$
both one they killed him, they say, shot at rolling hoops those who. And they went homeward, they say. And

ukít'ĕ amá: Na$^{n'}$baqtcia$^{n'}$i! a^{n}wa$^{n'}$¢iqe taí hă, á-biamá. Wá¢iqe wa¢i$^{n'}$ a¢á-
enemy the (sub.): They are only two! let us chase them said they, they say. Chasing them they went with them

biamá. Égi¢e wéahidĕ'qti wa¢i$^{n'}$ ahí-bi ɤĭ'jĭ, utcíje ubáazá-biamá. Utcíje 18
they say. At length at a very great distance they carried them, they say when, thicket scared them into, they say. Thicket

cúgaqti égiha áiá¢a-biamá Ɫexúja^{n} aká Ícibájĭ e¢a$^{n'}$ba. Ga$^{n'}$ wá¢i'á-biamá
very dense headlong had gone they say Ɫexuja^{n} the (sub.) Icibajĭ he too. And they failed with them, they say

ukít'ĕ amá. Ga$^{n'}$ éga^{n}-hma^{n} ca^{n}ca$^{n'}$qtia$^{n'}$-biamá akíwa.
enemy the (sub.). And so regularly continually they say both.

NOTES.

The exact meaning of Icibajĭ is uncertain: it may mean, "He to whom they do not give any wages." This is still a sacred name in the ⱡe-sínde gens, being borne by a son of the present head of the gens.

384, 7. ja^{n}-weti^{n}. This was about two feet long, and four inches in diameter.

385, 4. ga^{n}-biama, in this way. The narrator said this when he imitated the action.

386, 3. nañka kĕ zikiɸa-biama. He made his back like that of the sparrow-hawk.

386, 7–8. ɻa^{n}be-ɔna^{n} ctecte ma^{n} te hă, in ⱡoiwere, "atá-ɔna qcŭ$^{n'}$ hau$^{n'}$ tó," I wish to see him at any rate; but "ɻa^{n}be te-hna$^{n'}$ cte ma$^{n'}$ te hă," in ⱡoiwere, "atá ɻi tányi hau$^{n'}$ tó," I cannot do anything else, I must see him at all events.—Sanssouci.

387, 7. ikinewakiɸa-biama. The father of Icibajĭ was so proud of his son's success that he let the people scramble for the possession of all his property, as well as for his ponies. Chips were thrown into the air, each representing a piece of property. Whoever caught the chip as it descended, won the article. There were other adventures of the two, but I have not preserved them in ɸegiha. Only one of these was gained and written in English, and it occurred after the adventures given here in the text. Mothers used to scare their children, telling them that Icibajĭ or ⱡexuja^{n} would catch them if they did not behave.

TRANSLATION.

A man took a wife and had one child. The boy did not hunt at all, he did not travel at all; indeed, he did nothing at all; as he was fond of the women, he was always talking to them. The people laughed at him and derided him as a boy without any sense. The father was the only one who spared him. He became a man; but he had no bow, and he was without any other weapons. The boy made a four-sided club, which he always had with him. When the people saw it, they always laughed at it. And hostile nations were continually going on the war-path; but this Icibajĭ never went, as he knew nothing about it. At length he made sacred two quill-feathers of a sparrow-hawk. He did this secretly. No one knew that he had them. At length Icibajĭ heard the men speak of going on the war-path. When they were talking to each other by stealth, Icibajĭ overheard them. And he thought, "I will go thither." But he did not tell it to any one at all. When his mother was not at the lodge, he took his quill-feathers and departed. When it was night Icibajĭ walked, watching very closely those who desired to go on the war-path. At length when day was near, they went on the war-path. And when they arrived some distance from the village, they sat down. And the rest assembling, one by one, came and stood; they assembled themselves. It happened that the war-chief did not know that Icibajĭ had joined the party. All of the warriors arrived. At length Icibajĭ was visible at the rear, peeping thus. And the warriors said as follows: "O war-chief! one has come." And the war-chief said as follows: "O warriors! begone and see who it is." And when two servants went to see, behold, it was Icibajĭ. And when they returned to the war-chief, they said, "O war-chief! Icibajĭ is the one." The war-chief was very glad. "O warriors! bring him hither. When he walked talking about the women, you were bound to laugh at him; but now it is otherwise." They went for him and brought him back. Behold, he had

no bow, and he was destitute even of moccasins. "O warriors! give him moccasins and arrows too," said the war-chief. All the warriors gave him arrows, two from each. They also gave him moccasins, one pair from each man. They cut down a dry ash tree, and made a bow for him. So they departed. They slept regularly as usual, and when it was the next day they departed again. At length they had slept many nights.

At length the warriors detected a man. When they detected the man, they said, "O war-chief! a man is indeed coming right in a line with our course." "Ho! warriors, he is indeed the one whom we seek. Let us kill him!" And the warriors prepared themselves; they painted themselves; they painted themselves with yellow earth and white clay. Icibajĭ picked up all the pieces of white clay which fell as they rubbed it on themselves. And the war-chief said as follows: "Does it have to be just this way, O warrior?" "Yes, O war-chief! somewhat like it," said Icibajĭ. And he made his back yellow for him. "Make my back yellow," said Icibajĭ. And the war-chief said as follows: "Does it have to be just so, warrior?" "Yes, O war-chief! somewhat like it," said Icibajĭ. And the warriors pulled off their leggings and moccasins also. And they made Icibajĭ carry them. "Icibajĭ, carry them for us," said they; and they made him carry them. Icibajĭ said as follows: "O war-chief! I wish to see the man at any rate." "Beware lest you scare him off!" said the war-chief. "No, O war-chief! I wish to see him at any rate," said Icibajĭ. "Ho! Do so and look at him," said the war-chief. And Icibajĭ peeped at him. At length the man had come very near. And then Icibajĭ said as follows: "O war-chief! not even once hitherto have I come this distance." And Icibajĭ attacked him. He threw away the bow, having only the club. And having overtaken the man, he killed him with the club. "Even though men ridicule one, they usually stop it at some time. I wish that I could serve some one of you in that way," said he to the others. All the other warriors took parts of the scalp; but Icibajĭ did not. So they went homeward. When the warriors came again in sight of the village, they said as follows: "We attacked a man, and Icibajĭ killed him." And an old man proclaimed it aloud: "The warriors attacked a man, but Icibajĭ killed him for them, they say, indeed, halloo!" And the mother of Icibajĭ heard it. When she heard it, she said as follows, addressing her husband: "Do see for me whether that one tells the truth." "How is it possible for him to tell the truth? They were ridiculing him," said the husband. And when they had reached the very border of the encampment, the old man said, "The warriors attacked a man, but Icibajĭ did indeed kill him for them, halloo!" And the father having stood, went out of doors. When the father got out, he knew that they told the truth. And the father caused the people to scramble for his horses, and, in fact, for everything in his lodge. And Icibajĭ continued so. At length they went on the war-path. When they went on the war-path, behold, they discovered four men approaching. Again when they attacked them, Icibajĭ left his comrades behind, and killed all four of the men. And again when they reached home they said as follows: "We attacked four men, but Icibajĭ killed them." And an old man proclaimed it aloud. "The warriors attacked four men, but Icibajĭ killed them for them, they say, indeed, halloo!" And it was usually so when they reached any place when they were on the war-path: he always killed the men, and also brought back horses.

And his father commanded him to marry. "My child, do take a wife." And Icibajĭ was unwilling for some time. At length Icibajĭ took a woman. When he married her, Icibajĭ never lay with the woman. In what place soever he was when

night came, there he usually slept. And his father said as follows: "My child, when they marry women, they usually lie with them. Do lie with her. You do wrong." And his father was saying it to him incessantly. At length Icibajĭ got out of patience with the old man. And when it was night, he lay with the woman. When it was day still he did not rise; he continued to lie with the woman without intermission. And though the woman wished to rise, Icibajĭ was unwilling. And notwithstanding their lodges removed and departed, he did not rise. When it was very late in the evening he usually reached them. Again when it was night, so he lay. Behold, very early in the morning, some men belonging to different hostile tribes attacked them. His father said: "Do arise. We are attacked." Yet Icibajĭ lay without speaking. At length when they had come very near, behold, a woman said, "Oh! Icibajĭ, in what place can you be? I have a very bad captor. Beware lest he see my parts which should not be seen!" When he heard her voice, he arose and took his club. And he went thither. When he joined the foe, Icibajĭ was killing them. He killed a great many of the enemy; in fact, all. The brave men were two One was named Unahe, a member of the Hañga gens. Icibajĭ helped him. They were equally brave. And his nation loved Icibajĭ very dearly.

At length, when they went again on the war-path, one very brave man went with him. ⱡexuja^{n} was his name, and he was a member of the Kansas gens. And as they went, each one thought thus: "Which one of us has the best heart?" At length a very populous village was there. They arrived at it. And when they arrived there, they addressed the rest of the party, saying as follows: "Warriors, you will go homeward. Begone ye to a distance." And the servants went homeward. And ⱡexuja^{n} and Icibajĭ said, "Let us go thither," because they wished to know their own hearts. When they arrived there, it was very level around the village. When they were close to the village, behold, the men were playing the game banañge-kide (shooting at rolling hoops). They were standing in a great crowd. And it was just at noon. And ⱡexuja^{n} said to himself, "How shall we be when we go thither?" And Icibajĭ said as follows: "Friend, let us put our heads in these bones," referring to the very white buffalo pelvis bones that lay there. And having put them on, they went crawling. Yet each one thought thus: "Let me see! which one of us will fear danger when he sees it?" And when the men who played banañge-kide looked at one of the bones, behold, the bone had become very near. And one said as follows: "Friend, this bone was at a very great distance heretofore." And another said as follows: "Friend, it was always there." At length after a little while, behold, it had become very close. "Friend, you said heretofore that this bone was at a distance. It has come very close," said one. And ⱡexuja^{n} said as follows: "They recognize us. They have detected us." And Icibajĭ said as follows: "It is enough." And when ⱡexuja^{n} said, "Oho!" they threw away the bones, and attacked those who played banañge-kide. And each of them killed one of the players. And they went homeward. And the enemy said, "They are only two! Let us chase them." They went along in pursuit of them. At length the two carried their pursuers to a very great distance. And the pursuers scared the two into a thicket. ⱡexuja^{n} and Icibajĭ had gone headlong into a very dense thicket. And the enemy failed to do anything to them. And both were so continually.

THE STORY OF WABASKAHA.

Told by Joseph La Flèche.

Ta$^{n'}$wa^{n}-ni kĕ′di g¢i$^{n'}$-biamá Uma$^{n'}$ha^{n} amá. Égi¢e ꓓá¢i^{n} nuda$^{n'}$ atí-bi
Village water by the sat they say Omahas the (sub.). At length Pawnees to war came, they say

ega$^{n'}$, cañ′ge d′úba wá¢i^{n} ag¢á-biamá. Kī níaci^{n}ga eɻá aká níaci^{n}ga ¢ábɸi^{n}
having, horse some they took homeward, they say. And man their he who man three

júwagcá-bi ega$^{n'}$, sig¢é kĕ wiúhe a¢á-biamá, cañ′ge wá¢i^{n} a¢aí kĕ sig¢é kĕ. 3
with them, they say having, trail the (ob.) following them, he went, they say, horse having them they went the trail the.

Níaci^{n}ga wiúhe a¢é aká, Wábaskáha ijáje a¢i$^{n'}$-biamá. A¢á-bi ega$^{n'}$,
Man following them went the (sub.), Wabaskaha his name had they say. Went, they say having,

watcícka wi$^{n'}$, *Republican* ijáje-¢adaí, kī ꓓá¢i^{n} amá Kí¢a¢úda ijáje-¢adaí
stream one, Republican his name they call it, and Pawnees the (sub.) Ki¢a¢uda his name they call it

kĕ, ĕ′di ahí-biamá. Ĕ′di ꓓá¢i^{n} amá ĕ′di ta$^{n'}$wa^{n} g¢i$^{n'}$-biamá. Ĕ′di wá¢i^{n} 6
the (ob.), there they arrived, they say. There Pawnees the (pl. sub.) there village sat they say. There having them

akí-biamá cañ′ge-ma. Ga$^{n'}$ méda^{n} amá. Ga$^{n'}$ ĕ′di ahí-bi ega$^{n'}$, ɻí uꓓá-
they reached home, they say the horses (ob.). And during the spring they say. And there arrived, they say having, lodge they entered

biamá. Hau. T′éwa¢ĕ ga^{n}¢á-biamá ꓓá¢i^{n} amá Uma$^{n'}$ha^{n} ¢añká. Kī ꓓá¢i^{n}
they say. ¶ To kill them wished they say Pawnees the (sub.) Omahas the (ob.). And Pawnees

amá uctć amá t′éwa¢ĕ ga$^{n'}$¢a-bají-biamá. Ki níkagahi ɻí uꓓaí aká íe 9
the (sub.) the rest to kill them did not wish they say. And chief lodge they entered it the one who spoke he

ctĕwa$^{n'}$-bají-biamá. Ga$^{n'}$, T′éwa¢ĕ ga$^{n'}$¢ai ki′ctĕ t′éwa¢ĕ taité, e¢égan égan,
at all not they say. And, To kill them they wish even if they kill them shall, he thought as,

ía-bají-biamá. Égi¢e níkagahi igáq¢a^{n} aká ní agía¢á-biamá. A¢i$^{n'}$ ag¢í-bi
he spoke not they say. At length chief his wife the (sub.) water went for they say. She brought it back, they say

ki, Uma$^{n'}$ha^{n} ¢añká ní tĕ wa′í-biamá. Gañ′ki ɻá hébe ¢izá-bi ega$^{n'}$, iúg¢a^{n}- 12
when, Omahas the (ob.) water the (ob.) she gave them, they say. And dried meat pieces she took, they say having, to put in the mouth

wákiɸá-biamá, ni$^{n'}$ɻa wégaɸá-bi ega$^{n'}$, wa′ú aká. Hau. Wa¢áha-bi ki, gá-
she caused them, they say, to live she desired them, they say for because, woman the (sub.). ¶ They ate, they say when, said as follows

biamá níkagahi aká: Ké! cañ′gaxá-ba áci mañgɸi$^{n'}$i-gă. Ni$^{n'}$ɻa wégaɸégan
they say chief the (sub.): Come! cease ye and out begone ye. To live she wished for them, as

wa¢átewákiɸĕ, á-biamá. Bɸúgaqti áci ag¢á-biamá. Ga$^{n'}$ wéku-hma$^{n'}$- 15
she caused them to eat, said he, they say. All out went they say. And invited regularly

biamá ꓓá¢i^{n} amá Uma$^{n'}$ha^{n} ¢añká. Kī níaci^{n}ga wi$^{n'}$ wéku-biamá, ꓓá¢i^{n}
they say Pawnees the (sub.) Omahas the (ob.). And man one invited them, they say, Pawnee

wahéha-bajĭ′qti-bi éi^{n}te, Uma$^{n′}$ha^{n} ɸañká wéku-biamá. Kĭ uqpé tĕ jĭn′-
very stout-hearted, they say it may be, Omahas the (ob.) he invited them, they say. And dish the far

gactĕwa$^{n′}$jĭ améde hi^{n}bɸiñ′ge sía^{n}ɸĕ′qti ugípiqti wéku-biamá. ᗡáɸi^{n} aká
from small they were, but beans alone very full he invited them, they say. Pawnee the (sub.)

3 ja^{n}-wéti^{n} wi$^{n′}$ aɸi$^{n′}$ akáma. ᑎnásni^{n}i ɴĭ, gákĕ íwigáqɸi taí miñké. Cĭ
club one was keeping, they say. Ye devour it if, that (ob.) I kill you with will I who. Again

ɔní′ai ɴĭ′ctĕ, gákĕ íwigáqɸi taí miñké, á-biamá. Égiɸe ɸasni$^{n′}$-biamá;
ye fail to do it even if, that (ob.) I kill you with will I who, said he, they say. At length they swallowed it, they say;

ínandĕqtia$^{n′}$-bi ca$^{n′}$ ɸasni$^{n′}$-biamá. Gaqɸí-bají-biamá. Ca$^{n′}$ hă. ᑎnásni^{n},
they were satiated, they say yet they swallowed it, they say. He did not kill they say. Enough . You have swallowed it,

6 á-biamá. Kĭ égasáni ɴĭ, úwakiá-biamá ᗡáɸi^{n} amá Uma$^{n′}$ha^{n} ɸañká:
he said, they say. And the next day when, talked to them, they say Pawnees the (sub.) Omahas the (ob.):

Kagɔ́ha, cañ′ge ɸañká wáɸagɸĕ ɸatíi ɸa$^{n′}$ja, wáɸagɸáɔni^{n} ɸagɸá-bájĭ taité,
Friends, horse the (ob.) you have come for them, your own though, them you have, your own you go homeward not shall.

á-biamá. T′a$^{n′}$ ɴĭ, wáɸagɸĕ ɸatí te, á-biamá. Kĭ t′a$^{n′}$ ɴĭ, ɸatí ɴĭ, maqúde
said they, they say. Harvest when, you come for them, your own will, said they, they say. And harvest when, you come when, gunpowder

9 d′úba wɔ́ɸaɔni^{n} ɸatí taí, á-biamá. Ga$^{n′}$, A$^{n′}$ha^{n}, égima^{n} tá miñke, á-biamá
some you have for us you will come, said they, they say. And, Yes, I do that will I who, said, they say

Wábaskáha aká. Agɸá-biamá. Agɸá-biamá ɴĭ, xagé-hna^{n} ca^{n}ca$^{n′}$qtia$^{n′}$-
Wabaskaha the (sub.). They went homeward, they say. They went homeward, they say when, crying regularly all the time

biamá Wábaskáha aká. Wakan′da ɸiñké gíɴa xagé-hna^{n}-biamá. Hau!
they say Wabaskaha the (sub.). Deity the (ob.) asking a favor of he cried regularly they say. Ho!

12 Wakan′da, ukít′ĕ ɸañká a$^{n′}$ɸijuájĭ ɸa$^{n′}$ja, i^{n}wi$^{n′}$ɸaka^{n} ka$^{n′}$ eb ɸégа^{n}, á-biamá
Wakanda, foreigners they who ill-treated me though, you help me I hope I think, said he, they say

xagé-ɔna$^{n′}$-bi ɸan′di. Ga$^{n′}$ ᗡáɸi^{n}-ma wákiɸa ga^{n}ɸá-biamá Wábaskáha aká.
crying regularly they say when (past). And the Pawnees to take vengeance on them wished they say Wabaskaha the (sub.).

Égiɸe ha$^{n′}$ ɴĭ ɬiadi akí-biamá. Xagé agɸá-biamá, ɬĭi ɸan′di akí-bi ɴĭ.
At length night when at the lodges they reached home, they say. Crying he went homeward, they say, village at the he reached home, they say when.

15 Kĭ xagé gɸé tĕ íbaha$^{n′}$-biamá, níaci^{n}ga bɸúga na′a$^{n′}$-biamá. Gáɸi^{n} cañ′ge
And crying he went homeward the they knew it, they say, people all heard it they say. That one horse

wiúgihe ɸi^{n} gí éde, xagé gí hă, á-biamá. Xagá-bi tĕ′di, Wakan′da ɸiñké
he who was following his . is coming back, but crying he is coming . said they, they say. He cried, they say when, Deity the (ob.)

ɸaha$^{n′}$ xagá-biamá. Gañ′ki níaci^{n}ga íbaha^{n}-biamá, nuda$^{n′}$ ga$^{n′}$ɸa xagé tĕ.
imploring him he cried, they say. And people knew it they say, to war wishing crying the.

18 Uɸájĭ ɸa$^{n′}$ja, ca$^{n′}$ íbaha$^{n′}$-biamá. Ga$^{n′}$ níaci^{n}ga bɸúgaqti ĕ′di ahí-bi ega$^{n′}$,
He told not though, yet they knew it, they say. And people all there arrived, they say having,

eáta^{n} xagé tĕ na′a$^{n′}$ ga^{n}ɸá-biamá. Ga$^{n′}$ ugɸá-biamá Wábaskáha aká. Ĕ′di
why he cried the to hear it they wished, they say. And told his they say Wabaskaha the (sub.). There

pí ɸa$^{n′}$ja, cañ′ge ɸañká i$^{n′}$′i-bájĭ. A$^{n′}$ɸina t′éawáɸa-baɸi$^{n′}$, á-biamá. Kí
I arrived though, horse the (ob.) they did not give me mine. They came near killing us, said he, they say. And

t'a$^{n'}$ ɴ̨ĭ, maqúde i$^{n'}$nai hă. Maqúde i$^{n'}$ɸi^{n} tí-gă hă, á-biamá ꝺáɸi^{n} amá,
harvest when, gunpowder they asked of me . Gunpowder having for me come thou . said, they say Pawnee the (sub.),

á-biamá. Bɸúgaqti níaci^{n}ga amá Wábaskáha ɸa'éɸa-bi ega$^{n'}$, gíɸa-bají-
said he, they say. All people the (sub.) Wabaskaha pitied him, they say having, they were sad

biamá. Égasáni ɴ̨ĭ, níaci^{n}ga bɸúgaqti uɸéwiñɴ̨iɸá-biamá. Níkagahi amá, 3
they say. The next day when, men all assembled themselves, they say. Chief the,

wahéhajĭ amá ctĭ, ca$^{n'}$ bɸúgaqti uɸéwiñɴ̨iɸá-biamá. Kĭ niníba wi$^{n'}$ ují-
stout-hearted the (sub.) too, in fact all assembled themselves, they say. And pipe one they filled

biamá. Ga$^{n'}$ Wábaskáha aká níaci^{n}ga bɸúgaqti wáɸistubá-biamá, ꞇáqpi
they say. And Wabaskaha the (sub.) men all spread his hands before them, they say, crown of head

gĕ wábit'á-biamá. Gá-biamá: ꝑá'eañ'giɸái-gă hă. Edáda^{n} i^{n}ɸi$^{n'}$ɸaonígca^{n} 6
the (pl. ob.) he pressed on them, they say. He said as follows, ; they say: Pity ye me . What you decide for me

ɴ̨ĭ, éga^{n}qti iñgáxai-gă hă, á-biamá. Ga$^{n'}$ níkagahi aká niníba waqúbe
if, just so do ye for me . said he, they say. And chief the (sub.) pipe sacred

gáxai kĕ ují-biamá. Ga$^{n'}$ gá-biamá: Niníba gákĕ, ꝺáɸi^{n} wañ'gakíɸa taíte
they made it the (ob.) filled they say. And he said as follows, they say: Pipe that (ob.), Pawnees we take vengeance on them shall

íɸanahi$^{n'}$i ɴ̨ĭ, ɸanái-gă hă. Uoníc'agaí ɴ̨ĭ, ɸaná-bajíi-gă hă, á-biamá. Ga$^{n'}$ 9
ye are willing if, put ye the pipe to your lips . Ye are unwilling if, do not put the pipe to your lips . said he, they say. And

ɸaná-biamá; níaci^{n}ga bɸúgaqti i$^{n'}$-biamá Gá-biamá níkagahi aká: Kć!
they put it to their lips, they say; men all smoked it, they say. Said as follows, they say chief the (sub.): Come!

aɸúha, íɸigɸa$^{n'}$i-gă. Ata$^{n'}$ ɴ̨ĭ wañ'gakíɸa taíte, íɸigɸa$^{n'}$i-gă. Kĭ wi$^{n'}$ gá-
finally, decide ye. How long when we take vengeance on them shall, decide ye. And one said as follows

biamá: Núda^{n}hañgá, nugć ɸé-ona^{n} a^{n}wa$^{n'}$ɸate taí. Wakan'da ɸiñké ctĭ 12
they say: O war-chief, summer this only we eat will. Deity the (ob.) too

a^{n}ɸáha^{n} taí, uma$^{n'}$ɸiñka ɸé-hma^{n}. T'a$^{n'}$ ɴ̨ĭ, wañ'gakíɸa taí, á-biamá. Ga$^{n'}$
we pray to will, season this only. Harvest when, we take vengeance on them will, said he, they say. And

níaci^{n}ga dúba nuda$^{n'}$hañgá-biamá; xagé-hna^{n} ca^{n}ca$^{n'}$-biamá; a$^{n'}$ba gĕ' ctĕ
man four war-chief they say; they cried regularly always they say; day the (pl.) even

ha$^{n'}$ gĕ' ctĕ xagé-hma^{n} ca^{n}ca$^{n'}$-biamá. Wakan'da, ɸá'eañ'giɸá-gă. Awáji^{n}cté 15
night the (pl.) even they cried regularly always they say. Wakanda, pity me. I am in a bad humor

tĕ i^{n}wiñ'kañ-gă, Wakan'da, é-hma^{n} ca^{n}ca$^{n'}$qtia$^{n'}$-biamá. Gañ'ki nugé ɴ̨ĭ,
the help me, Wakanda, he said regularly always they say. And summer when,

gaqɸa$^{n'}$ aɸá-bi ɴ̨ĭ, xagé-hma^{n} ca^{n}ca$^{n'}$-biamá. Níaci^{n}ga dúba a$^{n'}$ba gĕ waɸáta-
migrating they went, they say when, they cried regularly always they say. Man four day the (pl.) they ate

báji, ní ctĭ ɸata$^{n'}$-bají-hma$^{n'}$-biamá. Ha$^{n'}$ ɴ̨ĭ, ní ɸata$^{n'}$-bi-dć waɸáte-hma$^{n'}$- 18
not water too they drank not regularly they say. Night when, water they drank they say while they ate usually

biamá. Égiɸe t'a$^{n'}$ ɴ̨ĭ, agɸí-biamá ta$^{n'}$wa^{n} ɸan'di. Hau! ké, ca$^{n'}$ hă. Angá-
they say. At length harvest when, they came back, they say village to the. Ho! come, enough . Let

ɸe taí, á-biamá. Ga$^{n'}$ aɸá-biamá gacíbe. Ha$^{n'}$ega^{n}tcĕ'qtci nuda$^{n'}$ aɸá-biamá
us go, said they, they say. And they went, they say out of it. Very early in the morning to war they went, they say

nú amá bɸúgaqti Aɸá-bi ɢĭ, égiɸe, Caaⁿ′ d'úba ɬíi ɸan′di ahí-biamá;
males the all. They went, when, behold, Dakotas some village at the arrived, they say;
(sub.) they say

Umaⁿ′haⁿ ɬíi ɸaⁿ niní aɸiⁿ′ ahí-biamá. ꓓéɸaⁿbá-biamá. Nudaⁿ′ bɸúgaqti
Omaha village the tobacco they brought to, they say. Seven they say. To war all

3 aⁿ′baɸé áiáɸai tĕ ɸatí, á-biamá. Caaⁿ′ aká qáɸa agɸá-bájĭ, nudaⁿ′ amádi
to-day have gone when you said they, Dakotas the back did not go home, to those who went
have come, they say. (sub.) again to war

aɸé 'íɸa-biamá. Gá-biamá: Uctć amá atí ɢĭ, úwaɸágioná taí hă, á-biamá,
to go they spoke of, they say. They said as follows, they say: The rest they come when, you tell them will said they, they say,

Caaⁿ′ é wáwaká-bi egaⁿ′. Gaⁿ′ Caaⁿ′ amá ꓓéɸaⁿba amá Umaⁿ′haⁿ-má
Dakotas that meant them, they say having. And Dakotas the seven the the Omahas

6 wiúhe aɸá-biamá nudaⁿ′ tĕ. Aɸá-bi egaⁿ′ égiɸe ꓓáɸiⁿ ɬíi ɸan′di ahí-biamá
following them went they say on the war-path when. They went, they say having at length Pawnee village at the arrived, they say

Umaⁿ′haⁿ amá nudaⁿ′ tĕ. Ļíi ɢaⁿ′ha kĕ′di ahí-biamá aⁿ′ba ɢañ′ge ɢĭ.
Omahas the (sub.) on the war-path when. Village border by the they arrived, they say day near when.

Wénaxíɸa gaⁿɸá-bi egaⁿ′, ɬíi ɢaⁿ′ha kĕ′di najiⁿ′-biamá. Égiɸe wénaxiɸá-
To attack them desired, they say having, village border by the they stood, they say. At length they attacked them

9 biamá aⁿ′ba ɢĭ, ꓓáɸiⁿ-má. Kĭ ꓓáɸiⁿ amá Umaⁿ′haⁿ-má wadaⁿ′ba-biamá
they say day when, the Pawnees. And Pawnees the the Omahas saw them they say

wénaxíɸai tĕ. ꓓáɸiⁿ amá, Wŭ! weánaxíɸai ɸaⁿ′ja, ɢaⁿ′zai tĕ hă. Ļúɬuci
they attacked them when. Pawnees the (sub.), Why! they have attacked us though, they are Kansas . Frequent explosions

égaⁿi-dé gaⁿ· gɸé tá amá, á-biamá. Égiɸe ɬíi ɸan′di ahí-bi egaⁿ′, égiɸe
they make them while at length they will go away, said they, they say. At length village by the arrived, they say having, behold.

12 Umaⁿ′haⁿ-máma. Wébahaⁿ′-biamá Umaⁿ′haⁿ-má. Gaⁿ′ wákiɸá-biamá.
they were Omahas moving. They knew them, they say the Omahas. And they contended with them, they say.

Wákiɸá-biamá ɸaⁿ′ja, akíɸa t'ékiɸĕ-hmaⁿ′-biamá: ꓓáɸiⁿ-má ctĭ t'éwaɸĕ-hmaⁿ′-
They fought them, they say though, both they killed one another, regularly, they say: the Pawnees too they killed them regularly

biamá, Umaⁿ′haⁿ-má ctĭ t'éwaɸĕ-hmaⁿ′-biamá. Égiɸe ɬíi ɸaⁿ ubísandĕ′qtci
they say, the Omahas too they killed them regularly, they say. At length village the pressing very close upon

15 ahí-biamá. Égiɸe ɬíi ɸan′di ahí-bĭ egaⁿ′, égiɸe maⁿ-íɬi gĕ. Maⁿ-íɬi gĕ
they arrived, they say. At length village by the arrived, they say having, behold, lodges of the earth (pl.). Lodges of the earth (pl.)

ba'ú-bi-dé usé-hnaⁿ′-biamá. ꓓáɸiⁿ ɬí wiⁿ′ ba'ú-bi-dé ꓓáɸiⁿ amá maⁿ′te
they pushed holes in, they say, while they set afire regularly, they say. Pawnee lodge one they pushed holes in, they say, while Pawnees the (sub.) inside

unájiⁿ amá áci aⁿ′ha aɸá-bi-dé, cĭ ɬí wédajĭaɬá ahí-hnaⁿ′-biamá. ꓓáɸiⁿ
stood in the (sub.) out fleeing they went, they say, while, they again lodge elsewhere they reached regularly, they say. Pawnees

18 áhigi múwahégabají-biamá. Kĭ ɬíi djúbaqtci úgactá-biamá, ꓓáɸiⁿ cé-
many they shot down many of them, they say. And lodges very few remained they say, Pawnees they were

nawaɸá-bi egaⁿ′. Gaⁿ′ caŋ′ge-má ctĭ bɸúgaqti wénacá-biamá ꓓáɸiⁿ-má.
exterminated, they say because. And the horses too all they took from them, they say the Pawnees.

Gaⁿ′ Caaⁿ′ ꓓéɸaⁿba nudaⁿ′ wiúhe hí ɸañká ctĭ zaní t'éwaɸá-biamá.
And Dakotas seven to war following them arrived the ones who too all they killed them, they say.

21 ɢaxé-ɸaⁿ′ba ɬíɡaⁿ ctĭ t'éɸa-biamá.
Crow Two his grandfather too they killed him, they say.

NOTES.

This story refers to events which occurred about a hundred years ago. Two Crows, the grandson of one of the characters, is now over fifty years of age.

393, 1. Ta^{n}wa^{n}-ni, Village-stream. The Omahas call two streams by this name, because they camped near them. The Ta^{n}wa^{n}-ni of this story, Omaha Creek, is one of their old camping-grounds, according to Half-a-Day, the tribal historian.

393, 1. ɖa¢i^{n}. These were the Republican Pawnees whom the Omahas call Zizíka-ákiɸisi$^{n'}$ (Joseph La Flèche); or Zizíka-ákisí (Sanssouci). They may be a Turkey gens.

393, 11. nikagahi igaq¢a^{n} aka, etc. This custom was observed by the Pawnees, Omahas, and Ponkas. Even if foes ate with them, they became relations, whom it was wrong to kill. A mouthful of food, a drink of water, or a whiff from a pipe, sufficed to establish the relationship.

394, 2. Sanssouci adds: neje-ni ɸatañkiɸai, "he was caused to drink urine," which was mixed with the beans.

394, 4. ɔni'ai. This should be ɔná'ai, from ¢a'a, to fail in eating or drinking all.

396, 2. de¢a^{n}ba-biama. Seven is a sacred number in the Omaha and Ponka gentile system, and it is the number of the original gentes of the Dakotas. See references to this in the other historical papers in this volume.

TRANSLATION.

The Omahas dwelt on Omaha Creek. It happened that a war-party of Pawnees carried off some of their horses. The owner of the horses took three men and followed their trail. The man who went following them was named Wabaskaha. Having departed, they arrived at the Republican River, which the Pawnees call Ki¢a¢uda. The Pawnees dwelt there in villages, to which they had taken the stolen horses. It was during the spring. Having arrived there, they entered a lodge. Some of the Pawnees wished to kill the Omahas, but the rest did not wish to kill them. The chief whose lodge they had entered did not speak at all. As he thought, "If they wish to kill them, they will surely kill them," he did not speak at all. At length the chief's wife went for water. When she brought it back, she gave the water to the Omahas. Taking pieces of dried buffalo meat, the woman made them put them in their mouths, as she wished them to live. When they had eaten, the chief said as follows: "Come, cease ye and go outside. As she wished them to live, she caused them to eat." Every one of them went out and homeward. And the Pawnees were continually inviting the Omahas to feasts. One man, a very brave Pawnee, invited the Omahas to a feast. And he invited them to eat from dishes which were very large and filled very full of beans alone. The Pawnee had a club. Said he, "If you swallow the food, I will kill you with that; and if you fail to eat all, I will kill you with that." At length they swallowed it; they were satiated, yet they swallowed it. He did not kill any one. "Enough. You have swallowed it," said he. On the morrow the Pawnees talked with the Omahas: "Friends, though you have come hither for your horses, you shall not take them back with you. You can come for them in the early fall. And in the fall you must bring us some powder when you come." And Wabaskaha said, "Yes, I will do that."

The Omahas went homeward. As they went homeward, Wabaskaha was crying continually. He was crying and asking a favor of the deity. "Ho! Wakanda, though the foreigners have ill-treated me, I hope that you may help me," he said when he cried. And Wabaskaha wished to take vengeance on the Pawnees.

At length, when it was night, he and his comrades reached their own village. When they reached their own village, he went crying to his lodge. And they knew that he went away crying; all the people heard him. "That one who was following his horses is coming back, but he is coming crying," said they. When he cried, he cried in prayer to the deity. And the people knew that it was the crying of one who wished to go on the war-path. He did not tell it, yet they knew it. And all the people went thither, as they wished to know why he was crying. And Wabaskaha told his story. "I went thither; but they did not restore my horses to me. We came very near being killed. And they asked me for gunpowder in the fall. The Pawnees said, 'Bring us gunpowder when you come.'" All of the people pitied Wabaskaha; they were sorrowful. The next day the chiefs, the braves, and, in fact, all the people, assembled. They filled a pipe. And Wabaskaha stretched out his hands in supplication towards the people; he touched their heads, and said as follows: "Pity ye me. Do for me just what you decide as to my case." And the chief took the sacred pipe and filled it. He said as follows: "If ye are willing for us to take vengeance on the Pawnees, put ye that pipe to your lips; and if ye are not willing, do not put that to your lips." And every man put the pipe to his lips, and smoked it. And the chief said, "Come! Make a final decision. Decide when we shall take vengeance on them." And one said as follows: "O war-chief, let us eat only this summer. Let us pray to the deity too, only this season. Let us take vengeance on them in the early fall." And four men were the war-chiefs; they were continually crying: by day and by night they were continually crying. They continued saying, "Wakanda, pity me. Help me in that about which I am in a bad humor." And when they went on the hunt in the summer, they were always crying. The four men did not eat during the days; water, too, they did not drink. When it was night they used to drink water and eat.

At length they came back to their village, here on Omaha Creek. "Ho! Come, it is enough. Let us go," said they. And they went out of the village. Very early in the morning all the men went on the war-path. When they went, behold, some Dakotas came to the village; they came with tobacco to the Omaha village. They were seven. "You have come to-day when every one has gone on the war-path," said those who remained in the village. The Dakotas did not go back to their land. They spoke of going to those who had gone on the war-path. They said as follows: "When the rest come, you will please tell them." They referred to the Dakotas. And the seven Dakotas departed, following the Omahas who had gone on the war-path. The Omaha war party having gone, arrived at length at the Pawnee village. They arrived at the outskirts of the village when day was near. Having desired to attack them, they stood at the outskirts of the village. At length, when it was day, they attacked the Pawnees. The Pawnees said, "Really! though we are attacked, they are Kansas. After firing a number of shots, they will go homeward." At length, having reached the village, behold, they were Omahas. And the Pawnees knew the Omahas. They contended with them. Though they fought them, they killed some on each side: some Pawnees were killed, and some Omahas were killed. At length the Omahas pressed

very close upon the lodges. At length when they arrived at the village, behold, the lodges were of earth. Thrusting holes through the earth-lodges, they were setting them afire. When one Pawnee lodge had holes thrust through it, the Pawnees standing inside went out and fled, going to a lodge elsewhere. A great many Pawnees were shot down. And as the Pawnees were almost exterminated, very few lodges were left after the slaughter. They deprived the Pawnees of every horse. And all the seven Dakotas who followed the war-party were killed. Two Crows' grandfather was also killed.

THE FIRST BATTLE BETWEEN THE OMAHAS AND THE PONKAS AFTER THE DEATH OF BLACK BIRD.

RELATED BY ANPAⁿ-LAÑGA.

Díxe égaⁿ-biamá. Hégajĭ t'á-biamá. Gáqcaⁿ acaí tĕ hă ɻé uné.
Small-pox they were so, they say. Not a few they died, they say. Migrating they went, buffalo to hunt.

Paⁿ'ka amádi ahí-biamá. ɻé wácatai tĕ Paⁿ'ka amá. Kĭ cé-ma céta
Ponkas at the they arrived, they say. Buffalo ate them Ponkas the (sub.). And these that far

díxe ĭⁿ'tcaⁿ giniⁿ' tĕ naⁿpéhii tĕ Umaⁿ'haⁿ amá; uxígcí'age égaⁿ maⁿcíⁿ'i tĕ. 3
small-pox now recovered when were hungry Omahas the (sub.); indisposed somewhat they walked.

Aⁿwaⁿ'cate tai-égaⁿ cañgácai, á-biamá Umaⁿ'haⁿ amá. Í-bajíi-gă, á-biamá
We eat in order that we go to you, said, they say Omahas the (sub.). Do not come, said, they say

Paⁿ'ka amá. Díxe wácaaⁿ'hne taí. Nă! caⁿ' aⁿwaⁿ'cataí xĭ, añgági taí
Ponkas the (sub.). Small-pox you will leave with us. Psha! at any rate we eat when, we will be coming back

uqcé, á-biamá Umaⁿ'haⁿ amá. Ĕdi acá-biamá. Í-bajíi-gă há, á-biamá 6
soon, said, they say Omahas the (sub.). There they went, they say. Do not come! said, they say

Paⁿ'ka amá. Wakíd 'íca-biamá. Kĭ Umaⁿ'haⁿ aká djúba ahí-biamá.
Ponkas the (sub.). To shoot at them they threatened, they say. And Omahas the (col. sub.) a few arrived, they say.

Díxe ctĭ wakéga áhigi weát'ai Umaⁿ'haⁿ amá. Paⁿ'ka-má wakéga-bájĭ
Small-pox too sick many died to us Omahas the (sub.). The Ponkas sick not

ú-t'aⁿ aⁿt'é taí, á-biamá Paⁿ'ka amá. Ké, maqúde wapé agcáciⁿ í taí. 9
wounds having we die will, said, they say Ponkas the (sub.). Come, gunpowder weapons having let them there come.

Ucá mañgciⁿ'i-gă, á-biamá. Ŭ-t'aⁿ aⁿt'é tabacé, á-biamá Umaⁿ'haⁿ amá.
To tell it begone ye, said they, they say. Having wounds we must die, said, they say Omahas the (sub.).

Umaⁿ'haⁿ amá ĕ'di acá-biamá Paⁿ'ka ɻíi caⁿ'di. (ɻáciqti-égaⁿ iⁿc'áge aká
Omahas the (sub.) there went they say Ponka village to the. (A long time ago old man the

ucaí.) A-í-bi caⁿ'ja wákicá-biamá. ɻíi kĕ' ctĕ ĕ'di égaⁿ wáca-biamá; 12
told it.) They approached, they say though they attacked them, they say. Lodges the (ob.) even directly they deprived them of, they say;

edádaⁿ acíⁿ'i gĕ giaⁿ'ca-biamá, bcúgaqti. Múwahegabají-biamá. Djúbaqtci
what they had the (pl.) they abandoned theirs, they say, everything. They shot down many of them, they say, Very few

umúcta-biamá Paⁿ'ka amá Umaⁿ'haⁿ-hébe amédе gí amá; niníba acíⁿ'
remained from shooting, they say Ponkas the (sub.). Omaha part he was, but he was returning; pipe having

xíbaqɸa agí amá; maja$^{n'}$ úda^{n} gáxe aɸi$^{n'}$ gí amá. Batcíje í amá. Iɬa$^{n'}$-
face to face he was coming they say; land good to make having it he was coming they say. Forcing his way in he was coming, they say. Had

ckaɸá-biamá Uma$^{n'}$ha^{n} aká. Uma$^{n'}$ha^{n} aká gá-biamá: Ɬa^{n}ckáha, ɸagɸí tĕ,
him for a nephew, they say Omaha the (sub.). Omaha the (sub.) said as follows, they say: Sister's son, you have as, come back

3 ca$^{n'}$ hă, á-biamá. Na^{n}bé wábaha ɸé amá xĭ, Uma$^{n'}$ha^{n} aká niníba aɸi$^{n'}$
enough said he, they say. Hand motioning he went they say when, Omaha the (sub.) pipe having

gi ta$^{n'}$ man'dehi íjahá-bi ega$^{n'}$, t'éɸa biamá. Cĭ ca$^{n'}$ ákikíɸa ma^{n}ɸi$^{n'}$-biamá.
he who came spear thrust at with, they say having, he killed him, they say. Again still fighting one another they walked, they say.

Égiɸe Pañ'ka wi$^{n'}$ í amá. Ké, cénawaɸáɸĕ onaí. Cañ'gaxái-gă, á-biamá.
At length Ponka one was coming they say. Come, you are going to destroy us. Cease ye, said he, they say.

6 Ca$^{n'}$ckaxe te, aí aɸa+! á-biamá i^{n}c'áge íekíɸĕ aká. Niníba háci ti ta$^{n'}$ é
You are to cease, he says indeed! said, they say old man crier the (sub.). Pipe later he who that came,

ína^{n}cta$^{n'}$-biamá. Cañ'gaxá-biamá. Pañ'ka djúbaqtci uctá-biamá.
they stopped for, they say. They ceased they say. Ponkas a very few remained, they say.

(The following is a version of the latter part of the above paper, which was dictated in 1881 by Frank La Flèche, who obtained it from A^{n}ba-hebe, the general historian of the Omahas, a man who is over eighty years of age, and older than A^{n}pa^{n}-ɬañga:)

Pañ'ka amádi Uma$^{n'}$ha^{n}-hébe wi$^{n'}$ ma^{n}ɸi$^{n'}$i tĕ. Kĭ Uma$^{n'}$ha^{n} amá íi
Ponkas by the Omaha part one he walked. And Omahas the (pl.) were coming

9 tĕ waná'a^{n}-bi xĭ, Íwakiɸa-bajíi-gă. Wakídai-gă, á-biamá. Kĭ Uma$^{n'}$ha^{n}
the he heard them, they say when, Cause ye them not to be coming. Shoot at them, he said, they say. And Omahas

amá giná'a^{n}i tĕ. Kĭ wákiɸaí tĕ'di Pañ'ka-má 'ágɸawáɸai tĕ. Gàñ'ki
the (sub.) heard it of him. And they fought them when Ponkas the (ob.) they made them suffer. And

Pañ'ka amá xíbaqɸa niníba aɸi$^{n'}$ a-íi tĕ. Kĭ Uma$^{n'}$ha^{n} amá gaí tĕ:
Ponkas the (sub.) face to face pipe having were coming. And Omahas the (sub.) said as follows:

12 Uma$^{n'}$ha^{n}-hébe ɸiñkć, íjáje ɸadaí tĕ, é waɸá'ii tĕdíhi xĭ, múa^{n}ɸícta^{n} taíte,
Omaha part he who, his name they called it, that you give to us it occurs when, we finish shooting shall,

aí. Kĭ uɸí'agaí tĕ Pañ'ka amá Cĭ píqti Uma$^{n'}$ha^{n} amá wákiɸaí tĕ. Kĭ
they say. And refused Ponkas the (sub.). Again anew Omahas the (sub.) fought them. And

wasísigĕ-qtia$^{n'}$i ɸé Uma$^{n'}$ha^{n}-hébe Pañ'ka amádi úɸiqĕ ma^{n}ɸi$^{n'}$ amá. Kĭ
active very this Omaha part Ponkas by the a refugee he walked the one who. And

15 iɬa$^{n'}$cka eɬá-qti amá ágikipaí tĕ. Kĭ iɬa$^{n'}$cka ɸi^{n} nañ'gipá-biamá. Kĭ
his sister's son his real (mv. sub.) the he met his. And his sister's son the (mv. ob.) he feared to see his, they say. And

waha$^{n'}$'ai tĕ. Ani$^{n'}$ɬa ka$^{n'}$bɸa. ɸá'ean'giɸá-gă, aí tĕ ɸí-eja, ɸá'ea$^{n'}$ɸaɸ-
he prayed to him. I live I wish. Pity me, your relation, he said. You, on the other hand, have you pitied me

áda^{n}, aí tĕ iɬa$^{n'}$cka aká. Gañ'ki man'dehi íjahá-biamá. Kúsandĕ'qti iɸa$^{n'}$-
I said his sister's son the (sub.). And spear he pierced him with, they say. Through and through he

18 ɸai tĕ. Cĭ Pañ'ka niní ují aɸi^{n} a-í amá Uma$^{n'}$ha^{n}-mádi. Kĭ cañ'gaxai tĕ.
placed him. Again Ponkas tobacco put in having were coming they say Omahas to them. And they ceased.

NOTES.

399, 13. muwahegabaji-biama. There was a strong emphasis on the first syllable when the story was told.

399, 13. djubaqtci, pronounced dju+baqtci by the narrator.

400, 7. ina^{n}cta^{n}-biama. This refers to moving to and fro of the combatants who were on foot.

TRANSLATION OF A^{N}PA^{N}-$_{L}$AÑGA'S VERSION.

The Omahas had the small-pox, and many died. They migrated, and went on the buffalo hunt. They arrived at the place where the Ponkas were. The Ponkas ate buffalo meat. And these Omahas, who had now recovered from the small-pox, were hungry, and so they were indisposed to make any exertions. "We go to you that you may eat," said they. "Do not come. You will give us the small-pox," said the Ponkas. "Psha! we will eat at any rate, and we shall soon be coming back," said the Omahas. They went thither. "Do not come," said the Ponkas, who threatened to shoot at them. And a few of the Omahas arrived there. Many of our Omahas had died from the small-pox. "Let us Ponkas die from wounds, when we are not sick. Come! Begone and tell them they can come with powder and weapons," said the Ponkas. "We must die from wounds," said the Omahas. The Omahas went to the Ponka village. (The old man told it a very long time ago.) When the Omahas approached, they attacked the Ponkas. Immediately they made the Ponkas abandon even the lodges which were there, and the Ponkas left all of their possessions. The Omahas shot down a great many of them. A very few Ponkas survived. A half-Omaha was coming back to us, forcing his way through the ranks of the combatants, and bringing a pipe. He was coming to make peace. An Omaha had him as a sister's son. The Omaha said as follows: "Sister's son, it is well that you have come home." When the Ponka extended his hand, as if to give it to him, the Omaha thrust a spear at the one who brought the pipe, and killed him. And still they continued fighting one another. At length a Ponka was approaching. "Come! you are going to destroy us. Cease it," said he. "He says, indeed, that you are to cease!" said the old man who was the crier. They stopped, owing to the act of him who came afterwards with the pipe. They ceased. A very few Ponkas remained.

TRANSLATION OF A^{N}BA-HEBE'S VERSION.

One who was half-Omaha dwelt with the Ponkas. And when he heard that the Omahas were approaching, he said to the Ponkas, "Do not let them come. Shoot at them." The Omahas heard about him. And when they fought the Ponkas, they made the latter suffer. And the Ponkas were coming to them, face to face, bringing a pipe. And the Omahas said as follows: "When you give us the half-Omaha," calling his name, "we shall stop shooting." But the Ponkas refused. And the Omahas fought them again. And he who continued as a refugee among the Ponkas, this half-Omaha, was very active. And his own sister's son met him during the fight. And he feared to see his sister's son. He prayed to him: "I wish to live. Pity me." "Have you, on the other hand, pitied me?" said his sister's son. And the latter pierced him with a spear, laying him on the ground, pierced through and through. Again the Ponkas were bringing a pipe to the Omahas. They ceased.

THE BATTLE BETWEEN THE OMAHAS AND THE PAWNEE LOUPS.

DICTATED BY AⁿʹPAⁿ-LAÑʹGA.

Umaⁿʹhaⁿ amá nudaⁿʹ aɸá-biamá wañʹgiɸe. Ɖéɸaⁿba wadaⁿʹbe aɸaí tĕ.
Omahas the (sub.) to war went, they say all. Seven to see went.

Nudaⁿʹhañga aká Cáɸewáɸĕ ijáje aɸiⁿʹ tĕ. Núdaⁿhañgá, íʹ dʻúba ɖéɸaⁿba
War-chief the (sub.) Caɸewaɸĕ his name he had it. O war-chief, lodge some seven

ĕdí tĕ, é uɸá mañgɸiⁿʹi-gă, á-biamá Cáɸewáɸĕ aká. Cĭ áhigi-ma-ɬátaⁿ
there the, that to tell begone ye, said, they say Caɸewaɸĕ the (sub.). Again the many from

atí-biamá. Núdaⁿhañgá, wágazuaⁿʹɸa añgáti hă, á-biamá. Wadaⁿʹbajĭ-
they came, they say. O war-chief, we correct it we have come . said they, they say. Not to see

wákiɸá-biamá ɟí ké. Ké! uɸá mañgɸiⁿʹi-gă. ᒪí ɖéɸaⁿbai. Wanáqɸiⁿi-gă,
he caused them, they say, lodges the (line of.). Come! to tell it begone ye. Lodge they are seven. Hasten ye,

á-biamá. Atí-biamá áhigi amá (Umaⁿʹhaⁿ amá). Haⁿ-ímaⁿɸiⁿ ĕʹdi aɸá-
said he, they say. Came, they say many the (sub.) (Omahas the). Night walking at there they went

biamá. Ĕʹdiɻañʹgĕqtci ahí gaⁿʹɸa-biamá. Cétaⁿ áhigii tĕ ukígɸa-bají-
they say. There very near to arrive, they wished, they say. So far they were many the they had not told those with them,

biamá; ákinaqɸá-biamá Umaⁿʹhaⁿ amá Ědíqtci ahí-biamá. Égiɸe, ɬíhuɻaⁿ
they say; hid it from their party, they say. Omahas the (sub.). Just there they arrived, they say. Behold, smoke-holes

cábe ké amá, hégajĭ. Núdaⁿhañgá, hégaji amá ɸaⁿʹja, añgáti aⁿɸíctaⁿi hă.
distant black lay they say, not a few. O war-chief, not a few they are though, we have come we have finished

Caⁿʹ wañʹgakíɸa taí, á-biamá nudaⁿʹhañga áji amá wiⁿʹ aká. ᒪí ɻaⁿʹha
At any rate let us contend with them, said, they say war-chief different the (pl.) one the (sub.). Lodge border

kĕdíqtci miⁿdé aɸá-biamá; gɸéba-naⁿʹba ɸaⁿɸaⁿʹ naⁿbé ukígɸaⁿ miⁿdé aɸá-
just at the crawling they went, they say; by twenties hand holding one another crawling they went

biamá. Qɸíäjĭqtciaⁿʹ wagɸáde aɸá-biamá, ɻinaⁿʹdaⁿ aɸá-biamá. Nudaⁿʹ-
they say. Very quietly creeping up on them they went they say, pushing themselves with their feet they went, they say. War-

hañga waɸíxabe aɸiⁿʹ-biamá, Giaⁿʹha-bi ijáje aɸiⁿʹ-biamá. Wétiⁿ aɸiⁿʹ-
chief sacred bag he had it, they say, Giaⁿha-bi his name he had it, they say. Striking-instrument he had it

biamá, wéaqɸade wétiⁿ gáxe, waqúbe gáxe ɸizá-biamá. ᒪíi ɸaⁿ dubaⁿʹ
they say, war-club with iron point striking-instrument he made it, sacred thing he made it he took it, they say. Village the (ob.) four times

gaⁿʹ-biamá (ágaizá-biamá). Makaⁿʹ waqúbe gáxe ɸická-biamá dubaⁿʹ.
so, they say (he brandished it towards, they say). Medicine sacred thing he made it he untied, they say four times.

ᒪadé tĕʹɬa ɸéɸĕ gaxá-biamá. ᒪadé eɬá gahíɸ aɸé gáxai tĕ. Makaⁿʹ tĕʹɬa
Wind to the to send it off he made it, they say. Wind its wafting it to go he made it. Medicine to the

ahí ɻĭ, wajiⁿʹ gisíɸajĭ wáxai tĕ, wapé gisíɸajĭ wáxai ɖáɸiⁿ-má. ᒪí
arrived when, disposition not to remember he made them, weapons not to remember he made them the Pawnees. Lodge

ɻaⁿ′ha a-í-jaⁿ-ma maⁿ′ wiⁿ′ ¢idaⁿ′ ¢é¢a-biamá. Cétaⁿ ugáhanaᗡáze amá.
border those who approached and lay arrow one he sent away by pulling (the bow) they say. So far darkness they say.

Maⁿ′ kĕ waɢ¢íonajĭ amá. Wackaⁿ′ ákig¢aji atí-hnaⁿ-biamá, jijí. ᒪí ɻaⁿ′ha
Arrow the not visible they say. To do his best commanding one another they came, they say, whispering. Lodge border

kĕ ecaⁿ′qtci a-í-jaⁿ-biamá, bispé. Égi¢e aⁿ′ba aká ugaⁿ′ba amá. Maⁿ′ wiⁿ′ 3
the very near to they approached and lay, they say, crouching. At length day the (sub.) gave light they say. Arrow one

¢idaⁿ′ ¢é¢a-biamá. Waɢ¢íoma. ¢ékĕ waqúbe kĕ dubaⁿ′ ágaízai tĕ waʻiⁿ′baⁿ-
he sent away by pulling (the bow) they say. It was visible. This (ob.) sacred thing the (ob.) four times he brandished it towards when he gave the attacking cry

biamá. Dubaⁿ′ tĕ baⁿ′-bi ɻĭ, hau! kída-biamá. Wákiɢá-bi égaⁿ, wapé
they say. Four times the he called, they say when, well! they shot at it, they say. They contended with them, they say having, weapon

g¢íze-ma ᗡáɢiⁿ-má jaⁿ′ťe-má ctĭ, caⁿ′caⁿ wáq¢i-biamá. Waʻú-ma ctĭ waté 6
those who took theirs the Pawnees those sound asleep too, without stopping they killed them, they say. The women too clothing

nuɻáɢiⁿ naⁿɔnúde-hnaⁿ′-biamá; haⁿégaⁿ′tce ᗡáhaⁿ waté g¢íʻa-hnaⁿ′i tĕ. ᒪí
naked slipped off regularly as they ran they say; morning they arose clothing they failed to fasten regularly. Lodges

kĕ wáce wáɢiⁿ-biamá; ákusande wáɢiⁿ-biamá ᗡáɢiⁿ-má. Íɻiᗡehiⁿ′hiⁿqti
the (line of) making them abandon they had them, they say; through and beyond they had them, they say the Pawnees (ob.). Just like pillows on one another

ťéwaɢá-biamá, wapé gisíɢa-bájĭ egaⁿ′. ¢íqɢe égih iɢá-biamá, úbaaze. 9
they killed them, they say, weapons they did not remember because. Canes headlong they went, they say, they were scared into.

Átacaⁿ gaⁿ′ íha-biamá. ᒪíi ɢaⁿɻá cĭ úgiᗡaazá-biamá. Ĕdíhi ɻĭ, wapé
Beyond that so they passed, they say. Village to the again they scared them into their, they say. They arrived there when, weapons

g¢ízai tĕ ᗡáɢiⁿ amá. Ĕdíhi ɻi, ťéwaɢ¢-hnaⁿ′i Úmaⁿ′haⁿ má. Djúba umúcte
took their Pawnees the (sub.). At that time when, they killed them regularly the Omahas (ob.). A few remained from shooting

ahĭi tĕ, wajiⁿ′-píbajĭ ᗡáɢiⁿ-má. Áhigi ťékiɢai. Cáɢewáɢĕ égiɢe ťéɢa- 12
they arrived when, in a bad humor the Pawnees. Many they killed one another. Caɢewaɢs at length killed him

biamá, ᗡáɢiⁿ amá. Cáɢewáɢĕ ťéɢai, aí, aɢa+. Caⁿ′ckaxe taí, ai, aɢa+,
they say, Pawnees the (sub.). Caɢewaɢĕ is killed, he says, indeed. Enough you do will, he says, indeed.

á-biamá. Caⁿ′gaxá-biamá. Caⁿ′ caⁿ′ge, ɻíha, waɢáte g¢úbaqti, wenáce
said he, they say. They ceased, they say. Yet horse, tent-skin, food all, snatching from them

ʻiⁿ agí-biamá. 15
carrying they were coming home, they say.

NOTES.

This fight occurred when the father of Aⁿpaⁿ-qañga was a boy.

402, 2. nudaⁿ′hañga, etc. Cáɢewaɢĕ was the leader of the seven scouts.

402, 14. weaqɢade, a kind of war-club, with an iron point on one side of the lower end, and a ball of wood on the other. There are two kinds. The club, with the exception of the iron point, is made of some kind of very hard wood.

402, 14. ɻi ɢaⁿ. As the Pawnees do not camp in a circle, this is probably intended for "ɻii kĕ."

403, 2. akigɢaji. Aɻígɢaji—Frank La Flèche. So he makes uɻigɢaⁿ, instead of ukigɢaⁿ, **402, 14.**

403, 8. iɻiᗡehiⁿhiⁿqti, a verb from iɻiᗡehiⁿ, which is derived from the noun ibehiⁿ, a pillow.

TRANSLATION.

All of the Omahas went on the war-path. Seven went as scouts. The leader of the party was Ca¢ewa¢ĕ, of the Black-shoulder gens. "O war-chief," said he, "go ye and tell that seven lodges are there." And they came from the main body of the Omahas. "O war-chief," said they, addressing Ca¢ewa¢ĕ, "we have come to obtain a correct account." He caused them not to see the lodges. "Come! begone ye and tell it. The lodges are seven. Hasten ye," said Ca¢ewa¢ĕ. The main body came. They went thither by night. They desired to approach very near to the foe. The scouts had not yet told those with them that the foes were many; the Omahas hid it from their party. They arrived just there. Behold, the smoke-holes formed a long black line in the distance; they were a great many. "O war-chief, though they are many, we have already come. Let us contend with them at any rate," said one of the other war-chiefs. Just at the outskirts of the lodges they went crawling; they went crawling by twenties, each one holding the hand of the man next to him. They went creeping up on them, not uttering a sound. They pushed themselves forward with their feet, moving somewhat like frogs in leaping. A war-chief named Gia^{n}ha bi had a sacred bag. He used a wéaq¢ade as a weapon; he made it a sacred thing and used it. He did *so* four times towards the lodges; he brandished it towards them. Four times he untied the medicine which he had made sacred. He caused the wind to send it off to the place; he made the wind waft the odor towards the lodges. When the medicine arrived at the place, it made the Pawnees forget their warlike temper; it made them forget the weapons. One of those who approached the outskirts of the village and lay there, pulled his bow and sent an arrow with all his might. It was still dark, and the arrow was not visible. They continued coming and commanding one another to make every effort, speaking in whispers. They approached very near to the outskirts of the village, and lay there crouching. At length the day gave light. Gia^{n}ha-bi pulled his bow, sending an arrow with force, and it was visible. He waved the sacred bag four times, and gave the attacking cry. When he had called four times, lo! they shot at the village. They contended with the Pawnees. They killed some of the Pawnees as they were seizing their weapons, and the others who were still sound asleep. The women, too, were in a nude condition, because they had not been able to fasten their garments when they arose so early in the morning, and as they ran, their clothing slipped off them. The Omahas made the Pawnees abandon their lodges; they took them far beyond the village when chasing them. As the Pawnees had forgotten their weapons, they were killed till they resembled many pillows lying on one another here and there, and in great heaps. They were scared into the canes. Still they passed beyond. The Omahas scared them again into their village. At that time the Pawnees seized their weapons; and then they killed the Omahas. When a few of the Pawnees who remained after the shooting arrived there, they were in a desperate mood. Those on each side killed many of their opponents. At length the Pawnees killed Ca¢ewa¢ĕ. "He says, indeed, that Ca¢ewa¢ĕ has been killed. He says, indeed, that you are to cease fighting," said the crier. They ceased. The Omahas captured all the horses, tent-skins, and food, which they brought home.

THE SECOND FIGHT WITH THE PONKAS.

RELATED BY ᴬⁿpaⁿ-ɻaÑga.

Ákikijí-biamá. Umaⁿ′haⁿ amá ctĭ gaqɸaⁿ′ aɸá-biamá, Pañ′ka amá ctĭ
Two tribes came together, they say. Omahas the too (sub.) moving in a body went, they say, Ponkas the too (sub.)

gaqɸaⁿ′ aɸá-biamá, Ní-ubɸáɸa kĕ ɻa. ᒧéga kiɻaⁿ′ba-bi egaⁿ′, watcígaxá-
moving in a body went, they say, Niobrara at the. New they saw one another, they say because, they danced

biamá. Pañ′ka wiⁿ′ wanác utiⁿ′-biamá. Pañ′ka wiⁿ′ wanáca-biamá. Útiⁿ 3
they say. Ponka one as a policeman hit him, they say. Ponka one was a policeman, they say. Hit

amá ákikiɸá-biamá. Pañ′ka amá éwaⁿ gaⁿ′, Umaⁿ′haⁿ amá wénaxiɸá-biamá.
they who contended together they say. The Ponkas being the cause as, Omahas the (sub.) attacked them they say.

ᒧí kĕ, cañ′ge ctĭ, edádaⁿ aɸiⁿ′i, caⁿ′ bɸúgaqti wáca-biamá. Cĭ waɸístube
Lodge the (col.), ponies too, what they had, in fact all they made them abandon, they say. Again to spread the hands before them

agí-biamá ɻíbaqɸa. Ki Wacúce iɸádi aká Pañ′ka amáɻa ahí-bi egaⁿ′, nágɸe 6
they were coming, they say face to face. And Wacuce his father (sub.) the Ponka at the arrived, they say having, a captive

ɸizaí tĕ. Cĭ waɸístube aɸiⁿ′ a-í-biamá Umaⁿ′haⁿ ɸañkáɻa. Gaⁿ′ majaⁿ′
he was taken. Again to spread the hands before them having him they were coming, they say Omahas to the. And land

údaⁿ gaxá-biamá.
good they made it, they say.

NOTE.

ᴬⁿpaⁿ-ɻañga said that this occurred before his birth, *i. e.*, before 1830. Wacuce was an old man when he died in 1878; and it was his father, Gahige-jiñga, who was captured by the Ponkas at the beginning of this battle. Gahige-jiñga was then very young: ᴬⁿpaⁿ-ɻañga said that it occurred when the former was a "cenujiñga-qtci," a very young man; Saussouci said that Gahige-jiñga was a small boy. He was playing on the side of the Ponka camp at the commencement of the fight, and so was captured by the Ponkas. The messengers brought a pipe as well as Gahige-jiñga, who was restored to his people.

TRANSLATION.

The Omahas and Ponkas came together, and traveled together when going on the hunt along the Niobrara River. They danced because they saw one another anew after a separation. A Ponka, who acted as a policeman, hit an Omaha. The Ponka was a policeman. They who struck contended together. The Ponkas being the cause, the Omahas attacked them, forcing them to abandon their lodges, ponies, and, in fact, all which they had. And the Ponkas were coming with their faces towards our people, to petition to them. And the father of Wacuce having arrived at the Ponka camp, he was taken captive. And they were bringing him to the Omahas to petition for peace. And they made peace.

BATTLE BETWEEN THE OMAHAS AND THE DAKOTAS.

DICTATED BY AⁿPAⁿ-ɬAÑGA.

Aⁿjiñ′ga tĕ′di ɻé wanáse újawaqti gɸiⁿ′i tĕ Umaⁿ′haⁿ amá. Égiɸe
Me small when buffalo surrounding them very pleasantly sat Omahas the (sub.). At length

nudaⁿ′ aɸá-bi, ai awána'aⁿ′, Caaⁿ′ taⁿ′wañgɸaⁿ ɖéɸaⁿbaha, hégabajĭ. ɖáɸiⁿ
to war went, they said I heard them, Dakotas tribe in seven places, not a few. Pawnees

3 wákiɸa ahíi tĕ, ukít'ĕ íbɸaⁿqti agíi tĕ, u'éɸa agíi tĕ baɻéɻe amá. Kĭ d'úba
to contend with them they arrived, foe very full of coming back, they were scattering they were coming back gentes the (sub.). And some

uhé éawaɸaí agɸí amá waɸáte gaⁿ′ɸai, waɸáte 'íɸa-biamá. Umaⁿ′haⁿ gaqé
they passed directly toward us, when on their way they who returned to us food they desired, food they spoke of, they say. Omahas turning aside

híi tĕ ɸábɸiⁿqti-égaⁿ. T'éwaɸa-bájĭ gaⁿ′ɸai tĕ, wanác útiⁿ tĕ. Wapé wékida-
arrived about three. Not to kill them they desired, they hit them as soldiers. Weapons they did not

6 bájĭ; ɸɸútaⁿ-ma éwaɻi'aⁿ′i tĕ, Umaⁿ′haⁿ wakída-biamá. Wákiɸai tĕ Umaⁿ′haⁿ
shoot at them with; those from this place they brought it on themselves, Omahas shot at them, they say. Contended with them Omahas

amá; t'ékiɸai tĕ. Caaⁿ′ wábaaze aɸaí, djúba-ma gaⁿ′. Ucté kĕ'ɻa ukígɸa
the (sub.); they killed one another. Dakotas were scared they went, those who were few as. The rest to the to tell one another

agɸá-biamá. Atí-biamá gɸúbaqti. ɸé Gahíge-jiñ'ga Caaⁿ′ íe ɸapí. Aⁿwaⁿ′-
they went back, they say. They came, they say all. This Gahige-jiñga Dakota speech talked well. We

9 ɸate tai-égaⁿ añgágii, é íɸa-biamá Caaⁿ′ amá. Ukít'ĕ tĕ weábɸaⁿ añgágɸii,
eat in order to we were coming back, to say sent hither, they say Dakotas the (sub.). Foreigners the we are satiated with we have come back,

é íɸa-biamá. Caⁿ′ ɸigaⁿ′ɸa-bájĭ égaⁿi ɸaⁿ′ja, wawáɸakíhna ckaⁿ′hnai,
to say they sent hither, they say. In fact not desiring you it was so though, you contend with us you wish,

á-biamá. Gahíge-jiñ'ga aká gá-biamá: Maⁿcíatahá mañgɸiⁿ′i-gă, á-biamá.
said they, they say. Gahige-jiñga the (sub.) said as follows, they say: Further off begone ye, said he, they say.

12 Ákiágɸai hă, níkaciⁿga áhigi. Caaⁿ′ amá, Umaⁿ′haⁿ djúba égaⁿ, aⁿ′he wáɸiⁿ
They had gone back again , men many. Dakotas the (sub.), Omahas few as, fleeing they had them

agɸaí wéahide, wáctañkai égaⁿ. ɻí tĕ wéahide giaⁿ′ɸai Umaⁿ′haⁿ amá.
they went back far away, tempting them like. Lodge the far away left theirs Omahas the (sub.).

Égiɸe áhigi atí-biamá, Caaⁿ′ amá taⁿ′wañgɸaⁿ cáde amá ĕ′di ahí-biamá.
At length many came, they say, Dakotas the tribe six the (pl.) there arrived, they say.

15 Wémaxiɸá-biamá Umaⁿ′haⁿ-má. ɻíi ɸaⁿɻá aⁿ′ha-bi ɸaⁿ′ja wékiɸibɸaⁿ′-biamá,
They attacked them, they say the Omahas (ob.). Village to the they fled, they say though they were mixed with one another, they say,

áhigi átacaⁿ. Gaⁿ′ hégajĭ t'éwaɸá-biamá Umaⁿ′haⁿ-má. Cañgáxe-ba ckaⁿ′-
many more than. And not a few they killed them, they say the Omahas (ob.). They ceased and motion-

ají naji$^{n'}$-biamá. Ɫíi ɕa^{n} gitáđĕ wáɕi^{n} a-íi tĕ́'di Uma$^{n'}$ha^{n} cañ'ge-ágɕi^{n}-
less they stood, they say. Village the (when) near their having them they were coming when Omahas horse sat on

bájĭ-má áhigi cénawaɕaí tĕ úɕica^{n} nañ'ge. Ca$^{n'}$ Uma$^{n'}$ha^{n}-má cañ'ge áki-
not those who many they destroyed them around them running. And the Omahas horse one

gɕáha ágɕi^{n}-hna$^{n'}$-biamá. Gaskí t'é ɕi^{n} gɕíze-hna$^{n'}$-biamá éɕĕ eɬaí; na^{n}bá 3
on it with another sat on regularly they say. Nearly dead from shortness of breath the (mv. ob.) they took theirs regularly they say relations his; two

cañ'ge ágɕi^{n} ɻĭ, cĭ wi$^{n'}$ sĭn'de uɕa$^{n'}$-hna$^{n'}$-biamá, wábaaze a$^{n'}$hai tĕ. Ca$^{n'}$
horse they sat on when, again one tail he held regularly they say, they were scared off they fled when. And

ukíkiji-ma wi$^{n'}$ t'éɕai ɻĭ'jĭ, Uɕa$^{n'}$i hă, ɕéɬa ta^{n}, na'a$^{n'}$-bi ega$^{n'}$, na^{n}cta$^{n'}$i tĕ;
those nearly related one he was killed it, He is held . this one behind (std. ob.), the heard it, they say having, he stopped running;

ĕ'di aɕá-biamá, wa$^{n'}$da^{n} t'éwaɕĕ-hna$^{n'}$i tĕ. I^{n}c'áge wi$^{n'}$, ɸijiń'ge t'éɕai hă, 6
there he went, they say, (the two) together they were always killed. Old man one, Your son is killed

é uɕaí ɻĭ, Hau! ana$^{n'}$cta^{n} tá miñke, á-biamá. Ĕ'di aɕá-biamá. Ákicuga
that they told when, Ho! I stop running will I who, said he, they say. There he went, they say. Standing thick

baza$^{n'}$ égih áiáɕa-biamá. Edábe t'éɕai tĕ. Égiɕe na^{n}cta$^{n'}$-biamá. Ca$^{n'}$-
pushing in among right in he had gone, they say. Also he was killed. At length they stopped pursuing, they say. Let

añgáxe taí, á-biamá. Uma$^{n'}$ha^{n}-má múwahega-bájĭ. Ukíe 'íɕa-biamá, 9
us cease, said they, they say. The Omahas were shot down in great numbers. To talk to him they spoke of, they say,

Gahíge-jiń'ga. Añgúɕikie tań'gata^{n}. Dúdiha í-gă, á-biamá Caa$^{n'}$ amá.
Gahige-jiñga (ob.). We talk to you we will. This way come, said, they say Dakotas the.

Gahíge-jiń'ga aká jú-hna^{n} eɬáha aɕaí tĕ, Caa$^{n'}$ wi$^{n'}$ cań'ge ágɕi^{n} ukíe e di
Gahige-jiñga the (sub.) body alone thither he went when, Dakota one horse sitting on to talk to him there

ahíi tĕ. Ukíkiai tĕ. Caa$^{n'}$ áji wi$^{n'}$ názaɬa gɕi$^{n'}$, ágata gɕi$^{n'}$. Wágata 12
arrived. They talked together. Dakota another one at the rear sat, aiming at him he sat. The one aiming

gɕi$^{n'}$ ɕiñké da$^{n'}$bai éga^{n}, Uma$^{n'}$ha^{n}-má wi$^{n'}$ wéɕĕ ɕéɕai tĕ: Cé átaɬa-ma
he who was sitting (ob.) he saw as, the Omahas one detecting the foe he sent it away (the warning): That in sight those who are beyond

wi$^{n'}$ áɕigáta gɕi$^{n'}$. Na^{n}ctañ'-gă, á-biamá. Caa$^{n'}$ aká kíde íɕai tĕ t'éɕa-
one aiming at you he sits. Stop standing (there), said he, they say. Dakota the (sub.) shooting at him he sent it this way when he killed him

biamá. Gahíge-jiń'ga ána'a^{n}ji áha^{n}, á-biamá Uma$^{n'}$ha^{n} aká, ɸiáctankaí, 15
they say. Gahige-jiñga he did not listen to (one) ! said, they say Omaha the (sub.). You are tempted,

ché, aí tĕ. Cań'gaxai tĕ. É ína^{n}cta$^{n'}$ cań'gaxai tĕ. Uma$^{n'}$ha^{n}-má gɕéba-
I say, he said. They ceased. That they stopped pursuing by means of they ceased. The Omahas thir-

ɕábɕi^{n} áta t'éwaɕaí tĕ wań'giɕe. Ha$^{n'}$ agíi tĕ cań'gaxai tĕ. Ucté amá
ty beyond they killed them all. Night it was coming when they ceased. The rest

ɬíi ɕa^{n} giɬáđĕ agíi tĕ. 18
village the (when) near their coming they were home.

NOTES.

Mawadaⁿɸiⁿ (Mandan) was a boy at the time of this battle, which occurred about A. D. 1846. See Aⁿpaⁿ-ɻañga's account of the death of Mawadaⁿɸiⁿ's elder brother.

406, 2. deɸaⁿbaha, the seven gentes or "council fires" of the Dakotas, who are here spoken of as being "in seven places," *i. e.*, in seven parts of the country.

406, 4–5. Umaⁿhaⁿ gaqe hii te, etc. About three of the Dakotas turned aside from their homeward path, and came to the Omahas. They met some of the latter, who were driving their ponies. Wishing to show the Omahas what they had been doing to the Pawnees, the Dakotas hit them with their whips, striking them in soldier fashion. They did not wish to kill the Omahas. When they asked for some food, the Omahas misunderstood them. An Omaha fired and killed a Dakota.

406, 8. Ati-biamá gɸubaqti, *i. e.*, all of that gens.

406, 9. e íɸa-biama, from "e íɸĕ, to send (the voice) hither in saying," referring to the other party. But "e ɸéɸĕ," would refer to the party of the narrator: "to send (the voice) away in saying."

406, 14. taⁿwañgɸaⁿ caḑe ama, the six remaining Dakota gentes, to whom the members of the other gens fled.

406, 16. hegajĭ, pronounced he+gajĭ by the narrator.

407, 1. ɻii ɸaⁿ; the Omaha village. Giɻaḑĕ refers to the Omaha fugitives, meaning that they were at that time near their village, and so did not have to go far in order to reach it. See Dictionary for distinction between "acka" and "ɻaḑĕ." Caaᵘ ama (the Dakotas, understood), is the subject of waɸiⁿ a-ii; and the object is Umaⁿhaⁿ-ma, the Omahas, including "those Omahas who were not on horseback (Umaⁿhaⁿ cañge-agɸiⁿ-bajĭ-ma)," and those who were mounted.

407, 2. uɸicaⁿ nañge, shows that the pursuers were mounted, as nañge refers to the running of the ponies, not of the men. See "ɻaⁿɸiⁿ" in the Dictionary.

407, 10. Gahige-jiñga. Sanssouci said that he was killed in this fight; but that this story is about the death of another Omaha, Wasaapa, the father of Wadjepa. He, too, could speak Dakota; and he was of Ponka blood on the mother's side.

TRANSLATION.

When I was a boy the Omahas passed the time very pleasantly in surrounding the buffaloes. At length I heard that a great many belonging to the seven tribes of the Dakotas had gone on the war-path. They went to contend with the Pawnees, and they were returning in scattered detachments or bands, after getting their fill of killing the foe. Some of those who returned by way of our camp wished to get food, and they spoke about food. About three turned aside from the trail, and reached the Omahas. As they did not wish to kill the latter, they hit them as soldiers do. They did not shoot at them with their guns, and those from this place, the Omahas, bringing the trouble on themselves, shot at the Dakotas. The Omahas contended with them; they killed one another. The Dakotas were scared off, as they were few. They went back to tell the rest. They all came. This Gahige-jiñga talked the Dakota language well. The Dakotas called to us to speak of what had occurred: "We were coming back to eat. We had returned, having our fill of the foe. And though we did

not wish to injure you, you desired to contend with us." Gahige-jiñga said as follows: "Begone!" They had gone again, many persons. As the Omahas were few, the Dakotas fled, drawing the former far away in pursuit, tempting them, as it were. The Omahas left their lodges at a distance. At length many Dakotas came, the others having arrived at the camp of the six tribes. They attacked the Omahas, who fled towards their village in great disorder. They killed many of the Omahas. The Dakotas ceased pursuing and stood still. When the Dakotas chased the Omahas close to their village, they ran around the fugitives, and destroyed many of those who were not on horseback. Some of the Omahas who were mounted took men behind them, and each had a third man clinging to the horse's tail. If any one heard that his relation was killed or captured, he stopped his flight, and went to him, both dying together. When they told one old man, "Your son has been killed," he said, "Ho! I will stop running." He went thither. He went headlong, pushing in among the combatants, who were standing very thick. He perished with his son. At length they stopped pursuing. "Let us cease," said the Dakotas. The Omahas were shot down in great numbers. The Dakotas spoke of talking to Gahige-jiñga. "We will talk to you. Come this way," said the Dakotas. When Gahige-jiñga went thither on foot, one Dakota, who was mounted, came there to talk to him. They talked together. Another Dakota, who sat in the rear, was aiming at him. As the Omahas saw him who was sitting and aiming at Gahige-jiñga, one of them called over to their friend to make him aware of the danger. "Yonder sits one of those in the distance, aiming at you. Stop standing there." When the Dakota shot this way at him, he killed him. "Gahige-jiñga would not listen to any one!" said the Omaha, "though I said 'You are tempted!'" They ceased. The occurrence mentioned having put a stop to the pursuit, the Dakotas ceased fighting. All the Omahas that were killed were more than thirty. Night was coming when they ceased. The rest were coming back to their village, which was not far off.

HOW THE DAKOTAS FOUGHT THE PAWNEES AND AVENGED THE DEATH OF MAWADAˣ¢Iˣ'S BROTHER.

Related by Aⁿpaⁿ-laÑga.

Wáqe-hébe aká Pañ'ka wa'ú wag¢ăⁿ'i. Pañ'ka amá údaⁿqti a¢iⁿ'i.
White man part the (sub.) Ponka woman married. Ponkas the (pl.) very good had him.

Ciñ'gajiñ'ga wiⁿ' t'aⁿ'-biamá, núJiñga amá. T'é amá é ciñ'gajiñ'ga pahañ'ga
Infant one he had they say, boy they say. Died they say that child before

t'aⁿ'i tĕ. Nudaⁿ' a¢é 'í¢ai tĕ ᗡá¢iⁿáꞇa. A¢aí tĕ. ᒪí ʞaⁿ'haqtci ecaⁿ' g¢iⁿ'i 3
he had it. To war to go he spoke of to the Pawnees. He went. Lodge very edge of near to he sat

tĕ ᗡá¢iⁿ iⁿc'áge 'í¢e akí-biamá Níkaciⁿga áwatĕ íg¢iⁿ ¢iñké, á-biamá.
when Pawnee old man to speak of him reached home, they say. Person what thing is sitting by it, said they, they say.

Gá¢u atí g¢iⁿ' ¢iñké, níkaciⁿga wiⁿ', á-biamá. É'di ahí-bi ʞī, égi¢e ĕdedí
In that place he has come he is sitting, person one, said he, they say. There they arrived, they say when, behold, he was sitting there

akáma. Najíha másai égaⁿ, ĭndé ϕaⁿ maⁿϕiñ′ka áϕahaqti gáxa-biamá. Ĕ′di
they say. Hair cut off as, face the (ob.) earth sticking tightly on he made it, they say. There

ahí-bi egaⁿ′, uϕaⁿ′-biamá. Aϕiⁿ′ akí-biamá. Íwaⁿxá-biamá. Eátaⁿ maⁿhniⁿ′
arrived, having, they say they held him, they say. They took him home, they say. They questioned him, they say. Why you walk

3 ă, á-biamá. Nudaⁿ′ maⁿbϕiⁿ′, á-biamá. Edádaⁿ ukít‘ĕ hniⁿ′ ă, á-biamá.
‡ said they, they say. On the war-path I walk, said he, they say. What nation you are ‡ said they, they say.

Caaⁿ′ bϕiⁿ′, á-biamá. Pañ′ka ctĭ hébe bϕiⁿ′, á-biamá. ϕé hébai uχígϕa-
Dakota I am, said he, they say. Ponka too part I am, said he, they say. This he was a part he told not of

bají-biamá; Umaⁿ′haⁿ hébai uχígϕa-bají-biamá; wáqe hébai ctĭ uχígϕa-
himself they say; Omaha he was a part he told not of himself, they say; white man he was a part too he told not of

6 bají-biamá. É gátĕ uχígϕai χĭ, é Umaⁿ′haⁿ hébai cĭ wáqe hébai uχígϕai
himself they say. That aforesaid thing he told of himself if, that Omaha he was a part again white man he was a part he told of himself

χĭ, níϕĕ tá-bi eϕégaⁿ χi, uχígϕa-bájii tĕ. T‘éϕai tĕ hă; ánaⁿjiñ′gϕe giáxa-
if, they would let him live he thought when, he did not tell it about himself. They killed him ; an upright frame they made for him

biamá. Wa‘ai ukétaⁿ gaⁿ′ϕai égaⁿ wé‘e ísnaϕĕ usá-biamá níkaciⁿga taⁿ.
they say. Farming to gain they wished as hoe to grease with they burnt him, they say man the (std.).

9 Wat‘éϕĕ úju aká ᗡáϕiⁿ aká Ĭndé-snede ijáje aϕiⁿ′-biamá. Caaⁿ′ uχígca tĕ
Murderer principal the (sub.) Pawnee the (sub.) Face long his name he had they say. A Dakota he confessed himself

Caaⁿ′ na‘aⁿ′-bi t‘éϕai tĕ, gíϕa-bají-biamá. Taⁿ′wañgϕaⁿ uϕéwiñχiϕá-biamá.
Dakotas they heard it, they say he was killed when, they were sad, they say. Tribe they assembled themselves, they say.

Ugín ‘íϕa-biamá. Taⁿ′wañgϕaⁿ ᗡéϕaⁿbahá-biamá. Uϕéwiñχiϕá-biamá.
To seek theirs they spoke of, they say. Tribe in seven places, they say. They assembled themselves, they say.

12 Ágaqϕaⁿqti ĕ′di a-í-biamá. χañ′ge atíi tĕ hă. Wa‘ú ciñ′gajiñ′ga edábe
Just as when moving on the hunt there they approached, they say. Near they came . Woman children also

waaⁿ′ϕa a-íi tĕ hă. Gaⁿ′-ke-qtci ahíi tĕ. Cĭ wanáce ákikihíde maⁿϕiⁿ′i tĕ,
leaving them they approached Going for a long time in a line they arrived. Again soldiers paying attention to those with them they walked,

égaxe waϕíhi íχiχuhaí égaⁿ. Ĕ′di haⁿ′-imaⁿ′ϕiⁿ aϕaí tĕ, níkaciⁿga d‘úba
round about to scare them off they feared for themselves as. There walking by night they went when, person some

15 χimañ′gϕaⁿi tĕ haⁿ′ tĕ. ᗡáϕiⁿ χañ′gĕqtci ahíi tĕ, ϕé d‘úba aká aⁿ′ba éϕaⁿ-
absconded night when. Pawnee very near they arrived when, this some the (sub.) day just

bĕqtci cañ′ge wáϕizaí tĕ. Cañ′ge wáϕin agϕaí, á-biamá ᗡáϕiⁿ amá. Wáϕiⁿ
in sight horse they took them. Horse having them they have gone, said, they say Pawnees the (sub.). Having them

aϕá-biamá. Náϕuháqtci úqϕe amáma. Wáϕiⁿ atí-biamá. Kĭ Caaⁿ′ amá
they went, they say. Very nearly they overtook them, they say. Having them they came, they say. And Dakotas the (pl.)

18 gá-biamá: Wuhú! d‘úba íχináqϕe áiáϕai ci‘ⁿte, ϕawáϕiⁿ atí. ϕáϕuháqtci
said as follows, they say: Wuhu! some hiding themselves they may have gone, there they come chased by the foe. Very nearly

úϕaⁿ amá. Hau! ké, ϕéϕai-gă, á-biamá Caaⁿ′ amá. ᒪan′de kĕ naⁿhaⁿ′haⁿ-
they held them they say. Ho! come, send ye, said, they say Dakotas the (sub.). Ground the (ob.) they made tremble under their feet

biamá; na^{n}ɬídai tĕ, hégajĭ amá: Gu+! ₵é ₫á₵i^{n} amá ꓘigɕísa^{n}₵á-biamá;
they say; they made a drumming sound as they ran, they were many, they say: Gu+! This Pawnees the (sub.) turned themselves around, they say;

a$^{n'}$he ag₵á-biamá. Ú₵ahaqti ĕ'di a₵aí tĕ, cañ'ge a$^{n'}$sagi ág₵i^{n}-bi ega$^{n'}$.
fleeing they went homeward, they say. Sticking very close to them there they went, horse swift they sat on, they say because.

Gáama ucté amá a$^{n'}$he ag₵á-biamá ₫á₵i^{n} amá. Wi^{n}áqtci ígadize-hna^{n} 3
Those the rest the (sub.) fleeing went homeward, they say Pawnees the (sub.). One riding round and round

g₵i$^{n'}$-biamá, cañ'ge u₵únaji$^{n'}$-bi ega$^{n'}$. ₵éama a^{n}wa$^{n'}$q₵e da$^{n'}$ctea$^{n'}$ tá amá
sat they say, horse he depended on, they say because. These they overtake me (dubitative sign) they will

éi^{n}te, e₵égan g₵i$^{n'}$-biamá. ꓘañ'gĕqtci ahí-biamá. G₵é amá. Ma^{n}can'de
it may be, thinking he sat they say. Very near they arrived, they say. He went homeward they say. Den (hole)

unáji^{n} gí'i^{n}-biamá; ĕdíqti ꓘina$^{n'}$sa amá cañ'ge ta^{n}. Caa$^{n'}$ amá ánañge 6
standing in he carried him, they say; just there stumbled they say horse the (std.). Dakotas the (sub.) running over him

na^{n}t'á-biamá níkaci^{n}ga kĕ Ca$^{n'}$ca^{n} ɬíi ₵a^{n} wá₵i^{n}-biamá ucté amá. Ca$^{n'}$ca^{n}
trampled him to death, they say person the (reclining). Without stopping village the they had them, they say the rest the (sub.). Without stopping

ɬíi ₵a^{n} iéginaxí₵a wá₵i^{n} a-í-biamá. ⅃íi ₵a^{n} úgi₫áazá-biamá.
village the rushing on theirs having them they approached, they say. Village the they scared them into theirs, they say.

₫á₵i^{n} amá ákicugá-biamá. Ákiki₵á-biamá. ₫á₵i^{n} wi$^{n'}$ úda^{n} átaca^{n}; 9
Pawnees the (sub.) were very close together they say. They contended together they say. Pawnee one good exceedingly;

cañ'ge ctĭ úda^{n} ág₵i^{n}-biamá; wá₵aha ctĭ úda^{n}. ⅃íaɬa kig₵é-cta^{n}; wá₵aha
horse too good he sat on, they say; clothing too good. To the lodge he continued going back; clothing

áji ugínaji$^{n'}$-bi-dé, cĭ cañ'ge áji áginaji$^{n'}$-bi-dé, ígadize-hna$^{n'}$-biamá.
different he stood in his, they say while, again horse different he stood on, they say while, he rode round and round they say.

Égi₵e t'é₵a-biamá, cañ'ge ta$^{n'}$ ctĭ ₵izá-bi ega$^{n'}$. ₫áda-bájĭ níkaci^{n}ga úda^{n} 12
At length they killed him, they say, horse the (std.) too they took, they say because. They did not cut him up man good

₵iñké. Ábana^{n}-hna$^{n'}$-biamá, ₵aqúbe-hna$^{n'}$-biamá, Caa$^{n'}$ amá. Iɬíga^{n} aká
he who. They were gazing at him they say, they were expressing wonder they say, Dakotas the (sub.). His wife's father the (sub.)

Cá₵a₵égaɕíke. Cañ'gaxá-biamá Caa$^{n'}$ amá. A$^{n'}$zi₵agi₵é te, aí á₵a, á-biamá
Recaru rekarikà. They ceased, they say Dakotas the (sub.). You are to rest, he says indeed, said, they say

Caa$^{n'}$ amá. Ga$^{n'}$ wá'ú-ma ctĭ atí-biamá. Ca$^{n'}$ niní i$^{n'}$ g₵i$^{n'}$-biamá Caa$^{n'}$ 15
Dakotas the (sub.). And the women too came, they say. Yet tobacco using sat, they say. Dakotas

amá. ₫á₵i^{n} amá gá-biamá: Íi-gă, á-biamá. Ukít'ĕ ₵atíi hă. Íi-gă hă,
the (sub.). Pawnees the (sub.) said as follows: they say: Come ye, said they, they say. Foes you have come . Come ye .

á-biamá. Ábag₵a taí, e₵égan éga^{n}, íe gátĕ gáxai ₫á₵i^{n} amá. Niní i$^{n'}$
said they, they say. They will draw back, they thought as, words that made Pawnees the (sub.). Tobacco using

g₵i$^{n'}$-ma ábag₵a taí, e₵égan éga^{n}, wéba^{n}-biamá. Cañ'ge-ma g₵úba cañ'ge- 18
these who sat they will draw back, they thought as, they called to them, they say. The horses all horse

unáji^{n} té ugípiqti úji-biamá ₫á₵i^{n} amá, ma^{n}₵i$^{n'}$-ɬi ábaʻé-qtia$^{n'}$i tĕ. ₵éama
standing in the (col.) very full put them in, they say Pawnees the (sub.), earth-lodge they were very thick upon. These

cañ'gaxa-bi éska^{n} e₵égan'i tĕ, niní i$^{n'}$ g₵i$^{n'}$-ma. Égi₵e Caa$^{n'}$ amá, Ké!
they ceased it might be they thought as, tobacco using those who sat. At length Dakotas the (sub.), Come!

cañ′ge-ma i¢a$^{n'}$a^{n}wa$^{n'}$¢ĕ taí. Jú-hna^{n} wañ′gakí¢a taí, á-biamá. Wákiça-
the horses let us place them. Body only let us contend against them, said they, they say. They fought them

biamá. ⌊Í kĕ úgidáazá-biamá. Múwahega-bají-biamá. ⌊Í tĕ ctĭ ugípi
they say. Lodge the (line of) they scared them back into theirs they say. They shot down a great many they say. Lodge the too full

3 ́ga^{n}, égihe úse-hna$^{n'}$-biamá, ma^{n}tą́a nát'e-a$^{n'}$-biamá. Cañ′ge-ma ctĭ g¢úba
as, right into it they burnt regularly they say, inside they burnt to death they say. The horses too all

wénacá-biamá, wéha-¢a$^{n'}$¢a^{n}. Égi¢e wábacibá-biamá. ⌊Íi kĕ wáca-
they took from them they say, each one choosing some. At length they abandoned their things to them they say. Lodges the (line of) they forced them to leave

biamá. Ní kĕ′ą a úbaazá-biamá. ¢é Cá¢a¢égą¢íke u ¢iñgĕ′qti, ca$^{n'}$
they say. Water to the they scared them into they say. This Recaru-rekarika wound without any, yet

6 gaskí t'é amá. Ní kĕ ú-ma t'aí tĕ, Caa$^{n'}$ wi$^{n'}$ ca$^{n'}$qti ga$^{n'}$ úti^{n}-
he died from exhaustion they say. Water the those who were wounded they died when, Dakota one without any reason he hit them

hna$^{n'}$-biamá, wahćhajíqti ga$^{n'}$¢ai tĕ. Céna^{n} éga^{n} ú¢a^{n}-áda^{n} gí-gă, á-biamá.
regularly they say, very stout-hearted he wished as. Enough times about take hold of them and come back, said they, they say.

⌊á¢i^{n} nujiñ′ga ma^{n}¢ída^{n} wakan′dagí-biamá, niú¢uan′da ĕ′di naji$^{n'}$-biamá.
Pawnee boy to pull the bow were very forward at, they say, island there they stood, they say.

9 ¢utíqtia$^{n'}$, ma$^{n'}$ uka$^{n'}$skaqti ú-biamá; t'é¢a-biamá ní kĕ′di. Wuhú! ána'a$^{n'}$jĭ
Coming directly to him, arrow just in a line with him wounded him, they say; it killed him, they say water in the. Strange! he did not listen to (one)

áha^{n}, á-biamá. 'Ág¢awá¢ĕ, ca$^{n'}$ g¢úba wénacá-biamá, há kĕ, cañ′ge-ma
! said they, they say. They made them suffer, yet all they took from them they say, hide the, the horses

ctĭ, g¢úba Guá¢ica$^{n'}$ą⌊á¢i^{n} áhigi waą$^{n'}$be éde, edíta^{n}da$^{n'}$ ⌊á¢i^{n} amá
too, all. On the other side of that Pawnees many I saw them but since then Pawnees the (pl.)

12 ⌊cawí djúbaqtci umúcta-biamá.
⌊cawi a very few remain after the shooting they say.

NOTES.

409, 1. waqe-hebe. This was Paris Dorion, a half brother of Mawada^{n}¢i^{n}, being the son of a former husband of Mawada^{n}¢i^{n}'s mother.

409, 1. uda^{n}qti, pronounced u+da^{n}qti by the narrator.

410, 7. ana^{n}jiñg¢e, a kind of torture practised among the Pawnees, when they took captives that they wished to sacrifice to the deity. Two upright posts were planted in the ground, about three feet apart. Transverse poles were fastened to these at the top and bottom; but the lower one was about a foot or two above the ground, so as to allow room for a fire to be kindled under it. The captive was fastened within this frame, in a standing attitude, but with his hands and legs stretched out. The fire was made under him, and he was roasted to death.

410, 10. Ta^{n}wañg¢a^{n} u¢ewiñqi¢a-biama. Sanssouci said that these were the ⌊icicí-t'a^{n} (Plenty of lodge-poles), the Dakotas from Crow Creek Agency, with the Yanktons, and perhaps the Brulés.

410, 12. Ágaq¢a^{n}qti ĕdi a-i-biama. They moved towards them with the whole camp or tribe, just as when going on the buffalo-hunt. "Ágaq¢a^{n}" is equivalent to "áwaha^{n}."

410, 18. ¢awa¢i^{n} ati, *v.* from "¢a¢i^{n} ti," showing that there were pursuers, and that they were coming rapidly. Had there been no pursuers, "¢ug¢i" would have been used.

410, 19. ¢e¢ai-gă, an uncommon use of "¢e¢ĕ," which is usually preceded by some other verb which it modifies. ₵e¢ai-gă is here equal to "ienaxi¢ai-gă" Attack, or "ti¢ai-gă," Pass ye on. Gu+! describes the sound made by the Dakotas as they ran.

411, 6. ma^{n}cande unaji^{n} gi'i^{n}-biama. The horse carried him into a hole made by a wolf or by a badger.

411, 7–8. Ca^{n}ca^{n} ąii ¢a^{n} ieginaxi¢a wa¢i^{n} a-i-biama. After the Dakotas rode over the Pawnee they continued in pursuit of the rest, chasing them and forcing them to rush towards their own village. "Ieginaxi¢a" in this case is equivalent to "agikibana^{n}, to rush homeward to their own as fast as possible;" and its subject is understood, "Ɑaxiⁿ ama," not "Caa^{n} ama."

411, 9. akicuga-biama, was pronounced by the narrator with a very strong emphasis on the first syllable.

411, 14. Ca¢a¢ega¢ike; in Pawnee, Re-cá-ru ré-ka-rí-ka. The Middle Chief.

412, 3. egihe use-hna^{n}-biama. The Dakotas set fire to each lodge on the outside. The fire burnt inward and killed all the occupants.

412, 4. weha-¢a^{n}¢a^{n}. Weha is from íha, to select; and ¢a^{n}¢a^{n} is a distributive.

412, 4. wabaciba-biama. "Ɑaxiⁿ ama" is the subject, and "Caa^{n}-ma," the indirect object. On the other hand, "waca-biama" has "Caa^{n} ama" for its subject, and "Ɑaxiⁿ-ma" for its indirect object. Sanssouci said that there was one lodge where the Pawnees had plenty of ammunition. There they held their ground, killing many of the Dakotas. Then the latter, having turned their attention towards the fugitives from the other lodges, who were running towards the water, killed many.

412, 5. ₵e Ca¢a¢ega¢ike, etc. Sanssouci said that this was not Middle Chief, but a man named Tá-ri-ká-wa-hu, who had been sick for some time. Sanssouci, Joseph La Flèche, James Dick (another Omaha), Peter G. Sarpy, and many others, visited the Pawnees, and came away with the robes in April of that year. The fight was in May. This was before Joseph La Flèche lost his goods, as narrated in the next paper. The Omahas had their village at Omadi, near the present town of Homer, Neb., while their agency was near Bellevue. Joseph La Flèche said that the Tcawí were not exterminated in this battle. Those who were killed included the old people, women, etc., of the Tcawí, Zizíka-ákiąisi^{n}, and Wítaháwi¢atá, who had come together and settled near the agency at the request of their agent. Many of the young men were away; forty were absent on the war-path, and about as many had gone to make a friendly visit to some other tribe. Besides this, those who had not removed to the agency were not injured.

TRANSLATION.

A half-caste married a Ponka woman. The Ponkas were very kind to him. He had a son born to him. His first-born child died. He spoke of going on the war-path against the Pawnees. He departed. He was found by an aged Pawnee man, as he sat very near the village. "Where is the person sitting?" said the Pawnees. "A man has come to that place out of sight, and is sitting there," said the old man. When they arrived there, behold, he was sitting there. He had cut off his hair with a knife and had covered his face with earth. When they arrived there they arrested him and took him back with them. They questioned him. "What is your business?" "I am on the war-path," said he. "Of what nation are you?" said they. "I am a Dakota, and I am also of Ponka parentage," said he. He did not confess that he was partly

of this tribe; he did not confess that he was partly white and partly of Omaha blood. As he thought that they would save his life if he confessed the aforesaid thing, that he was partly white and partly of Omaha blood, he did not confess it. They killed him; they made the upright frame for him, and they fastened him in it. As they wished to acquire good crops, they burnt him in the frame and greased their hoes with him. The principal Pawnee of those who killed him was named Ĭnde-snede (Long Face). The Dakotas heard how he had confessed that he was a Dakota, so they were displeased at his murder. The tribes assembled themselves. They spoke of seeking their friend. The tribes were in seven places. They assembled themselves. They approached with all the people, just as when they traveled on the buffalo hunt. When they drew near they left their women and children, and approached the foe. After going for a long time they arrived. The policemen went along paying attention to those with them, as they were apprehensive of being surrounded and stampeded. When the Dakotas were walking thither by night, some men stole off from the main body. When they arrived very near to the Pawnees, these few took the Pawnee horses just at daybreak. "They have gone off with the horses," said the Pawnees. They pursued the Dakotas, and nearly overtook them. They came towards the main body of Dakotas when engaged in the pursuit. And the Dakotas said as follows: "Strange! There are some coming who went off by stealth, and their pursuers are coming rapidly and have nearly caught them. Ho! Come, rush on them." They made the ground tremble under their feet; they made a drumming noise as they ran in great numbers: "Gu+!" The Pawnees turned right about and fled homeward. Those Dakotas who had swift horses caught up with the retreating enemy, and stuck close to them. The other fleeing Pawnees went homeward. One of these sat riding round and round, as he depended on his horse. He sat thinking, "They cannot overtake me in any event; and even if they do, I can escape." They came very near him. He went homeward. The horse carried him into a hole in the ground and there stumbled. The Dakotas killed the fallen man by riding over him. The other Pawnees retained possession of the village. Without stopping they rushed on their own village, the Dakotas coming on after them. The Dakotas scared the Pawnees into their own village.

The Pawnees were standing very close together. They and the Dakotas contended together. One Pawnee was an uncommonly fine-looking man; his clothing was excellent and he rode a good horse. Every time that he retreated to the lodge he put on a different suit and mounted another horse. Then he rode round and round, braving the attacks of the Dakotas. At length they killed him because they took his horse. They did not mutilate the fine-looking man. They continued gazing at him and expressing their admiration. His wife's father was "The Middle Chief." The Dakotas ceased fighting. They said through the criers, "The chief says that you are to rest." And the women, too, came. The Dakotas sat smoking their pipes. The Pawnees said as follows: "Be ye coming hither. You have come as enemies. Come ye hither." The Pawnees made that speech, because they thought that the others would draw back through fear. They thought, "Those who sit smoking will draw back," so they called to them. The Pawnees filled the stables very full, having put all their horses in them; and they stood very thick upon their earth lodges. They thought it probable that these who sat smoking had ceased fighting. At length the Dakotas said, "Come! let us put the horses aside, and attack them on foot." They fought them, scaring them back into

their lodges. They shot down a great many. They set fire to the lodges, and the fire burnt right through, killing those within, the lodges being full. They took all the horses from them, each Dakota selecting ponies for himself. At length the Pawnees abandoned their possessions to the Dakotas, the latter having forced them to leave their lodges. They scared them into the water. This Middle Chief died from sheer exhaustion, not having been wounded at all. When the wounded ones died in the water one Dakota was constantly hitting them, without any reason but that he wished to be very stout-hearted. "You have taken hold of enough. Come back," said his friends. The Pawnee boys were very forward in learning to pull the bow. They stood on an island. An arrow was coming directly toward the Dakota. It went right to the mark, wounding him and killing him in the water. "Strange! he did not listen to any one!" said the Dakotas. They were caused to suffer, yet they took all the skins and horses from the Pawnees. I have seen many Pawnees beyond that place, but since then very few of the Tcawi have survived.

HOW JOSEPH LA FLÈCHE LOST HIS GOODS.

DICTATED BY ϗAXE-ȼᵃⁿBA.

Máȼe ϗĭ t'añgáqȼaⁿ a-íi tĕ. Umaⁿ'haⁿ amá Baꞇoí taⁿ'waⁿ tĕ'di gȼiⁿ'i.
Winter when the fall hunt they came. Omahas the (sub.) Sarpy town at the sat.

Wí ꞇé uáne bȼé, gáꞇa. Iȼápahaⁿ-májĭ wénaxíȼai tĕ, caⁿ' uȼaí tĕ uána'aⁿ'.
I buf- falo I hunted I went, to that place. I knew it I not that they were attacked, yet they told it the (ob.) I heard of it.

ʃikíma áȼutaⁿqtiaⁿ'. Nicúde bacaⁿ' ĕ'di, atí-biamá gaqȼaⁿ'. Gan'ki Djó aká 3
Tekamah in that very direction, Missouri River bend at, they came, they say hunting party. And Joe the (sub.)

ĕ'di a-íi tĕ hă. Baꞇoí amá úȼiⁿwiⁿ ꞇí aȼiñ'kiȼaí Djó. Umaⁿ'haⁿ-má gazaⁿ'adi
there he came . Sarpy the (sub.) trading house caused to have it Joe. Omahas the among

ꞇáqti-ha ȼiⁿwiⁿ' maⁿȼiñ'kiȼai tĕ Baꞇoí aká. Égiȼe ʃikíma duáȼicaⁿ ugáqȼi
deer- skin to buy caused him to walk Sarpy the (sub.). At length Tekamah this side of point of timber

kĕ'ꞇa ĕ'di ꞇíi tĕ hă Umaⁿ'haⁿ amá. Égiȼe nú amá 'ábae aȼaí tĕ hă. D'úba 6
at the there camped , Omahas the (sub.). At length man the (sub.) hunting went . Some

cti nudaⁿ' aȼaí tĕ; wa'ú, iⁿc'áge, ciñ'gajiñ'ga edábe, waaⁿ'ȼa aȼaí tĕ hă. Djó
too to war they went; woman, old man, child also, leaving them they went . Joe

aká, Gȼedaⁿ'-májiⁿ, Taⁿ'waⁿ-gáxe. céna uetaí tĕ. Égiȼe Umaⁿ'haⁿ nudaⁿ'
the, Hawk- standing, Village- maker, those only remained. At length Omahas to war

aȼé amá Caaⁿ' sigȼé tĕ wȼai tĕ ha. Wa'ú, ciñ'gajiñ'ga edábe, wagíꞇaḋĕ 9
those who went Dakotas trail the they found them . Woman, child also, near to them (their own)

gȼaí ϗĭ, kí-bájĭ; cénawaȼaí tĕ Caaⁿ' amá. Cĭ 'ábae-má ꞇanúxa 'iⁿ' gȼaí
they went back when, they did not reach again; exterminated them Dakotas the (sub.). Again those who hunted fresh meat carrying they went back

tĕ, cī cénawaɸĕ-má kíi tĕ hă. Djó wat'a$^{n'}$ kĕ bɸúgaqti Caa$^{n'}$ amá gína-
when, again those who were exterminated they reached home . Joe goods the (ob.) all Dakotas the (sub.) took

caí tĕ hă. Cañ'ge-má ctī bɸúga gínacaí tĕ hă. Ga$^{n'}$ cañ'ge-má ctī bɸúga
from him . . The horses too all they took from him . And the horses too all

3 wćnacaí tĕ ɬíi ɸa^{n} bɸúga. Gɸeda$^{n'}$-náji^{n} iɸádi enáqtci ni$^{n'}$ɬa júgigɸe.
they took from them village the all. Hawk- standing his father he only alive he with his.

Wa'ú-ma, i^{n}c'áge edábe, wi^{n}dénaqti t'éwaɸaí tĕ, gɸéba dúba-qti-éga^{n} Uma$^{n'}$-
The women, old man also, just one half they were killed, forty about the Oma

ha^{n}-má. Ucté amá a$^{n'}$he aɸaí tĕ utcíje kĕ'ɬa. Ucté amá ciñ'gajiñ'ga
has. Those who remained fleeing they went thicket to the. The rest children

6 wagí'i^{n} a$^{n'}$he-hna$^{n'}$i tĕ, é ni$^{n'}$ɬa bɸúga. Gañ'ki wí ꓛizábahe kĕ'ɬa pí.
carrying them they fled as, that alive all. And I ꓛizabahe to the I went.

Níkaci^{n}ga ɬí gɸéba-qti-éga^{n} a^{n}ɸi$^{n'}$. ꓛé amá héga-bájĭ. Hégajĭ ɬé-ma t'éa^{n}-
Person lodge ten about we were. Buffaloes the (sub.) were a great many. A great many the buffaloes wo

wa^{n}ɸaí. Waii$^{n'}$, mé-ha gĕ' ctĭ hégajĭ, áda^{n} áckaqtci a^{n}ɬí-hna^{n} a^{n}ma$^{n'}$ɸi^{n}i.
killed them. Robes, winter-robes the (pl.) too a great many, therefore very near we camped regularly we walked.

9 ɸéɸu ujáɬa ɸan'di ꓛáɸi^{n} ta$^{n'}$wa^{n} duáɸican'di éqtci añgágɸii. Ĕ'di ha$^{n'}$
Here the fork at the Pawnee town on this side of just that we came back. There night

a^{n}ja$^{n'}$i, a^{n}ɬíi. Égiɸe, ha$^{n'}$ega$^{n'}$tce añgídaha$^{n'}$i ꓘī, cañ'ge-ma bɸúgaqti wć-
we lay down, we camped. Behold, morning we arose again when, the horses all were

ɸiñgaí tĕ hă. Sígɸe añ'guginaí, ca$^{n'}$ bɸúga. Maja$^{n'}$ a^{n}wa$^{n'}$waɬa aɸaí tĕ
missing to us . Trail we followed theirs (our own), in fact all. Land to which they went the

12 weañ'giꓛaha$^{n'}$ añga$^{n'}$ɸai tĕ, má ɸiñgé tĕ. Égiɸe wama$^{n'}$ɸa^{n} agɸaí kĕ; égiɸe
we know of ours we desired, snow none when. Behold, stealing them they had gone back in a line; behold,

wáɸi^{n} agɸaí kĕ. Wiañ'gugihé añgáɸai. Égiɸe ꓛáɸi^{n} wama$^{n'}$ɸa^{n} agɸaí kĕ.
having them they had gone back in a line. We sought them (our own) we went. Behold, Pawnees stealing them had gone homeward.

Cé Ni-bɸáska itáxaɬa wanáce ta$^{n'}$wa^{n} ɸan'di ꓛáɸi^{n} amá ĕ'di gɸi$^{n'}$ amá. Ĕ'di
That Platte River towards the head soldiers town by the Pawnees the (sub.) there sat. There

15 wáɸi^{n} akí amá. Kĭ ĕ'di wiañ'gugihé añgáhii. Kĭ ha$^{n'}$ ꓘī, ꓛáɸi^{n} cañ'ge
having them they reached home. And there we sought our own we arrived. And night when, Pawnees horse

eɬá-ma éga^{n} a^{n}wa$^{n'}$ma^{n}ɸa$^{n'}$i. Kĭ wanáce ɬí ꓘañ'gĕqtci qáɸa agíi Uma$^{n'}$ha^{n}
their (pl. ob.) like we stole them. And soldier lodge very near back again were coming Omaha

nujiñ'ga ɸábɸi^{n}. Égiɸe ꓛáɸi^{n} nuda$^{n'}$ gɸe-má wákipaí tĕ. ꓛáɸi^{n} amá áhigi
boys three. At length Pawnees on the war-path those going homeward they met them. Pawnees the (pl.) many

18 ɸa$^{n'}$ja Uma$^{n'}$ha^{n} nujiñ'ga aká wi$^{n'}$ gaqɸí. Kĭ añgú añ'gaɸi^{n} cañ'ge égan^{n}
though Omaha boys the one killed him. And we we who moved horse so

a^{n}waň'gaɸi^{n} añgágii. ꓘíi ɸan'di añgágɸii ꓘī, Djó wat'a$^{n'}$ bɸúga gínacá-bi,
we had them we were coming back. Village to the we came home when, Joe goods all they had taken from him,

aí, aná'a^{n}. Caa$^{n'}$ amá cénawaɸá-bi Uma$^{n'}$ha^{n}-má, aí, aná'a^{n}.
they said it, I heard it. Dakota the (sub.) had destroyed them the Omahas, they said it, I heard it.

NOTES.

415, 1. Baɸoi taⁿwaⁿ, "Baɸoi's town," situated in Iowa, opposite Bellevue, Neb. "Baɸoi" is the Omaha name for the late Peter G. Sarpy, one of the pioneers of Nebraska, and a native of Saint Louis. He married, according to Indian law, Nik'úmi, a woman of Iowa and Oto parentage, and thus became the stepfather of Nik'úmi's daughter, now known as Mrs. Mary La Flèche. Mr. La Flèche ("Djo") was employed by Sarpy, who sent him to trade among the Omahas and other tribes.

415, 3. ɸikima aɸutaⁿqtiaⁿ, refers to Arizona Point, on the Missouri, just beyond the town of Tekamah, Neb.

415, 6–7. d'uba ctĭ nudaⁿ aɸai tĕ. "None of the Omahas went on the war-path at this time. All were out hunting for game. Some went as far north as the present reservation. This was in the winter of 1846, when the Omahas had their winter camp at the mouth of Papillion Creek, below their village."—Sanssouci.

416, 3. Gɸedaⁿ-najiⁿ iɸadi enaqtci niⁿɻa jugigɸe. The rest of this family were killed in the attack.

416, 4–5. wiⁿdenaqti t'ewaɸai tĕ - - - Umaⁿhaⁿ-ma. "About seventy-five Omahas were killed. The Mormons helped to bring the wounded Omahas to Bellevue. My wife remembers this occurrence. She was very young, and was with her parents at a place about five miles below the scene of the slaughter."—Sanssouci.

416, 6. ɖizabahe, a locality at the head of the Elkhorn River, in Nebraska. The name seems to denote that there were many sand hills in that region. The hunters divided into two parties before they arrived there. Gahige-jiñga (Little Chief) was the head of one party, and ɣaxe-ɸaⁿba (Two Crows) followed him. The younger Aⁿpaⁿ-ɻañga (Big Elk) was the head of the other, which Sanssouci joined. Sanssouci was then trading among the Indians.

416, 7. hega-bajĭ and hegajĭ were pronounced he+ga-bajĭ and he+gajĭ by the narrator. ɣaxe-ɸaⁿba is said to speak the language far more correctly than any other man.

416, 9. ɖaɸiⁿ taⁿwaⁿ duaɸicandi. Columbus, Neb., now stands at this place.

416, 14. wanace taⁿwaⁿ ɸandi. The Pawnees were then dwelling by Fort Kearney, near Grand Island.

TRANSLATION.

The Omahas went on the hunt in the winter. They dwelt at Sarpy's town. I went to hunt the buffaloes in that unseen place, so I have no direct knowledge of the attack; yet I heard the report about it. The hunting party came to the bend of the Missouri, just beyond Tekamah. And Joe arrived there. Sarpy caused Joe to keep a trading-post. He caused him to walk among the Omahas, trading for deer-skins. At length the Omahas camped at the point of timber this side of Tekamah. At length the men went hunting; and some, too, went on the war-path, leaving the women, the old men, and the children. Joe, Standing Hawk, and Village Maker were the only young men who remained there. At length the Omahas who had gone on the war-path found the trail of Dakotas. They were still near the women and children, and when they went back to them they did not return to them, as the Dakotas exterminated the latter before the men reached home. And the hunters carried fresh meat homeward; and

they, too, reached home after the people had been destroyed. The Dakotas had deprived Joe of all his goods. They had taken all his horses, and all the horses of the whole tribe. Standing Hawk and his father were the only survivors of their household. Just half of the women and old men were killed, about forty in number. The rest fled into the bushes, carrying the children, and all of these were alive. And I reached ɖizabahe. We men were occupying about ten lodges. The buffaloes were very numerous. We killed a great many buffaloes. There were a great many robes and winter robes; therefore we used to pitch our tents at very short intervals. We returned to the forks of the river, just this side of the Pawnee towns. There we camped and lay down for the night. Behold, when we arose again in the morning, all our horses were missing. We followed their trail. We wished to ascertain about our horses, to what land they had gone, before there was any snow, which would cover the trail. Behold, after stealing them, they had carried them homeward, leaving a trail in a long line. We departed, seeking our property. Behold, the Pawnees had taken them homeward. The Pawnees dwelt by the soldiers' town towards the head of the Platte River. And there we arrived when seeking them. And when it was night, we stole the Pawnees' horses in like manner. And three Omaha young men were coming back again very close to the soldiers' lodges. At length they met the Pawnees who were returning from the war-path. Though the Pawnees were many, the Omaha young men killed one. And we who moved were bringing back horses in like manner. When we came back home to the village, I heard them say that all of Joe's goods had been taken from him. I heard them say that the Dakotas had destroyed the Omahas.

BATTLE BETWEEN THE DAKOTAS AND OMAHAS IN 1847.

TOLD BY ЖAXE-¢AⁿBA.

Mé ж̌ĭ, ɖéje é¢aⁿbe ж̌ĭ, égi¢e Caaⁿ′ cĭ wénudaⁿ ahíi, cĭ wáki¢a ahíi.
Spring when, grass came in sight when, behold, Dakotas again to war against us arrived, again to fight us they arrived.

Wa'ú waqé g¢íq¢u'a ahíi. Kĭ Caaⁿ′ amá ĕ′di ahíi tĕ. Wénaxí¢ai tĕ
Woman *cache* to empty their own arrived. And Dakotas the (sub.) there arrived. They attacked them

3 wa'ú-má. Wa'ú aká ¢ábᵬiⁿ tĕ naⁿ′ ¢añká Maxéwa¢ĕ aká ĕduíhai tĕ, jiñgá-
the women. Woman the (sub.) three the grown the ones who Maxewa¢ĕ the (sub.) joined, small

qtci, ihaⁿ′ kĕ t'éki¢aí tĕ′di. Kĭ ɻíi ¢aⁿ wéahide waqé g¢íq¢u'a-má
very, his mother the (ob.) they killed her for him when. And village the at a distance *cache* those who emptied theirs

cénawa¢á-bi, aí. Wa'ú wiⁿ′ niⁿ′ɻa ag¢í aká é u¢aí. Gaⁿ′ cénujiñ'ga amá
they destroyed them, it is said, said they. Woman one alive who came back that told. And young men the (sub.)

6 cañ'ge-ma wagíkaⁿtaⁿ cĭ ĕ′di a¢aí, wá¢iqe. Gaⁿ′ ɖahé-de níkaciⁿga bᵬúgaqti
the horses tied their own again there went, chasing them. And hill when person all

akíi naⁿctaⁿ′i. Kĭ wí hácidaⁿ ag¢é ж̌ĭ, ag¢á-bajĭ-má caⁿ′ ĕ′di akí. Wa'ú-
they came again to they stopped going. And I afterward I went homeward. when, those who did not go homeward after a while there I came again to. Old

jiñga kíu agɸí amá, é Maxéwaɸě eɸa$^{n'}$ba ni$^{n'}$ɻa agɸí. Wawɛ́amáxe:
woman she was wounded she came back the (mv. sub.), that Maxewaɸě too alive came back. I questioned her:

Ĭndáda^{n} ukít'ai ă, wa'újiñga, ehé. Pañ'ka ebɸéga^{n}. Uma$^{n'}$ha^{n} ié uáwakiaí
What tribe were they ? old woman, I said. Ponkas I think. Omaha speech they talked to me

hě, aí wa'újiñgą aká. Ké, añgágɸe taí; a^{n}wa$^{n'}$da^{n}be taí, ehé. Kíctawágu 3
. said old woman the (sub.). Come, let us go homeward; let us see them, I said. Kictawagu

kĭ núјiñga áji wi$^{n'}$ céna ɸábɸi^{n} añgáɸai. Kĭ uctɛ́ amá háci agíi. Éɸa^{n}be
and boy another one enough three we went. And the rest after were coming. In sight

añgákii ɻĭ, ɗahádi níaci^{n}ga wi$^{n'}$ ɛ́'di naji$^{n'}$. Ĕ'di añgákii ɻĭ, wɛ́ahusaí
we got back when, on the hill man one there stood. There we got back when, scolded us

i^{n}c'áge aká. E'a$^{n'}$ hau, a^{n}ɸa$^{n'}$i ɻĭ, Ha$^{n'}$ega^{n}tcɛ́'qti wa'ú-ma wáqɸi. Ĭndáda^{n} 6
old man the (sub.). What is the matter ? we said when, Early in the morning the women they killed them. What

hníta^{n} ɸagɸi$^{n'}$-báda^{n} waɸísnindai éi^{n}te. ɻáciqti ákiágɸai tɛ̆, aí. Ha^{n}éga^{n}-
you worked at you sat and you delayed it may be? Long ago they had come and gone, he said. Some time

tɛ́ga^{n} wáqɸi ícpaha^{n} ɻĭ, uhná ɸakí etɛ́de. Kĭ wa'újiñga cka$^{n'}$ɸi'áqti nañká-
in the morn- ing they killed them you knew it if, you tell it you should have reached home. And old woman totally unable to move running very swiftly to get

piqti kí te, ehnéga^{n} ă, ehé. Gaí: ɸɛ́ɸañkɛe hă. Waɸíona ja$^{n'}$i. Gáɸu 9
there soon reach home will, you think it ? I said. He said as follows: These are the ones . Visible they lie. In that place

t'éwaɸaí, aí. Ga$^{n'}$ ɛ́'di añgágɸai ɻĭ, ɛ́'di añgáki wa'ú ɸañká. Ma$^{n'}$ gě a^{n}wa$^{n'}$-
they killed, them, he said. And there ward we went home- when, there again we reached woman the (pl.. ob.). Arrow the (pl. ob.) we pulled

ɸiɔnúdai waii$^{n'}$ eɻaí gě a^{n}ɸízai-de añ'gubéta^{n} íhea$^{n'}$ɸai. Égiɸe cañgágɸi^{n}
out of them robe their the (pl. ob.) we took while we wrapped them in we laid (them) down. At length horseman

bɸúgaqti akíi, níaci^{n}ga gɸébahiwi^{n}-qti-éga^{n} akíi. Ga$^{n'}$ añgáɸa-bájı; ɛ́'di 12
all reached there again, men hundred about reached there again. And we went not; there

a^{n}wa$^{n'}$da^{n}be a^{n}náji^{n}i. Égiɸe níkagahi wi$^{n'}$ akíi. Íckadábi aké. Ké, a^{n}wa$^{n'}$-
we looked at them we stood. At length chief one reached there again. Ickadabi it was he. Come, let us

ɸiqe taí hă, aí. Níaci^{n}ga bɸúga, Ahaú! aí. Sigɸé kĕ wiañ'guhai, a^{n}wa$^{n'}$ɸiqai.
chase them . he said. Men all, Oho! they said. Trail the we followed them, we chased them.

Gicka$^{n'}$qti-bájĭ, íɸapíɸi^{n} wéuhe a^{n}ma$^{n'}$ɸi^{n}i Júga-hma^{n} pahañ'ga wéuhe 15
Not going very fast, slowly following them we walked. Body only before following them

a^{n}ma$^{n'}$ɸi^{n}i sigɸé kĕ. Cañgágɸi^{n} amá ágahadi wíuta^{n} gɸi$^{n'}$i. Égiɸe watícka
we walked trail the. Riding horses the (sub.) at the outside next to us they sat. At length creek

aká ɻañgáɸěhaĭ; uqɸúqa-bájí; qáde hă, ɸíqɸe ckúbe baza$^{n'}$ agɸaí kĕ. Ga$^{n'}$
the (sub.) extended wide in all directions; it was not a hollow; grass . canes deep pushing among they went homeward. And

agɸañ'ka^{n}ha^{n} unásude ga$^{n'}$ sígɸe únai. Cañ'ge ágɸi^{n}-ma ɗahé wɛ́ahidɛ́'qti 18
on both sides it had been burnt bare so foot-prints they sought them. Horse those who sat on hill at a great distance

sígɸe únega^{n} nañ'ge ɻúwi^{n}xai. Kĭ níkaci^{n}ga qáde ckúbe kɛ̆'di wíuhe aká
trail they sought them, as running they went around. And man grass deep in the followed them the (sub.)

ɻañ'gĕqtci ahíi ɻĭ, Caa$^{n'}$ amá bispé ja$^{n'}$i iɸa$^{n'}$. A$^{n'}$ɸi^{n} wéɸa-baɸi$^{n'}$ níaci^{n}ga
very near arrived when, Dakotas the (sub.) crouching lay suddenly. He came very near finding them man

wi^{n}áqtci aká, cĭ ɻigɸísa^{n}ɸa agíi. Cañ'ge tan'di agɸí égа^{n} ágigɸi^{n}. Ga$^{n'}$ 21
one the (sub.), again turned about he was coming back. Horse to the he came back as he sat on his. And

ákiha^{n} bɸúgaqti cañ′ge ágɸi^{n} únai, égaxe ákikipaí Waɸútada wi$^{n′}$
beyond all horse sitting on they sought them, around in a circle they met one another. Oto one

juáwagɸe. Waɸútada aká wahúta^{n}ɸi^{n} aɸi$^{n′}$; wí ma$^{n′}$ abɸi$^{n′}$. Gépe hă:
he with us. Oto the (sub.) gun had; I arrow I had. I said as follows :

3 Kagéha, qáde ɸan′di ĕ′di bispé ja$^{n′}$i, ebɸéga^{n}. Uɸáse te hă, ehé. Hau.
Friend, grass in the there crouching they lie, I think. You will set it afire . I said. ¶

Uma$^{n′}$ha^{n} wi$^{n′}$ agɸíi. Ga$^{n′}$ a^{n}náji^{n} edíta^{n} usé aɸi$^{n′}$ agɸaí. Ga$^{n′}$ unáhe
Omaha one came back. And we stood thence setting it afire having it they went homeward. And conflagration

ámusta ɗahé gĕ áta^{n} cañ′ge ágɸi^{n}-má bɸúga baιéιe naji$^{n′}$i, unáhe ámusta
right above it hill the (pl. ob.) how far horse those who sat on all in groups stood, conflagration right above it

6 da$^{n′}$be naji$^{n′}$i, égaxe naji$^{n′}$i. Unáhe aká náhega-bájĭ, qáde aká ckúbe
looking they stood, all around they stood. Conflagration the (sub.) burnt with much heat, etc., grass the (sub.) deep

éga^{n}. Cañ′ge ágɸi^{n}-ma cáɗĕ-qti-éga^{n} juáwagɸe anáji^{n} wí ctĭ, uta$^{n′}$nadi.
as. Horse those who sat on six about I with them I stood I too, apart.

Égiɸe unáhe amá níaci^{n}ga ɸañkádi ahíi tĕ. Égiɸe ba$^{n′}$ awána′a$^{n′}$. Cagɸaí
At length conflagration the (moving) persons to the arrived. At length calling I heard them. I go homeward to you

9 hă, hu^{n}+! aí. Caa$^{n′}$-ma náeɸa^{n}bewáɸai. Égiɸe wakíde ákiágɸai.
, halloo! they said. The Dakotas the fire made come out. At length shooting at us they had come and gone.

Wa′ú ɸáqɸi ckí Pañ′ka hni$^{n′}$ éi^{n}te uɸá íɸai-gă, aí Íckadábi aká. Kĭ
Woman you killed them you were coming back Ponkas you are it may be to tell it send ye this way, said Ickadabi the (sub.). And

Caa$^{n′}$ amá ía-bájĭ. Kĭ Íckadábi aká: Íckadábi wíebɸi$^{n′}$ hă, aí tĕ, kikín:
Dakotas the (sub.) they spoke not. And Ickadabi the (sub.) : Ickadabi I am he . he said when, fighting

12 ʻiɸaí. A$^{n′}$b iɸáugɸe ákikiɸaí. Wáɸi^{n} aɸaí éga^{n} mi$^{n′}$da^{n}be ánaqti-éga^{n} ahíi
they spoke of. Day throughout they contended with one another. Having them they went as hour about how many it arrived

te, égiɸe Caa$^{n′}$ wi^{n} úi. Égiɸe Caa$^{n′}$ ɸi^{n} wi$^{n′}$ wácai, cka$^{n′}$ɸi′aí. Ucté amá
when, at length Dakotas one was wounded. At length Dakota the (mv.) one they made him abandon him, he was unable to move. The rest

agɸaí. Égaxe iɸa$^{n′}$ɸai Uma$^{n′}$ha^{n} amá. Cañ′ge ta^{n} aa$^{n′}$bɸa. Júga-hna^{n} bɸi$^{n′}$.
went homeward. Around in a circle they placed Omahas the (sub.). Horse the I left. Body only I was.

15 Cka^{n}-ɸi′á aká man′dĕ aɸi$^{n′}$. Wábaaze-hna$^{n′}$ amá Uma$^{n′}$ha^{n}-má, wajĭ$^{n′}$-
Unable to move the (sub.) bow had. He scared them off regularly they say the Omahas, temper

píbajĭ Caa$^{n′}$ aká. Hácida^{n} ĕ′di pí. Ĕ′di pí tĕ ca$^{n′}$ca^{n} iɸánaxíbɸa bɸé Caa$^{n′}$
bad Dakota the (sub.). Afterward there I arrived. There I arrived when without stopping I attacked him I went Dakota

ɸiñké. Ɣañ′ge pí ɤĭ, añkíde-hna$^{n′}$i ɸa$^{n′}$ja, ma$^{n′}$ gĕ wédajĭ-hna^{n} ɸéɸĕ-hna$^{n′}$i.
the one who. Near at hand I arrived when, he shot at me regularly though, arrow the elsewhere (pl. ob.) regularly he sent them away.

18 Ga$^{n′}$ áqɸi Caa$^{n′}$ ɸiñké; man′d iɸáti^{n} hă. Áza^{n} iheáɸĕ, kĭ Waɸútada aká
And I killed him Dakota the (ob.); bow I hit him with . I hit him and knocked him down, and Oto the (sub.)

jáhai tĕ. Ga$^{n′}$ níaci^{n}ga amá íkinai. ɗádai. ɗáde ɸicta$^{n′}$ ɤĭ, a^{n}wa$^{n′}$ɸiqe;
speared him. And persons the (sub.) snatched at the pieces. They cut him up. Cutting up they finished when, we chased them;

ucté amá wáɸi^{n} aɸaí. Cĭ ĕ′di añgáɸai. Qɸabé cúgaqti ĕ′di égihaqti áki-
the rest having them they went. Again there we went. Tree very thick there right headlong into had

ágɸai Caaⁿ′ amá. Cī níkagahi ahí-bi ehć aká, Íckadábi aká, gaí: Hau!
gone Dakotas the (sub.). Again chief arrived I said the one who, Ickadabi the (sub.), said as follows: Ho!

cañ′gaxái-gă. Gaskí gí'aⁿzikɬíɸĕ gíi-gă, aí. Gaⁿtégaⁿ ɬī, cī wáɸakílna taí,
cease ye. Panting to rest one's self be ye coming back, he said. Some time when, again you contend with will, them

aí. Hau! égaⁿ te, aí. Ⅎahá4a bɸúga akígɸiⁿ. Cañ′ge-má ctī gi'aⁿ′ziwagiɸaí. 3
he said. Ho! so let it be, they said. At the hill all sat together on. The horses too they caused them, their own, to rest.

Caaⁿ′ amá qɸabć ukígɸiⁿ gɸiⁿ′i, wa'aⁿ′ za'ĕ′qti gɸiⁿ′i. Qɸabć uɸúnajiⁿ aká
Dakotas the (sub.) tree sitting together in sat, singing making great confusion they sat. Tree were depending on

Caaⁿ′ aká. Íi-gă! añ′gakikíɸa taí, é-hnaⁿ, añ′gabágɸa tá-bi eɸégaⁿ égaⁿ.
Dakotas the (col. sub.). Be ye coming! let us contend together, they said regularly, we will draw back they thought as.

Ĭⁿtaⁿ′! naⁿhébe gɸiⁿ′i-gă. Gaⁿtcégaⁿ ɬī, gaⁿ′ añ′gakikíɸa taité, aí. Hau. 6
Hold! waiting sit ye. Some time when, of course we contend together shall, he said. ¶

Égiɸe Waɸútada amá ahíi tĕ. Ecaⁿ′ iⁿwiñ′gɸiⁿi, ádaⁿ úwagiɸa ahíi. Níka-
At length Otos the (sub.) arrived. Near we sat to them, therefore to tell it to them they arrived. To chase

ɸíqe ahíi Waɸútada amá. Qɸabć ɸaⁿ′ añ′gubáazai tĕ, Waɸútada amá atíi.
the foe arrived Otos the (sub.). Tree the (cv. col.) we scared them into when, Otos the (sub.) came.

Gaⁿ′ níkagahi aká gaí tĕ: Ĭⁿtaⁿ′! naⁿhébai-gă. Gaⁿtcégaⁿ ɬī, gaⁿ′ añ′gakíɸa 9
And chief the (sub.) said as follows: Hold! wait ye. Some time when, of course we contend together

taité, aí. Gaⁿ′ Waɸútada amá naⁿctaⁿ′i. Bɸúga añgɸiⁿ′i. ɮáci añgɸiⁿ′i,
shall, he said. And Otos the stopped going. All we sat. A long time we sat,

caⁿ′ miⁿ′daⁿbe wiⁿ′ ákihaⁿ-qti-égaⁿ añgɸiⁿ′i. Hau. Níkagahi aká mañ′gɸe
in fact hour one beyond about we sat. ¶ Chief the erect

najiⁿ′i. Íekíɸai: Hau! cetaⁿ′ hă. Ké! wákiɸái-gă, aí. Gaⁿ′ wañ′giɸe, 12
stood. He proclaimed: Ho! so far . Come! contend with them, he said. And every one.

Ahaú! aí Qɸabć ɸaⁿ búza hă Égaxe iɸaⁿ′waɸái-gă. Masáni hí-ba gaⁿ′
Oho! said. Tree the (col.) round . Surround ye them. The other side reach and so

gíi-gă, aí. Gaⁿ′ wákiɸaí. T'ékiɸa-bájĭ ɮáci. Égiɸe Umaⁿ′haⁿ wiⁿ′ t'éɸa-bi,
be coming back, he said. And they fought them. They did not kill one another a long time. At length Omaha one was killed,

aí. Umaⁿ′haⁿ wiⁿ′ t'éɸai hă, aí. Ĕ′di pí ɬī, égiɸe añ′ka-bájĭ; háɸezahá 15
they said. Omaha one haa been killed . they said. There I arrived when, behold, not so; just on the surface

ɸiñké. Wágata gɸiⁿ′i ɬī, Caaⁿ′ aká étaⁿɸiⁿ kídai, á kĕ úi. Hau. Cī
the one who. Aiming he sat when, Dakota the (sub.) first shot at him, arm the (ob.) he wounded. ¶ Again

gaⁿtcé ɬī, Waɸútada wiⁿ′ t'éɸai, é t'éɸĕqtiaⁿ′i. Égiɸe Caaⁿ′ aká cī wiⁿ′
some time when, Oto one was killed, he was killed indeed. At length Dakotas the (col.) again one

t'éɸai, é Umaⁿ′haⁿ amá wat'éɸai Cī Caaⁿ′ aká Waɸútada wiⁿ′ t'éɸai. 18
was killed, that Omahas the (sub.) were the slayers. Again Dakotas the (snb.) Oto one they killed.

Caaⁿ′ aká, aⁿwañ′gabágɸa ɮáci aⁿmaⁿ′ɸiⁿi, t'ćawaɸĕ-hmaⁿ′i. Qɸabć ɸaⁿ caⁿ′
Dakotas the (sub.), we drew back from them a long time we walked, they were killing us. Tree the (col.) at any rate

uaⁿ′sii-gă, aí Íckadábi aká. Wácpagɸaí tĕ, égiɸe t'éɸiɸĕ-hmaⁿ′i te. Gaⁿ′
leap ye into, said Ickadabi the (sub.). You draw back from them when, beware they kill you regularly lost. And

qɸabć ɸaⁿ caⁿ′ uaⁿ′sii níaciⁿga bɸúga. Qɸabć ɸaⁿ′ wiⁿdétan-di hí ɬī, cī 21
tree the (col.) at any rate leaped in among men all. Tree the (col.) to one-half of the distance ar- rived when, again

aⁿnaⁿ′ctaⁿi, aⁿwañ′gabágɸai. Cĭ gaⁿtcé jiñ′ga ϰĭ, Íckadábi aká gaí: Caⁿ′
we stopped going, we drew back from them. Again a little while when, Ickadabi the (sub.) said as follows: At any rate

uaⁿ′sii-gă. Wácpagɸaí ϰĭ, égiɸe t′éɸiɸé-hnaⁿ′i te, aí. Naⁿ′b éɸaⁿbe aⁿwañ′-
leap in. You draw back if, beware they kill you regularly lest, he said. Two coming out of it we had

3 gaɸiⁿ añgáhii, akíwa niⁿ′ɟa aⁿwaⁿ′ɸizaí. Umaⁿ′haⁿ-ma wiⁿ′ Caaⁿ′ t′éɸai kĕ
them we arrived, both alive we took them. The Omahas one Dakotas they killed him the (ob.)

aⁿɸañ′gidahaⁿ-bájĭ añgídadaí. Cĭ Waɸútada t′é kĕ edábe añgídadaí. Caaⁿ′
we knew not ours we cut up ours. Again Oto who was dead also we cut up ours. Dakota

wiⁿ′ iɸánaxíbɸa ϰĭ, níahiɸé. Wahútaⁿɸiⁿ kĕ gɸíɔnaⁿ gaⁿ′ ní kĕ égihiɸé. Ní
one I attacked him when, he fell into the water. Gun the (ob.) he let drop as water the (ob.) it fell right into. Water

6 kĕ uáaⁿsi gaⁿ′ éɸaⁿbe gɸí ϰĭ, á tĕ akíɸa ubɸaⁿ′. Najiⁿ′akiɸégaⁿ Umaⁿ′haⁿ-ma
the (ob.) I leaped into as he came up again when, arm the both I held. As I made him stand the Omahas

ɖádeawákiɸĕ. Caaⁿ′ ucté-ma watcícka kĕ ákiɸíɹe aⁿ′he-ma Umaⁿ′haⁿ amá
I made them cut him up. Dakotas the rest creek the (ob.) crossing together those who fled Omahas the (sub.)

wákipaí hă. ɸé Caaⁿ′ amá wahútaⁿɸiⁿ gĕ ují ɸiñgé aɸiⁿ′i égaⁿ t′éwaɸaí.
met them . This Dakotas the (sub.) gun the (pl. ob.) filled without they had as they were killed.

9 Caⁿ′qti gaⁿ′ múkihaⁿ′i. Miⁿ′ iɸéqtiaⁿ′i ϰĭ, cénawaɸaí Caaⁿ′-ma.
They shot at one another even till night. Sun it had fully set when, they destroyed the Dakotas.

NOTES.

418, 1. Me ϰĭ, *i. e.*, in the spring after La Flèche lost his goods, as told in the preceding paper.

419, 214–20, 1. Gaⁿ akihaⁿ bɸugaqti, etc. The Omahas divided into two parties, and went all around the creek till they came together again. Then they went beyond for a short distance, but as the trail was lost they returned to the stream.

420, 4. aⁿnajiⁿ editaⁿ use aɸiⁿ agɸai. The Omahas set fire to the grass on both sides of the stream.

420, 6. nahega-bajĭ, pronounced na+hega-bajĭ by the narrator.

420, 12. Aⁿb iɸaugɸe akikiɸai. Two Crows was mounted, and his horse was nearly killed by a bullet.

422, 3–4. Umaⁿhaⁿ-ma wiⁿ - - - añgiɖadai. His name was ϰawáha.

422, 7. ɖadeawakiɸĕ. Frank La Flèche said that "ɖade" is often used in the sense of "scalping;" though instead of it, the narrator might have employed the phrase "najíha hébe ɸizéawákiɸĕ (hair, part, I caused them to take it), I made them scalp him."

TRANSLATION.

When the vegetation came up in the spring, the Dakotas came on the war-path to attack us again. The women went to empty the *caches* and the Dakotas arrived there. They attacked the women. Maxewaɸĕ, who was very small, joined the three women who were the eldest, when the Dakotas killed his mother. And it was said that the women who emptied the *caches* had been destroyed when far away from the village. One woman who had come home alive told that. Then the young men put

lariats on their ponies, and went thither in pursuit. And when the men reached the hill again, they stopped going. And I, when I went homeward later, came again to the place where they had stopped. The old woman who came back wounded, as well as Maxewaǫ̨ĕ, came home alive. I questioned her: "Of what tribe were they, old woman?" said I. "I think that they were Ponkas. They talked to me in the Omaha language," said the old woman. "Come," said I, "let us go homeward; let us see them." Only three of us went: Kictawagu, another youth, and I. The rest were coming after. When we got in sight, a man stood on the hill. When we reached there again, the old man scolded us. When we said, "What is the matter?" he said: "They killed the women early in the morning. What could you have been doing that you delayed so long? They departed long ago." "If you knew that they killed them at some time in the morning, you should have gone home to tell it. And did you think that an old women, who was altogether unable to move, could reach home soon by running very swiftly?" said I. He said as follows: "These are the ones. They lie in sight. They killed them in that place, which is out of your sight." And as we went thither on our homeward way, we reached the women. We pulled out the arrows, and wrapping the bodies in their blankets, we laid them down. At length all the horsemen, fully a hundred, reached there on their way home. Then we did not depart; we stood looking at the dead.

At length a chief reached there; it was Ickadabi. "Come," said he, "let us chase them." All the men said, "Oho!" We followed their trail; we pursued them. We did not go very fast; we walked along very slowly as we followed them. We who went in advance went on foot following their trail. The horsemen sat at the outside, next to us. At length the creek extended wide; it was not in a ravine; but it was covered with grass and tall canes, through which the foe had pushed when going homeward. And as the ground had been burnt bare on both sides, the Omahas sought their trail. Those on horseback rode back and forth on the hills in the distance, seeking their trail. And when the man who followed them in the tall grass came very near, the Dakotas crouched down suddenly. The one man came very near finding them, but he turned around and came back. He came back to his horse and mounted him. And all the mounted men sought for them beyond the stream; having passed all around, they met one another. An Oto was with us. The Oto had a gun, and I had a bow. I said as follows: "My friend, I think that they lie crouching in the grass. You will please set it afire." An Omaha came back. And starting from the place where we stood they went along setting the grass afire. And the horsemen stood all around in groups on the hills, as far as the latter extended, looking directly down on the flames. The fire burnt fiercely, as the grass was tall. I stood apart, with about six horsemen. At length the fire reached the men. I heard a call: "I go homeward to you, halloo!" said one. The fire made the Dakotas come forth. At length they shot at us, and had gone along.

"Send your voices this way, and tell us if you who came and killed women are Ponkas," said Ickadabi. But the Dakotas did not speak. And Ickadabi said, "I am Ickadabi." As he said it, they spoke of fighting. They contended with one another throughout the day. When the Omahas had pursued them for several hours, a Dakota was wounded. The Omahas made them abandon one of their number who was unable to move rapidly. The rest of the Dakotas went homeward. The Omahas surrounded the

man who had been left. I left my horse, and went afoot. The man who could not go rapidly had a bow. The Dakota was desperate, and he was constantly scaring back the Omahas. I arrived there later. When I reached there, forthwith I went to attack the Dakota. When I got near, though he shot at me repeatedly, he always sent the arrows elsewhere. And I killed the Dakota; I hit him with the bow, and felled him; and the Oto speared him. Then the men snatched for pieces of the body. They cut it up. When they finished cutting it up, we chased the foe; the rest had gone in pursuit. And we went thither. The Dakotas had gone headlong into a very dense forest. And the chief that I said had arrived, even Ickadabi, said as follows: "Ho! cease ye. Come back and rest yourselves awhile from panting. After some little time you may contend with them again." "Ho! so let it be," said they. All sat together at the hill. They also caused their horses to rest. The Dakotas were sitting together in the forest; they sat singing and making a great uproar. The party of Dakotas were depending upon the forest. They kept on saying, "Come ye! let us contend together," as they thought that we would draw back through fear of them. "Hold! sit and wait. After some little time, of course, we shall contend together," said Ickadabi.

At length the Otos arrived. We dwelt near to them; therefore some went thither to tell them of the fight. The Otos came to chase the foe. They came when we had scared the Dakotas into the forest. And the chief said as follows: "Hold! wait. When some little time shall have elapsed, of course we shall contend with them." And the Otos stopped going. We all sat for a long time, say, for a little more than an hour. The chief stood erect and proclaimed: "Ho! it is ended. Come! contend with them." And all said, "Oho!" The forest was a curvilinear one. "Surround them. Go to the other side and be coming back," said the chief. And they fought them. They did not kill one another for a long time. At length it was said that an Omaha was killed; but when I arrived there, behold, it was not so; he was but slightly wounded. When he sat aiming at the foe, a Dakota was the first to shoot at him, wounding him in the arm. Again, when some time had elapsed, an Oto was wounded and was killed outright. At length one of the Dakotas was killed by the Omahas. And the Dakotas killed an Oto. We drew back from the Dakotas for a long time, and they continued killing our men. "Leap ye into the forest at all hazards," said Ickadabi. "Beware lest they continue killing some of you, if you draw back from them," said he. And all the men jumped into the woods at all hazards. When we had gone half-way through, we faltered and stopped. Again, after a little while, Ickadabi said as follows: "Jump in at all hazards. If you falter before them, beware lest they continue killing you." We brought two of them out of the timber, capturing both of them alive. The foe had killed an Omaha; and not recognizing him in the excitement, we dismembered him as well as the Oto, our ally. When I attacked a Dakota, he fell into the water. As he let his gun drop, it fell right into the stream. I leaped into the water, and as he came again to the surface, I caught hold of him by both arms. Having made him stand, I caused the Omahas to scalp him. The Omahas met the other Dakotas who fled together across the stream. As these Dakotas had no loads in their guns, they were killed. They shot at one another even till night. When the sun had fully set, the Dakotas were destroyed.

HOW THE OMAHAS FOUGHT THE DAKOTAS AFTER THE LATTER HAD KILLED ᴬⁿPAᴺ-ɻAÑGA'S BROTHER.

RELATED BY ᴬⁿPAⁿ-ɻAÑGA.

Uma$^{n'}$ha^{n} amá wanáse gɸi$^{n'}$i tĕ. Wiji$^{n'}$ɸe amá ɻe-jiñ'ga kíde aɸaí tĕ, ha$^{n'}$-
Omahas the (sub.) surrounding the herds sat. My elder brother the (sub.) buffalo-calf to shoot at went, morn-

ega$^{n'}$tce. Wi$^{n'}$ júgɸai tĕ. Uhnúckadi ɻe-jiñ'ga wi$^{n'}$ t'éɸai tĕ; ɗáde naji$^{n'}$i tĕ.
ing. One went with him. In a valley buffalo-calf one they killed; cutting it up they stood.

Ċaa$^{n'}$ amá wagɸáde a-íi tĕ, cañ'ge ágɸi^{n} cáɗĕɋti-éga^{n}. Wahúta^{n}ɸi^{n} ujíăjĭ 3
Dakotas the (sub.) creeping up on them were approaching, horse sitting on about six. Gun not loaded

naji$^{n'}$ tĕ wiji$^{n'}$ɸe ta^{n}, áma aká man'dĕ aɸi$^{n'}$i. Wénaxíɸai-de, ʞu'ĕ' a-í-
stood my elder brother the (std. one), the other the (sub.) bow had it. They attacked them when, rushing forward were coming

biamá Caa$^{n'}$ amá. ʞu'ĕ' a-í-bi ega$^{n'}$, t'éwaɸá-biamá, wapé ɸiñgéga^{n}.
they say Dakotas the (sub.). Rushing were coming, they say having, they killed them they say, weapon they had none, as.

Égiɸe uɸá agɸí. Uma$^{n'}$ha^{n} na$^{n'}$ba t'éwaɸaí, é uɸá agɸí. Caa$^{n'}$ amá 6
At length it to tell they came back. Omaha two they killed them, that to tell they came back. Dakotas the (sub.)

a$^{n'}$he agɸaí tĕ wat'éɸĕ amá. Ĕ'di ahí éga^{n}, wa'i$^{n'}$ agɸí. Caa$^{n'}$ amá
fleeing went homeward murderers the (sub.). There they arrived as, carrying them they came home. Dakotas the (sub.)

akí-biamá. ɻíi ɸa^{n}ʞá akí-biamá. Ígadizá-biamá; ʞí uɸíca^{n}-hna$^{n'}$-biamá.
reached home, they say. Village to the reached home, they say. They rode round and round, they say; lodge they went around regularly, they say.

Héga-bají-biamá; Pañ'ka edába-biamá; ákikíji gɸi$^{n'}$i tĕ edábe. Iha$^{n'}$ 9
They were a great many, they say; Ponkas were also, they say; the tribes coming together they sat also. His mother

ugíne d'úba ĕdedí-ɸa^{n} amá. Wanáqɸi^{n}i-gă hă, á-biamá. É wat'éɸĕ úju
he seeks his some the company is there, they say. Hasten ye . said he, they say. That murderers principal

aká iɸádi aká wanáqɸi^{n}wáɸĕ ʞíi kĕ uhá-biamá. Gibázu ijáje aɸi$^{n'}$-biamá
the (one who) his father the (sub.) causing them to hasten lodges the (line of) went along, they say. Kipazo his name he had, they say

iɸádi aká, níkagahi úju aká Pañ'ka ʞíi kĕ cī uhá-biamá. Éwaɸaɸaí 12
his father the (sub.), chief principal the (sub.). Ponka lodge the (line of) again he went along, they say. You have them for relations

waɸágɸize taí, nágɸe wáɸizai ʞĭ, wéɸagícpaha$^{n'}$i ʞi, á-biamá. Pañ'ka-
you take them will, captive they take them when, you recognize yours if, said he, they say. The Pon-

ma céɸa-bají-biamá. Cī ĕ'di égiɸa^{n} aɸá-biamá Uɸéha-bájĭ ʞĭ'ctĕ, ɸiéɔni^{n}
kas did not heed, they say. Again there to say it to he went, they say. You do not join even if, you are the ones

taité hă, á-biamá. ɸí añ'gaɸikíɸa tañ'gata^{n}, á-biamá Aɸé naji$^{n'}$-biamá 15
shall (be) . said he, they say. You we contend with you we will, said he, they say. Going stood they say

Caa$^{n'}$ amá. Ca$^{n'}$ wábaha kĕ'd ugɸi$^{n'}$i-de wa'ú amá ga$^{n'}$ aɸé naji$^{n'}$-biamá.
Dakotas the (sub.). In fact Indian carriage in the sat in while woman the (sub.) so going stood they say.

Kĭ Pañ′ka úju aká, Wégasápi aká, Pañ′ka ɬíi ɸa^{n} uhá-biamá. E′a$^{n'}$qti
And Ponka principal the (sub.), Whip the (sub.), Ponka village (circle) the went along, they say. Just how

gáxe taí éda^{n} wábana^{n} hné cka$^{n'}$hnà ɸáɸi^{n}cé ĕ′di ɔné etéde, á-biamá
they will do ? (*in thought*) to witness you go you wish you who move there you should have gone, said, they say

3 Wégasápi aká. Ĕ′di aɸaí tĕ ha$^{n'}$i tĕ, Wégasápi Ma$^{n'}$tcu-waɸihi júgigɸe,
Whip the (sub.). There they went it was night when, Whip Mastcu-waɸihi he with his,

gañ′ki Pañ′ka amá ctĭ. Égiɸe a-í-naji$^{n'}$ amáma. ɸískié uɸéwiñxiɸaí tĕ,
and Ponkas the (sub.) too. At length they were approaching and standing, they say. All together they assembled when,

wañáce uɸéwiñxiɸaí, d′úba ákikihíde aɸá-biamá. Wanáce amá égaxe
police they assembled, some watching over one another went, they say. Police the (pl. sub.) all around

6 ma^{n}ɸi$^{n'}$-biamá; uɸúciaɬá ctĭ d′úba, ubáhiaɬá ctĭ, háciaɬá ctĭ. Wanáce
walked they say; at the front too some, at the sides too, behind too. Police

wénaxíɸa-hna$^{n'}$-biamá; wasnin′de ma^{n}ɸi$^{n'}$i-ma úti^{n}-hna$^{n'}$-biamá. Wégasápi
they attacked them regularly, they say; delaying those who walked they hit them regularly, they say. Whip

aká wéhusá-biamá. Ukít′ĕ íwiɗaha$^{n'}$-hna^{n}-ma$^{n'}$i. ɸijú-bajĭ-hna$^{n'}$i ɸa$^{n'}$ctĭ.
the (sub.) scolded them, they say. Nation I have always known you in particular. You were always unfortunate heretofore.

9 Eáta^{n} úna^{n}pe i^{n}ɸéɔna^{n}i ă. Wa′ú égija$^{n'}$qti ja$^{n'}$ hni^{n} ɸa$^{n'}$ctĭ, á-biamá
Why punishment do ye threaten to me ? Woman you did just so you did were heretofore, said, they say

Wégasápi aká. Kĭ ukít′ĕ aká núi hă, á-biamá. Íwiɗaha^{n} taí miñke,
Whip the (sub.). And nation the are men . said he, they say. I know you will I who,

á-biamá. Ĕ′di aɸaí tĕ, ha$^{n'}$ ima$^{n'}$ɸi^{n} a-í-biamá.
said he, they say. There they went when, night walking by they approached, they say.

12 Uma$^{n'}$ha^{n} aka-ɬáɸica^{n} bɸé. Uma$^{n'}$ha^{n} amá ɗáze tĕ na$^{n'}$za gáxai.
Omahas towards those who are I go. Omahas the (sub.) evening when embankment made.

Húɸuga gɸi$^{n'}$i ɸa^{n} ca$^{n'}$ca^{n} na$^{n'}$za gáxai. Ciñ′gajiñ′ga na$^{n'}$za weɸéckaxe te,
Tribal circle they sat the always embankment they made. Children embankment you are to make for them,

aí aɸa+. Atí tá-bité, aí aɸa+, á-biamá. Kĭ na$^{n'}$za gáxai tĕ Uma$^{n'}$ha^{n} amá.
he says indeed. It is said that they will surely come, he says indeed, said (one), they say. And embankment made Omahas the (sub.).

15 Gañ′ki ɬíha kĕ uɸúkihehébe gáxai iɸáugɸe; ɬíci gĕ ákiɸis′i$^{n'}$s′i^{n} gáxai
And tent-skins the (line of) one after another, as far as they would go they made throughout; tent-poles the (ob.) interwoven they made

iɸáugɸe A$^{n'}$ba xañ′ge; waɸácka^{n} te, aí áɸa. Atí-bi, aí aɸa+, aí. Ĕ′ɬa
throughout. Day near at hand; you will do your best, he says indeed. It is said they have come, he says indeed, he said. Thither

ha$^{n'}$ wada$^{n'}$be ahí-hna^{n} amá; waná′a^{n} agɸí, na^{n}ɬíde waná′a^{n} agɸí. Waɸá-
night scouts were arriving; hearing them they came back, making a drumming with the feet hearing them they came home. You will

18 cka^{n} te, aí áɸa. Ĕ′be uɸíka^{n} te ɸiñgé áɸa, aí. Wapé kĕ bɸúgaqti háha
do your best, he says indeed. Who he help you will there is none indeed, he said. Weapon the all ready

aɸágɸahni$^{n'}$ ɸaja$^{n'}$ te, aí áɸa; maqúde wahúta^{n}ɸi^{n} uɸágiji te, aí áɸa; atí-bi,
you have yours you lie will, he says indeed; powder gun you put in yours will, he says indeed; it is said they have come,

aí áɸa, aí.
he says indeed, he said.

A^{n}'ba aká é¢a^{n}be. Weánaxi¢a cu-í¢ai; égaxe ɻan'de na^{n}ɻídai. Cañ'ge
Day the (sub.) came forth. They charged on us in coming this way; all around ground they made a drumming noise (on) by running. Horse

¢é¢uta^{n} d'úba wéka^{n}ta^{n} g¢íse éga^{n} nañ'gai; uwá¢ica^{n} nañ'gai. Caa$^{n'}$ amá
hence some lariat broke theirs as they ran; around us they ran. Dakotas the (sub.)

cañ'ge-ma wá¢i^{n} ag¢aí, gacíbe nañ'ge ahí-ma. Wáqe wi$^{n'}$ gaza$^{n'}$adi 3
the horses having them went homeward, outside running those who arrived. White man one among

gaq¢a$^{n'}$-madi ĕduíhe; cañ'ge ta$^{n'}$ ctĭ é¢i^{n} ag¢aí. Máctu ¢ída^{n} ijáje a¢i$^{n'}$.
to those who were hunting he joined; horse the (std. ob.) too having for him they went homeward. Mr. Reed his name he had.

Caa$^{n'}$ amá cañ'ge i$^{n'}$'i tá amá, é-hna^{n} amá. Gí'i etéga^{n}-bájĭ, ca$^{n'}$ íe égi¢a^{n}-
Dakotas the (sub.) horse give back to me will, he said regularly they say. To give back to him they were not apt, yet words he said to (some one)

hna$^{n'}$ amá. Wéga^{n}ze wi^{n}déta^{n}-qtci-éga^{n} ɻíi égaxe wákí¢ai. Ca$^{n'}$-ama ɻíi 6
regularly they say. Measure about one-half lodges all around they contended against us. By and by lodges

kĕ Uma$^{n'}$ha^{n} amá úgiɗá-qtia$^{n'}$i; na$^{n'}$zaɻa égiha agíi. ⊥íi kĕ'ɻa kídai Caa$^{n'}$
the (line of) Omahas the (sub.) entered their own; to the rear headlong they were coming back. Lodges at the shot at Dakotas

amá, ca$^{n'}$ niá¢a wakídai. Cañ'ge-ma t'éwa¢aí áhigi. Caa$^{n'}$ ma$^{n'}$ e,aí kĕ
the, yet at random they shot at them. The horses they killed them many. Dakotas arrow theirs the

atí-hna^{n}i ɻíi kĕ. Uma$^{n'}$ha^{n} amá ɻíha umágude-hna$^{n'}$i; kĭ Caa$^{n'}$-ma é¢a^{n}be 9
they came regularly lodges the (ob.). Omahas the (sub.) tent-skins cut holes in regularly; and the Dakotas in sight

í ɤĭ, wakíde ¢é¢ĕ-hna$^{n'}$i Uma$^{n'}$ha^{n} amá. Uma$^{n'}$ha^{n} wi$^{n'}$, ɤáxe-¢a$^{n'}$ba iji$^{n'}$¢e,
came when, shot away at them regularly Omahas the (sub.). Omaha one, Crow two his elder brother,

éga^{n} t'é¢a-biamá Caa$^{n'}$ amá. ⊥íha ɻañgá umá'ude ɤĭ, ugás'i^{n} amá. Égi¢e
so they killed him, they say Dakotas the (sub.). Tent-skin large cut a hole in when, he peeped they say. At length

ɗéqti 'é¢a^{n}¢ai. U¢úci-náji^{n} ijáje a¢i$^{n'}$. Gacíbaɻa ma^{n}¢i$^{n'}$i tĕ, Uma$^{n'}$ha^{n} 12
right on the forehead they put it. At the front he stands his name he had. At the outside they walked when, Omaha

wi$^{n'}$ t'é¢ai, ca$^{n'}$ha i$^{n'}$i. Héga t'é¢ai hă, aí Cĭ gacíbaɻa ma^{n}¢i$^{n'}$i tĕ, cĭ
one was killed, wolf-skin he wore. Buzzard is killed . they said. Again at the outside they walked when, again

wi$^{n'}$ t'é¢ai. Úha^{n}-ɻañ'ga t'é¢ai hă, aí. Cĭ gacíbaɻa ma^{n}¢i$^{n'}$i tĕ, ɗá¢i^{n}-
one was killed. Kettle large is killed , they said. Again at the outside they walked when, ɗa¢i^{n}.

na^{n}pájĭ úi hă. É t'é¢ai éga^{n}, Mawáda^{n}¢i^{n} ĕ'di a¢aí; úi jíbe ke¢a$^{n'}$. 15
na^{n}pajĭ was wounded . That was killed as, Mandan there went; he was wounded lower leg the.

Mawáda^{n}¢i^{n} t'é¢ai, aí. Mawáda^{n}¢i^{n} múb¢ij i¢é¢ai. Caa$^{n'}$-ma ctĭ, t'éwa¢aí-
Mandan is killed, they said. Mandan they made him fall suddenly by shooting him. The Dakotas too, those who were

ma, wág¢isnu ag¢é-hna^{n}i; ɗá gĕ waka$^{n'}$ta^{n} cañ'ge ma ¢isnúwaki¢aí.
killed, they dragged them along they went homeward regularly; head the (pl. ob.) they tied them the horses they made them drag them.

Égi¢e intéde ĕ'di a-í-bajĭ. Cañ'gaxai U¢úciaɻa Caa$^{n'}$ na$^{n'}$ba t'éwa¢aí. 18
At length now, but there they were not approaching. They ceased. At the front Dakotas two were killed.

Ĕ'di wénaxi¢ai ahíi ega$^{n'}$, waɗádai Uma$^{n'}$ha^{n} amá; wáɔnuɔnúde, ga$^{n'}$
There rushing on them arrived having, cut them up Omahas the (sub.); cut them in many pieces, so

wégiti^{n} ¢é¢ai. Xagé ag¢á-biamá. Ga$^{n'}$ akí-biamá Caa$^{n'}$ amá, wagí'i^{n}.
they threw back and hit them with. Crying they went homeward, they say. And reached there again, they say Dakotas the (sub.), carrying their own.

Lí ɬañgáqti tĕ'di Mawáda^{n}ϕi^{n} watcígaxá-biamá. Uϕíza^{n} tĕ wañ'giϕe gϕi$^{n'}$-
Tent very large at the Mandan they danced they say. Middle the all caused

wakiϕá-biamá Caa$^{n'}$ t'e-má. Lacáge á tĕ uϕa$^{n'}$wakiϕá-bi ega$^{n'}$, wa'a$^{n'}$
them to sit, they say Dakotas the dead ones. Deer-claws arm the made them hold, they say having, singing

3 gϕi$^{n'}$wakiϕá-biamá. Wa'a$^{n'}$ júwagϕe gϕi$^{n'}$-biamá. Lí tĕ wañ'giϕe ca$^{n'}$
they made them sit, they say. Singing with them they sat, they say. Tent the all in fact

gϕi$^{n'}$wakiϕá-biamá t'é ϕañ'ka. Lí tĕ áϕiáza tĕ ca$^{n'}$ca^{n} nan'de kĕ ma^{n}ϕiñ'k
made them sit they say dead the ones who. Tent the they opened and put it on the poles when stopping without sides the earth (sods)

ágaspá-biamá. Lí tĕ ϕicta$^{n'}$-bi ɤĭ, a$^{n'}$he agϕá-biamá. Uma$^{n'}$ha^{n}-má atí te,
they weighted, they say. Tent the they finished, they say when, fleeing they went homeward, they say. The Omahas come will,

6 aí, áda^{n} a$^{n'}$he agϕá-biamá Caa$^{n'}$ amá. Kĭ Uma$^{n'}$ha^{n}-mádi t'éwaϕaí-ma
they said, there-fore fleeing went homeward, they say Dakotas the (sub.). And among the Omahas the dead ones (ob.)

wagíqai. Hé-jañka-ɬañ'ga ɗáhi-qti 'éϕa^{n}ϕai, t'éϕai. Wanúkige sí tĕ 'éϕa^{n}-
they buried their own. Horn (of fawn) forked large right in the neck they put it on, they killed him. Wanukige foot the they put

ϕai. Ágaha-wacúce 'éϕa^{n}ϕai, é t'éϕĕqtia$^{n'}$i. Ɨ^{n}c'áge-wahíϕe úi jíbe
it on. Agaha-wacuce they put it on, that they killed outright. Ɨ^{n}c'age-wahiϕe they wounded lower leg

9 keϕa$^{n'}$. ɗáϕi^{n}-gahíge ɗá ϕa^{n} 'éϕa^{n}ϕai.
the. ɗaϕi^{n}-gahige head the they put it on.

(The following is an incomplete account of the same occurrence, which Two Crows gave:)

Nugé gáqϕa^{n} añgáϕai Uma$^{n'}$ha^{n}-má. Sía^{n}ϕaí: ɗáϕi^{n}-ma júwagϕa-bájĭ;
Summer on the hunt we went the Omahas. They were alone: the Pawnees were not with them;

Uma$^{n'}$ha^{n}-ma-hna$^{n'}$ gaqϕa$^{n'}$i. Ga$^{n'}$ Waɬé kĕ gákĕ añgúha añgáϕai. Djó
The Omahas only were on the hunt. And Elkhorn the that we followed we went. Joe

12 aká ĕ'di níkagahi íϕigϕa^{n}-ma ĕduíhe ma^{n}ϕi$^{n'}$i. Añgáϕai égan ɬé wéa^{n}ϕai.
the there chief those who ruled joining walked. We went as buffalo we found them.

Lé-ma hégajĭ t'éa^{n}wa^{n}ϕaí, égaxe ga$^{n'}$ t'éa^{n}wa$^{n'}$ϕ añgϕi$^{n'}$i; ca$^{n'}$ áhigia$^{n'}$qti
The buffaloes not a few we killed them, all around so we killed them we sat; in fact very many times

a^{n}wa$^{n'}$nas añgϕi$^{n'}$i. Ca$^{n'}$ níaci^{n}ga wi^{n}áqtci ɬé-ma gϕéba ctĭ, agϕi$^{n'}$sată^{n}-
we surrounded them we sat. In fact man only one the buffaloes ten too, by

15 ϕa^{n}ϕa^{n}, gϕéba-na$^{n'}$ba-ϕa^{n}ϕa$^{n'}$ ctĭ, t'éwaϕé-hna$^{n'}$i. Ga$^{n'}$ wanáse tĕ añgúϕi'age
fifteens, by twenties too, killed them regularly. And to surround them we were unwilling

égan añgϕi$^{n'}$i, weábϕa^{n}i. Lé-ma wea$^{n'}$'i^{n} ga$^{n'}$ égan añgϕi$^{n'}$i. Égiϕe ha$^{n'}$-
some-what we sat, we had our fill. The buffaloes we carried them and so we sat. At length early

ega^{n}tcĕ'qtci mi$^{n'}$ éϕa^{n}bajĭ'qtci, ja$^{n'}$agíɗaha^{n} ɤĭ, égiϕe ɬé amá áckaqtci áiáma.
in the morning sun had not risen at all sleep I rose from when, behold, buffalo (sub.) the very close were coming.

18 Wi^{n}áqtci Djó aká t'éϕa-bájĭ ca$^{n'}$ baɤúwi^{n}xe aϕi$^{n'}$i, ca$^{n'}$ wéahide aϕi$^{n'}$ aϕaí;
Only one Joe the (sub.) did not kill it yet turning around he had it, yet far off he took it;

úkiza kĕ'ɬa aϕi$^{n'}$ aϕaí. Kĭ cañ'ge ta^{n} a^{n}wa$^{n'}$'i Djó aká. Ga$^{n'}$ ɬé ϕi^{n} t'éϕĕ
no one there to the he took it. And horse the loaned to me Joe the (sub.). And buffalo (inv. ob.) the to kill it

a^{n}cí, áda^{n} t'éaϕĕ-ga$^{n'}$ a^{n}ɗádai. Jú kĕ wí a'i$^{n'}$, ga$^{n'}$ ɬahánuɤa sía^{n}ϕé 'i$^{n'}$i
asked me, there-fore I killed it and we cut it up. Body the I I carried, and green hide alone carried it

Djó aká. Añgágɢ¢ai égaⁿ ɬí kĕ añgíɬaḋĕ añgágɢ¢ai. Ɫíi ¢aⁿ é¢aⁿbe añgáki
Joe the (sub.). We went homeward as tent the we were near to we went homeward. Tents the in sight of we got back

ɤĭ, égi¢e ɬé d'úba wá¢iqai. Añgágɢ¢ai kĕ'ɬa ukaⁿ'ska wá¢iⁿ a-íi dúda.
when, at length buffalo some they chased them. We went homeward to the right in a line with having them they were coming this way.

ɤañ'ge añgáki ɤĭ, ɬé-ma wabáɤuwiⁿxe a¢aí. Égi¢e níaciⁿga amá ɬaháwag¢e 3
Near we got home when, the buffaloes wheeling around went. Behold, men the (sub.) shield

a¢iⁿ'i tĕ níka¢íqe a¢aí.
had when chasing the foe went.

(When Two Crows had dictated this, several Omahas entered the room, and he would not tell the rest.)

NOTES.

This event occurred in 1849 or 1850, in Nebraska, south of the Niobrara, and near the Nisni, a branch of the Loup Fork of the Platte.

425, 7. waʻiⁿ ag¢i. This refers to the Omahas, who went after the bodies of the two who had been slain.

425, 9. hegabaji-biama, pronounced he+gabaji-biama.

425, 9–10. ihaⁿ ugine d'uba, etc. This refers to the Omahas, whom the Dakotas regarded as few, and as separated from "their mothers," *i. e.*, the main body of the tribe.

426, 1–2. E'aⁿqti - - ¢a¢iⁿce ĕdi ɔne etede: "You who are wishing to go and see what is to be done, should have gone thither." This was said to each head of a household.

426, 3. ĕdi a¢ai haⁿi tĕ. Sanssouci preferred to say, "ĕdi a¢ai haⁿi tĕ ɤĭ," making "haⁿi tĕ," it was night; and "ɤĭ," when.

426, 8–10. ukit'ĕ - - - Iwiḋahaⁿ tai miñke. The Ponkas camped so near to the Dakotas that Whip could reprove the latter while pretending to scold the former.

426, 9. Eataⁿ unaⁿpe iⁿ¢eɔnaⁿi ă. Aⁿpaⁿ-ɬañga said this was equivalent to "Eataⁿ naⁿ'peaⁿ'¢aki¢aí ă." Sanssouci said that this should be, "Eátaⁿ ú¢aⁿpi iⁿ¢éɔnaⁿ éiⁿte." He derived "ú¢aⁿpi iⁿ¢éɔnaⁿ" from "ú¢aⁿpi gí¢aⁿ."

426, 12. naⁿza gaxai. Sanssouci said that some of the Omahas made an excavation as a shelter for their horses. The embankment was about four feet high. It was in the shape of a crescent, and was between the tribal circle and the bluffs.

427, 1. weanaxi¢a cu-i¢ai, from "wenaxi¢a cu-i¢ĕ." "Cu-i¢ĕ" must be distinguished from "cu-¢e¢ĕ," which denotes sudden motion from the place of the speaker and his party toward the party of those addressed.

427, 4. Mactu ₱idaⁿ. Mr. Reed had come to reside among the Omahas in order to study the language, and to assist the principal missionary, Rev. Mr. McKenny.

427, 5. Caⁿ-ama denotes a reversal of the previous state after moving awhile.

427, 7. Ugiḋa-qtiaⁿi: ugiḋe is the possessive of uḋe; "qtiaⁿ" is added for emphasis, showing that the Omahas were driven back so forcibly that they went as far into their lodges as they could get.

427, 12. 'e¢aⁿ¢ai is almost a synonym of u, to wound.

427, 15. jibe ke¢aⁿ. The addition of "¢aⁿ" seems to convey the idea of past action or condition.

427, 19. waɔnuɔnude gaⁿ wegitiⁿ ¢e¢a-biama. The Omahas mangled the bodies of the two Dakotas, one of them being that of Kipazo's son, the murderer of Aⁿpaⁿ-ɬañga's

brother. They disemboweled them and threw pieces towards the foe, who cried with rage as they retreated.

427, 20 aki-biama Caaⁿ ama, wagiʻiⁿ. This was not their home, but some place on their homeward way.

428, 2. ⌊acage a tĕ uɸaⁿwakiɸa-bi egaⁿ. Sanssouci said that this should read: ⌊acage naⁿbe tĕ úwagiɸisnaⁿ′-bi egaⁿ′, uɸaⁿ′ wakiɸá-bi egaⁿ′; literally, "Deer-claws—hand—the—they slipped on for them, they say—having—they caused them to hold them, they say—having."

428, 4–5. ⌊i tĕ aɸiaza tĕ - - - agaspa-biama. They had the tent spread open over the tent-poles, and they kept the sides down with sods of earth, which they placed all around the tent after they had put their dead inside.

TRANSLATION.

The Omahas continued surrounding the buffaloes. My elder brother went one morning to shoot at a buffalo calf, and some one went with him. They killed a calf in a valley, and stood cutting it up. The Dakotas approached them by crawling, there being about six horsemen. My brother had no load in his gun, and the other Omaha had a bow. The Dakotas attacked them, coming with a rush. They killed the two, as they had no weapons. At length some one came back to tell it. They came back to tell that two Omahas had been killed. The Dakota murderers fled homeward. The Omahas went to the place and brought the bodies back. The Dakotas reached their home at the village. They rode round and round; they went around the lodges repeatedly. The Dakotas were very numerous, and the Ponkas were there too, the tribes having come together. "Some buffalo calves are there, seeking their mothers. Hasten ye." This was said by Kipazo, the father of the principal murderer, as he went along the line of lodges. He was the head-chief of the Dakotas. He also went along the line of Ponka lodges. "When they capture your relations, the Omahas, you can take them, if you recognize them," said he. The Ponkas did not heed him. So he went again to say it to them. "If you do not join the party, you shall certainly be the ones whom we will attack," said he. The Dakotas were departing. The women sat in the Indian carriages, and so they were departing. And the principal Ponka, Whip, went along the line of Ponka lodges. "You who are wishing to go and see what is to be done, should have gone thither," said he. Whip, his son Maⁿtcu-waɸihi (Grizzly-bear-scares-off-the-game), and the Ponkas too, departed at night. At length they were approaching the place of meeting, where they stood. When they assembled themselves all together, some of the police who had assembled went watching one another. The police walked all around: some at the front, some at the sides, and some in the rear. The police attacked the company from time to time, hitting those who showed any disposition to walk leisurely. Whip scolded them. "I have always known your nation in particular. Heretofore you were always unfortunate. Why do you threaten to punish me? You are they who have always acted just like women. And that tribe (*i. e.*, the Omahas) is composed of men, not women. I will know how you behave on meeting them," said he. When they went thither, they approached as they walked by night.

Now I will speak about the Omahas. In the evening the Omahas made an embankment or wall, inside of which they placed the tribal circle. The crier proclaimed thus: "He says, indeed, that you are to make an intrenchment for the children. He says,

indeed, that it is said, 'They will surely come.'" The Omahas made the embankment. And they planted the tent-poles all along it, interweaving them. Then they placed outside of these the tent-skins, all along the embankment, one after another, as far as they would go. "He says that day is at hand, and that you will do your best. He says, indeed, that they have come," said the crier. The night scouts were continually arriving there, having heard the noise made by the feet of the coming foe. "He says, indeed, that you will do your best. You have none to help you. You will lie with all your weapons in readiness. You will fill your guns with powder. They have come, indeed," said the crier.

The day came forth. They charged on us in coming this way; they made the ground resound all around as they ran. Some of the horses from this place broke their lariats and ran; they ran around us. The Dakotas carried homeward the horses which arrived outside by running. A white man joined the hunting party and was among the Omahas during the fight. They carried off his horse too. His name was Mr. Reed. He continued saying, "The Dakotas will give me my horse again;" but there was not the slightest prospect of that. In about half an hour they contended with us all around the lodges. By and by the Omahas were driven back into their lodges; they were coming back right along to the rear. The Dakotas shot at random when they shot at the lodges. They killed many horses. The arrows of the Dakotas came regularly to the lodges. The Omahas cut holes in the tent-skins, and when the Dakotas came in sight the Omahas shot away at them. The Dakotas killed an Omaha, Two Crows' elder brother, in that manner. He cut a large hole in a tent-skin and peeped out. At length he was wounded right in the forehead. His name was U¢ucinaji^{n} (Stands-at-the-front). When they walked on the outside of the embankment, an Omaha who wore a wolf-skin was hit. "Buzzard is wounded," they said. And another was wounded when they walked outside. "Big Kettle is wounded," they said. A third was ɖa¢i^{n}-na^{n}paji (He-who-fears-not-a-Pawnee). When Mandan heard that he had been wounded, he went thither, and was wounded himself, in the leg, below the knee. "Mandan is wounded," they said. When the Dakotas shot at Mandan, they made him fall suddenly. They dragged off any of the Dakotas who had been killed; having put ropes around their necks, they made the horses drag them away. But now, at length, they were not approaching. They ceased fighting. Two Dakotas had been killed at the front. The Omahas rushed on them, and cut up the bodies on reaching them; they cut them in many pieces, and threw them back at the enemy, who went homeward crying. And the Dakotas reached a place again, carrying the bodies of their fallen comrades. They danced the Mandan dance at the very large tent. They caused all the dead Dakotas to sit in the middle. Having made them hold deer-claw rattles on their arms, they made them sit as if they were singing. They sat singing with them. In fact, they caused all the dead to sit in the tent. When they had opened the tent, and had put it over the poles, without delay they weighted down the sides with sods. When they finished it, they fled homeward. They said, "The Omahas will come," therefore the Dakotas fled homeward. And among the Omahas they buried their own dead. He-jañka-ɢañga (Big-forked-horn) had been wounded right in the neck and killed. Wanukige was wounded in the foot. Agaha-wacuce was wounded and was killed at once. I^{n}c'age-wahi¢e was wounded in the leg, and ɖa¢i^{n}-gahige (Pawnee-chief-who-keeps-a-sacred-pipe) on the head.

TRANSLATION OF TWO CROWS' VERSION.

The Omahas went alone on the summer hunt, without the Pawnees. We followed the course of the Elkhorn River. Joe joined the chiefs, those who governed the tribe. As we proceeded we discovered buffaloes. We killed a great many of them. We surrounded and killed them a great many times. In fact, there were men who killed them by tens, fifteens, and even by twenties. So we were almost unwilling to surround them again, as we had our fill. We continued bringing in the buffaloes. At length, very early one morning, long before sunrise, when I arose from sleep, behold, the buffaloes were coming very near. Joe did not kill one which he chased around and then to a distance to a lone spot. Then Joe loaned me the horse and asked me to kill the buffalo. So I killed it and we cut it up. I carried the meat, and Joe bore the hide. We went back to the camp, which was not far from us. When we got back in sight of the lodges, behold, they chased some buffaloes. They were coming this way, right in a line with us as we went back to camp. When we had nearly reached the camp, the buffaloes wheeled around and departed. Behold, the men had shields and went in pursuit of the enemy.

HOW MAWADAⁿɸIⁿ WENT ALONE ON THE WAR-PATH.

DICTATED BY FRANK LA FLÈCHE.

Mawádaⁿɸiⁿ nudaⁿ′ aɸá-bi ɻĭ, enáqtci aɸá-biamá. ɻíi ɸan′di ahí-bi
Mandan to war went, they say when, he alone went he said. Village at the he arrived, he said

ɻĭ, ɻíi ɸaⁿ bazaⁿ′ aɸá-bi ɻĭ, cañ′ge-unájiⁿ wiⁿ′ ɸicíbai tĕ. Kĭ wa'ú wiⁿ′ áci
when, village the among he went, he said when, horse stands in one he pulled open. And woman one out

3 atí-bi ɻĭ, daⁿ′bai tĕ hă. Ié-qti ɻíaɻa agɸá-biamá. Kĭ Mawádaⁿɸiⁿ aká
came, he said when, she saw him . Speaking very (much) to the lodge she went back, he said. And Mandan the (sub.)

cañ′ge ɸañká wáɸi'a aⁿ′he agɸaí tĕ, cénujiñ′ga hégajĭ ɸiqá-biamá. Uqɸá-
horse the ones that failed with them fleeing went homeward when, young men a great many chased him, he said. Not over-

bajĭ ákiágɸai tĕ. Aⁿ′ba ɻĭ′jĭ jaⁿ′i tĕ, wéahide akí-bi ɻĭ. Haⁿ′ ɻĭ, cĭ ĕ′di
taking him he had gone again. Day when he slept, far off he reached again, he said when. Night when, again there

6 aɸá-biamá. Kĭ ɻíi ɸaⁿ uɸícaⁿ-hnaⁿ maⁿɸiⁿ′i tĕ, jaⁿ′ wagíɸĕ. Bɸúgaqti
he went, he said. And village the going around it, regularly he walked, to wait for them to go to sleep. All

jaⁿ′-bi ɻĭ, cénujiñ′ga naⁿ′ba jaⁿ′-bajĭ, wa'aⁿ′ ɻúwiⁿxe maⁿɸiⁿ′i tĕ. Haⁿ′skaⁿ-
slept, he said when, young man two not sleeping, singing wandering around they walked. Mid-

skaⁿ′ kĕ′ɻa híi ɻĭ, cénujiñ′ga naⁿ′ba amá agɸaí tĕ hă, jaⁿ′. Maⁿɸiⁿ′-ɻi ɻíjebe
night to the it arrived when, young man two the (sub.) went homeward , to sleep. Earth lodge door

íba-t'aⁿ gahá akíjaⁿi tĕ. Kĭ akíɕa jaⁿ′t'ai ɻĭ, áma gaqɕí gaⁿ′ɕai tĕ (Mawá-
handle it had upon they lay together. And both sound asleep when, the one to kill him wished (Man-

daⁿɕiⁿ aká). Íɕapiɕiⁿ′qtci ĕ′ɬa aɕaí tĕ. Ĕ′di ahí-bi ɻĭ, áma aká đágahaⁿ′i
dan the) Very carefully thither he went. There he arrived, he said when, the other the (sub.) raised his head

tĕ, nackí ɕaⁿ sábajĭqti maⁿ′zepe-jiñ′ga ítiⁿ-biamá Áma aká đáhaⁿ 3
when, head the very suddenly ax little he hit with it, he said. The one the (sub.) to arise

átiáɕai tĕ hă. Kĭ ɕiqaí tĕ hă. Aⁿ′ha-biamá Mawádaⁿɕiⁿ aká. ₵iqé
started And they chased him Fled he said Mandan the (sub.). Chasing him

maⁿɕiⁿ′-bi ɻĭ, baⁿ′ maⁿɕiⁿ′-biamá ₫áɕiⁿ-jiñ′ga amá. ⱡí amá bɕúgaqti
walked, he said when, hallooing walked he said Pawnee young the (sub.). Lodge the (sub.) all

ɕiqá-biamá, wa'ú amá ctĕ, cínudaⁿ amá ctĕ. Cĭ ɕi'á-biamá. Cĭ aⁿ′ba ɻĭ, 6
chased him, he said woman the even, dog the even. Again he failed, he said. Again day when,

jaⁿ′-biamá, uteíje maⁿ′te. Cĭ haⁿ′ ɻĭ, ĕ′di aɕá-biamá. Aⁿ′ba ɻañ′gĕqtci
he slept, he said, thicket within. Again night when, there he went, he said. Day very near

ɻĭ, cañ′ge ɻí wiⁿ′ ɕicíbai tĕ hă. Cañ′ge wiⁿ′ kaⁿ′taⁿ-biamá. Kĭ áci agɕá-bi
when, horse lodge one he pulled open . Horse one he tied he said. And out he went homeward, he said

egaⁿ′, ɬíjebe éɕaⁿbe akí-qti-bi ɻĭ, ₫áɕiⁿ wiⁿ′ ákipá-biamá uhíacka. Kĭ 9
having, door emerging from he had just reached again, he said when, Pawnee one he met him, he said close by. And

₫áɕiⁿ aká naⁿ′pai tĕ Mawádaⁿɕiⁿ. Kĭ Mawádaⁿɕiⁿ aká cañ′ge taⁿ′ ɕictaⁿ′-
Pawnee the feared to see him Mandan. And Mandan the (sub.) horse the (ob.) not letting

bájĭ ɕisnú agɕá-biamá, ɬaⁿ′ɕiⁿ. Kĭ ₫áɕiⁿ aká ĕ′di égaⁿqti baⁿ′ ɕahégabajĭ-
him go pulling him along went homeward, he said, running. And Pawnee the (sub.) just then halloo-ing was making a great

hmaⁿ′-biamá. Kĭ Mawádaⁿɕiⁿ aká cañ′ge taⁿ′ ágɕiⁿ iɕaⁿ′i tĕ, ɻigɕít'ut'ús'a 12
noise by calling, he said. And Mandan the (sub.) horse the (ob.) sat on him suddenly when, bucking repeatedly

gí'iⁿ-biamá, kĭ aⁿ′ɕ iɕɕ́a-biamá. ₵ábɕiⁿaⁿ′ aⁿ′ɕ iɕɕ́ai ɻĭ'jĭ, za'aí amá;
it carried him, and threw him off, he said. Three times it threw him off when, they made an uproar, he said;

náɕuháqtci atí-biamá. Cínudaⁿ amá ctĭ, wa'ú amá ctĭ, nú amá ctĭ, bɕúga
very nearly they came to him, he said. Dog the (sub.) too, woman the (sub.) too, man the (sub.) too, all

ɕiqaí tĕ. Cañ′ge ɕiⁿ caⁿ′caⁿ ágɕiⁿ ákiágɕa-biamá. 15
chased him. Horse the (mv.) without stopping sitting on he had gone again, he said.

NOTES.

Mawadaⁿɕiⁿ told his story to Frank La Flèche, from whom the collector obtained it, in November, 1881. The event occurred when Mawadaⁿɕiⁿ was very young, say about thirty-five years ago.

432, 1–2. ɻii ɕandi ahi-bi ɻĭ. As the Pawnees camped in a rectilinear inclosure or line, the proper phrase would have been, "ɻii kĕdi," etc. "ⱡii ɕaⁿ" refers to a curvilinear encampment, such as the Omahas and cognate tribes use.

432, 6. jaⁿ wagiɕĕ, synonym, jaⁿ wéađai tĕ.

432, 8.–433, 1. maⁿɕiⁿ-ti ɻijebe iba-t'aⁿ. The shape of the earth-lodge, including the covered way leading to the inner door, resembles that of a frying pan. The lodge is the pan, and the covered way represents the handle. The two young Pawnees lay on top of the covered way.

TRANSLATION.

When Mandan went on the war-path, he went by himself. When he arrived at the village of the enemy, he went among the lodges, and pulled open a stable. But a woman came out of a lodge, and saw him. Speaking many words, she went back to her lodge. And when Mandan was fleeing homeward, after having failed to capture the horses, a great many young men pursued him. He managed to get away without being overtaken. When it was day he slept, when he came again to a remote place. When it was night, he went thither again. And he continued going around the village, as he waited for the people to go to sleep. When all the others slept, two young men who did not sleep continued rambling around and singing. When it approached midnight, the two young men went homeward to sleep. They lay together upon the covered way which was over the door of an earth-lodge. And Mandan desired to kill one of them when both were sound asleep. He went thither very carefully. When he reached there, the young man whom he did not intend to kill raised his head, and Mandan hit him very suddenly on the head with a hatchet. The other one started up and chased him. Mandan fled. When the young Pawnee continued chasing him, he was hallooing. All the villagers chased him, even the women and dogs. And he failed again in his attempt to steal a horse. And when it was day he slept within a thicket. And at night he went thither. When day was very near at hand, he pulled open a stable. He put a lariat on a horse. Having gone out, he had just come out in sight when he met a Pawnee, close to the door. And the Pawnee was afraid at the sight of Mandan. And Mandan did not let the horse go; he ran homeward, pulling the horse along. And just then the Pawnee hallooed, and made a great noise by calling. And when Mandan sat all at once on the horse, the latter bucked repeatedly as he carried him, and finally threw him off. When he had been thrown off three times, the Pawnees made an uproar; they almost overtook him. The dogs, the women, and the men, all pursued him. Still sitting on the horse, Mandan had come and gone.

ꝺAɸI^{N}-NA^{N}PAJĬ'S WAR PARTY IN 1853.

RELATED BY HIMSELF.

T'añ'gaqɸa^{n} ɬáqti a^{n}ɸañ'kide gaqɸa$^{n'}$ añgáɸai. Ca$^{n'}$, edáda^{n} waa$^{n'}$si-
Fall hunt deer we shot at on the hunt we went. In fact what leaping animal

jiñ'ga bɸúgaqti añ'gunai A-íɲi a^{n}ɸi$^{n'}$, újawaqtia$^{n'}$i. Ca$^{n'}$ ɬáqti, miɬá, qúga,
little all we hunted them. Approaching and pitching tents we were, in excellent spirits. In fact deer, raccoon, badger,

3 mañ'ga, zizíka, ca$^{n'}$ bɸúgaqti, a$^{n'}$ba gĕ wa'i$^{n'}$ agɸí-hma^{n}i. ⊥Lí gɸćba a^{n}ɸi$^{n'}$.
skunk, turkey, in fact all, day the (pl.) carrying them they came back regularly. Tent ten we were.

Añgá₵ égaⁿ, a-íɬi. Cĭ égaⁿi, cĭ újawaqtiaⁿ′i. Añgá₵ai égaⁿ, wáqe d'úba
We went as, they approached and pitched tents. Again it was so, again they were in excellent spirits. We went as, white man some

wa'é igɕiⁿ′ amá kĕ′di añgáhii. Wáqe amádi añgáhii égaⁿ, wa₵áte wa'íi,
farming they who sat at by the we arrived. White man by them we arrived as, food they gave us,

údaⁿqtiaⁿ′i. Égi₵e u₵éwiⁿawá₵ai. Níkaciⁿga ukéɕiⁿ′ hnañkácĕ, íi-gă. 3
it was very good. At length they collected us. Indian ye who are, be ye coming.

Añgúkikié tabácĕ. Haⁿ′ ɻĭ añgúkikié taí, ai. Aⁿhaⁿ′, ai. Haⁿ′ égaⁿ
We talk to each other must. Night when we talk to each other will, they said. Yes, said they. Night like

kĕ wágiaɻí égaⁿ, Añgá₵e taí. ⊥í tĕ ɬañgáqti tĕ′di júawágɕe atíi. Égi₵e,
the for us they come as, We go will. House the very large at the with us they came. Behold,

wáqe amá b₵úgaqti ahíi hă. (É Waɬé guá₵icaⁿ, Ni-xébe kĕ′ɬa, wáqe 6
white man the (sub.) all arrived . (That Little Sioux River beyond, Water-shallow at the, white man

pahañ′gaqtci hi-má čdedí-ma hă. G₵adiⁿ′ ₵é₵utaⁿ gaⁿ′ ₵é tĕ.) Uáwakiaí.
the very first those who arrived they were there . Across thence so it went.) They talked with us.

Ahaú! kagécha, uwíkie miñké-ja, kagécha, edádaⁿ edéhe ɻĭ, égaⁿqti ckáxe
Oho! friend, I talk to you I who, on the one hand, friend, what I say what if, just so you do

taí. Aⁿ₵añ′gudaⁿ′be tañ′gataⁿ. Údaⁿ ɻĭ′jĭ, égaⁿ añgáxe tañ′gataⁿ, ai 9
will. We consider it we who will. Good if, so we do it we who will, said

(Umaⁿ′haⁿ amá). Majaⁿ′ kĕ u₵ágacaⁿ hné taí tĕ ub₵í'age, ai (wáqe aká).
(Omahas the). Land the you traverse you go will the I am unwilling, said (white man the).

Majaⁿ′ kĕ ₵é ₵ag₵iⁿ′qtci ₵aⁿ′ e-hnaⁿ′ ₵ag₵iⁿ′; kĭ edádaⁿ wanágɕe ₵i₵ɬa
Land the this you sit just (on it) the that only you sit (on); and what domestic animal your

gacíbe híwa₵á₵ĕ ₵i₵iñ′ge hă. Égaⁿja, majaⁿ′ kĕ wiwíɬa, ai wáqe aká. 12
out of it you cause them to arrive you have none . Though so, land the mine, said white man the (sub.).

Majaⁿ′ kĕ ₵i₵íɬajĭ; Iɬígaⁿ₵ai ₵iⁿwiⁿ′ájĭ, u₵áaⁿsi hă, ai ⊥e-saⁿ′ aká. Iɬígaⁿ₵ai
Land the is not yours; Grandfather he did not buy it, you leaped on it , said Buffalo distant white (sub.). Grandfather

₵iⁿwiⁿ′ájĭ tĕ ſcpahaⁿ áda ⁿ i₵ápahaⁿ-qti-maⁿ′, ai. Iɬígaⁿ₵ai ₵iñké ₵iⁿwiⁿ′ tĕ
he did not buy it the you know it and I know it very well, he said. Grandfather the one who he bought it the

wajiⁿ′₵iská-qti áda ⁿ ſcpahaⁿ áda ⁿ, ai, ₵ajú-bajĭ Umaⁿ′haⁿ ₵iñké. ⊥e-saⁿ′ aká 15
you are very intelligent therefore you know it ! he said, temptuously speaking of Omaha the (ob.). ⊥e-saⁿ the (sub.)

wáqe ₵iñké mañ′ge kĕ utiⁿ′tiⁿ. Eátaⁿ g₵aⁿ′₵iⁿ-aⁿ₵á₵ĕ ă. Majaⁿ′ uhañ′ge
white man the (ob.) breast (ob.) the he hit repeatedly. Why do you make me foolish ! Land end

kĕ gacíbe jiñ′ga ₵ag₵iⁿ′. Wíeb₵iⁿ′ gaⁿ′ níkaciⁿga₵á₵ɻi₵ĕ ɔniⁿ′ taté.
the out of it a little you sit. It is I as you make yourself a man you shall be.

Waniⁿ′ɬa ewájĭⁿ jút'aⁿ ag₵áte kaⁿ′b₵a, gaⁿ′ uágine maⁿb₵iⁿ′, ai ⊥e-saⁿ′ aká. 18
Animal of its own accord grows I eat mine I wish, so I seek mine I walk, said ⊥e-saⁿ the (sub.).

Égaⁿja, caⁿ′ ub₵í'age, ai (wáqe aká). Íe tĕ aⁿ′₵ana'aⁿ′jĭ, caⁿ′ ákihaⁿ hné
Nevertheless, still I am unwilling, said (white man the). Speech the me you do not listen to, yet beyond you go

ɻĭ′jĭ, añkíkina taté hă, ai wáqe aká. Ákihaⁿ b₵é tá miñke. Aⁿ₵ákina té.
if, we fight shall , said white man (sub.). the Beyond I go will I who. You may fight me.

Maja$^{n'}$ kĕ wiwíꝉa ga$^{n'}$, b₵é tá miñke, ai. A$^{n'}$ha^{n}, ai, gasáni hné ꝸ$^{n'}$jĭ,
Land the mine as, I go will I who, he said. Yes, said he, to-morrow you go if,

wiꝉa$^{n'}$be cub₵é tá miñke hă, ai wáqe aká. Wáqe-jiñ'ga ꝸa$^{n'}$haha gá₵a^{n}
I see you I go to you will I who . said white man the (sub.). Young white people neighboring ones that class

3 u₵éwi^{n}awá₵ĕ-de, juáwag₵e cub₵é tá miñke, ai wáqe aká. Ha$^{n'}$ega$^{n'}$te
I collect them when, I with them I go to you will I who, said white man the. Morning

waha$^{n'}$i ćga^{n}, 'ábae u'é₵a ga$^{n'}$, añgá₵ai ćga^{n}, ₵áb₵i^{n} juáwag₵e. Wáqe amá
they removed as, hunting scattered as, we went as, three I with them. White man the

g₵éba-dúba-qti éga^{n} ahíi éga^{n}, wánase naji$^{n'}$i. Ga$^{n'}$i. Ceta$^{n'}$ na^{n}cta$^{n'}$i-gă,
forty about arrived as, heading us off they stood. They did so. That far stop moving,

6 ai. Ca$^{n'}$ añgá₵ai ꝸĭ, ꝸu'ĕ' a-íi éga^{n}, wahúta^{n}₵i^{n} kĕ wáꝸii. Añgú₵i'agaí-de
they said. Yet we went when, with a rush they approached as, gun the (ob.) they tried to get from us. We were unwilling, when

wakídai: Ku! ku! ku! Añgágg₵ai éga^{n}, uctć kĕ'ꝉa wá₵i^{n} ahíi. ₵á-bajíi-gă.
they shot at us: Ku! ku! ku! We went homeward as, remaining to the having us they reached. Do not go.

Hnaí ꝸĭ, wikídĕ faí miñke. U₵an'da ₵a^{n} añgúnaji^{n}i; ékipa wénaji^{n}i wáqe
Ye go if, I shoot at you will I who. Island the we stood in it; stood surrounding us white man

9 amá. Wa₵ákide hníkta^{n}i, ai. Añ'ka-a$^{n'}$₵i^{n}-bájĭ hă, wéjai wáqe amá.
the (sub.). You shot at us you finished, he said. We are not so . doubted their word white man the (sub.).

A^{n}₵ákide hníkta^{n}i ga$^{n'}$, ca$^{n'}$ b₵é tá miñke, ai. Maja$^{n'}$ wiwíꝉa uágiha
You have finished shooting at me as, at any rate I go will I who, said he. Land my I follow my own

ma^{n}b₵i$^{n'}$, ai. 'Ábae ma^{n}b₵i$^{n'}$. Eáta^{n} aja$^{n'}$i ă. I$^{n'}$₵ika$^{n'}$i-gă. Cub₵é tá
I walk, said he. Hunting I walk. Why do you act so ? Make ye room for me. I go to you will

12 miñke, ai. Á₵ahucíge, wikíde téi^{n}ke, ai. Hau! égija^{n} cka$^{n'}$hna ꝸĭ,
I who, said he. You speak saucily, I shoot at you will, he said. Ho! you do that you wish if,

ćgañ-gă, ai Uma$^{n'}$ha^{n} amá. A₵aí ꝸĭ, wáqe amá wé₵ika^{n}i. ₫ahé kĕ
do it, said Omahas the (sub.). They went when, white men the (sub.) made way for them. Hill the

añ'gahe añgá₵ai ga$^{n'}$ ₫amú añgá₵ai. Watícka kĕ añgáhii. Watícka kĕ
we went over we went and down-hill we went. Stream the we reached. Stream the

15 ug₵i$^{n'}$ úda^{n}; ĕ'di añgúg₵i^{n}i.
to sit in good; there we sat in.

Égi₵e wáqe amá é₵a^{n}be atíi, héga-bájĭ, g₵ébahíwi^{n}-na$^{n'}$ba-qti-éga^{n}.
At length white man the (sub.) in sight came, a great many, hundred two about.

Añgú g₵éba-₵áb₵i^{n}-qtci a$^{n'}$₵i^{n}. Watícka kĕ uspé añgúg₵i^{n}i; ní ꝸa$^{n'}$haqtci
We thirty just we were. Stream the sunken place we sat in; water on the very bank

18 kĕ añg₵i$^{n'}$i. Wanáce-jiñ'ga ehé ₵i^{n} é₵a^{n}be hí. Wada$^{n'}$be. Ga$^{n'}$ í₵a^{n}
the we sat. Young-soldier I said the one who in sight arrived. He looked at them. He did *so* suddenly

ꝸĭ'jĭ, á kĕ 'é₵a^{n}₵ai T'éa^{n}₵ai hau, aí. Dáda^{n} baskíe! t'éa^{n}₵ĕqtia$^{n'}$i, ai.
when, arm the (ob.) he was hit on. They have killed me ! he said. What angry ! they have really killed me, he said,

Ahaú! ai. Ké! ca$^{n'}$ wía^{n}naxí₵a taí, ai. B₵úga a^{n}náji^{n}i, añgúg₵a'aí. Éga-
Oho! they said. Come! at any rate we dash on them will, they said. All we stood, we gave the scalp-yell. In a

21 zézc ga$^{n'}$ wía^{n}naxí₵a añgá₵ai. Wáqe-ma a^{n}wa$^{n'}$baazaí. Cañ'ge ág₵i^{n} wáqe
row so we dashed on them we went. The white men we scared them off. Horse sat on white men

b¢úga: Uma"/ha" wi"áqtci cañ'ge ág¢i", Ágaha-ma"/¢i". Ígadize-hna"/-biamá.
all: Omaha just one horse sat on, Agaha-ma"¢i". He rode round and round, they say.

Wégan"ze ma"¢i"/: Wáqe-ma múwaəna" gaxái-gă. Wedáji-hna" ¢icíbai-gă,
Instructing us he walked: The white men missing them in shooting make ye. Elsewhere, always discharge ye (the guns),

ai. Égi¢e cĭ Uma"/ha" aká wánasai hă. Hau! ké, na"cta"/i-gă. Ca"/- 3
he said. At length again Omahas the (sub.) headed them off . Ho! come, stop going. Let

añgáxe taí, ai Ágaha-ma"/¢i" aká. Wáqe-ma añ'guwañkíjii; wi"écte añg¢í-
us cease, said Agaha-ma"¢i" the (sub.). The white men we have them for near relations; even one we do not

kena-báji te úda" hă, ai. Añgág¢ai. Wa'ú-madi añgákii. Ké! añgá¢e taí,
injure our own the good . said he. We went homeward. To the women we came home. Come! let us go,

ai. Añgá¢ai. Ga"/ a-íɥi a"¢i"/ hau. Hau. ⊥áqti kĕ hégactĕwa"-bájĭ, t'a"/ 6
they said. We went. And approaching and camping we were . ¶ Deer the a great many, abundant

tcábai. ⊥áqti kĕ a"/b i¢áug¢e wakíde ma"¢i"/i, ɥáqti-ma kiáqpag¢a. ⊿áze
very. Deer the day throughout shooting at them they walked, the deer moved in and out among themselves. Evening

mi"/ i¢é ɤĭ, akíi. Níaci"ga wi"áqtci aká sátă" ctĕ t'éwa¢aí, dúba ctĕ t'éwa¢aí,
sun had gone when, they got back. Man one the (sub.) five even he killed them, four even he killed them,

¢ábi¢i" cté t'éwa¢aí, na"bá ctĕ t'éwa¢aí, újawa héga-bájĭ. Gasáni maja"/ 9
three even he killed them, two even he killed them, pleasure not a little. To-morrow land

gáɥu ¢an'di a"ɥí taí, ai. Kĭ égasáni ɤĭ, cĭ éga"qti a"ma"/¢i"i, hégajĭ t'ea"/-
that place at the we will camp, said they. And the next day when, again just so we walked, a great many we

wa"¢aí Gaq¢a"/ amá a-íɥii, watcícka kĕ'di cĭ añgúɥii; cĭ 'ábac b¢úgaqti
killed them. Those who were on the hunt camped, stream by the again we camped again in: hunting all

wa'i"/ akíi Ědíhi, égi¢e, éa¢á¢a tá amá. Gé¢ica" b¢é tá miñke, ai 12
carrying them reached home. Then, behold, in different directions will, they said. In that direction I go will I who, said

d'úba. Kĭ wí ctĭ gébe tá miñke, ai. Kĭ wí ctĭ gákĕ uáha tá miñke,
some. And I too I go by that course will I who, said (one). And I too that (stream!) I go along it will I who,

ai. ⊄ábi"ha" éa¢á¢a añgá¢ai; u¢íza" tĕ'di uche. A-íɥi a"¢i"/ éga", ɥáqti
said (one). In three parties in different directions we went; middle to the I joined. Approaching and camping. we were as, deer

kĕ hégactĕwa"/jĭ cĭ t'ea"/wa"¢aí. Cí añgág¢ai éga", ákiha" a-íɥi a"¢i"/. 15
the a great many again we killed them. Again we went homeward as, beyond approaching and camping we were.

Ha"/ ɤĭ 'ábac amá ag¢íi. Níkaci"ga na"/ba ědedí amédc Caa"/ amá, ai.
Night when they who hunted came home. Man two there they were, but Dakotas they were, they. said

Uáwakía-májĭ, é ctĭ a"wañ'kia-bájĭ. Wuhú! úwa¢akié etaí ɤí'jĭ. Gasáni
I did not talk to them, they too did not talk to me. Surprising! you should have talked to them. To-morrow

wacta"/bai ɤí'jĭ, na"bé úɥa"-ba úwakiái-gă, ai. Égi¢e cĭ ha"/ tĕ akíi. 18
you see them if, hand you hold and talk ye to them, said (one). At length again night when they reached home.

Caa"/ amá ¢iñgaí. A"wa"/da"ba-bájĭ, a"wa"/waɥá¢ica" ugáca" a¢aí éi"te, ai.
Dakotas the (sub.) there were none. We did not see them, in what direction traveling they may have gone, said they.

Gasáni cĭ wacta$^{n'}$bai ꝸĭ, ĭ$^{n'}$ta^{n} úwakiéga^{n}i-gă, ai. A^{n}ja$^{n'}$i. Gañ′ꝸi Caa$^{n'}$
To-morrow again you see them if, now do talk to them, said (one). We slept. And Dakotas

ꞇíi dúbai te. Ha$^{n'}$ tĕ′di g₵éwaki₵aí tĕ, wa′ú amá a$^{n'}$hai. Gañ′ꝸi nú amá
tent were four. Night when they sent them homeward, woman (pl. sub.) the fled. And man the (pl. sub.)

3 sía^{n}₵é wag₵áde a-íi tĕ, añgú. Ga$^{n'}$ watcícka jiñ′ga añgúꞇii kĕ hídeaꞇa
alone creeping up to us they were coming, us. And stream small we camped in the down-stream

cañ′ge-ma ₵éa^{n}wa^{n}₵aí. Úwa₵ica$^{n'}$i tĕ Caa$^{n'}$ amá, cañ′ge-ma únai tĕ Égi₵e
the horses (ob.) we sent them. Went around us Dakotas the (sub.) the horses (ob.) sought them when. At length

cañ′ge-ma wé₵ai tĕ. Wé₵ai éga^{n}, gañ′ꝸi wá₵i^{n} ag₵aí tĕ. A^{n}₵añ′giDaha^{n}-
the horses (ob.) they found them. They found them as, after a while having them they went homeward. We did not know at all

6 bajĭ′qti éga^{n}, cĭ ‘ábae añgá₵ai; ꞇáqti-ma a^{n}wañ′kidaí. Dáze hí éga^{n},
about our own as, again hunting we went; the deer we shot at them. Evening arrived as,

añgág₵ai ꝸĭ, égi₵e, ciñ′gajiñ′ga, wa′ú edábe, Dahé ₵égega^{n} gĕ′di ánaji^{n}i, xagé
we went homeward when, behold, child, woman also, hill like these on them stood on, crying

za′ĕ′qti amá. Eáta^{n} áda^{n}. Cañ′ge b₵úgaqti wá₵i^{n} ákiág₵ai ₵a^{n}+, ai tĕ.
they made a great uproar they say. Wherefore ? Horse all having them they have gone again (past sign?) they said.

9 Qe-í! wá₵iju-bájĭ héga-bájĭ, ai. Ga$^{n'}$ wé₵a-bajĭ ga$^{n'}$ añg₵i$^{n'}$ añ′ga₵i$^{n'}$. Ahaú!
Alas! they have injured us not a little, said (they). And we sad so we sat we who moved. Oho!

ai. Ga$^{n'}$ qá₵a añgág₵e taí. A^{n}wa$^{n'}$ha^{n} taí. A^{n}wa$^{n'}$ha^{n}i éga^{n}, b₵úgaqti
said (one). And back again let us go homeward. Let us remove the camp. We removed as, all

a^{n}wa$^{n'}$′i^{n}′i$^{n'}$i, wa′ú, ciñ′gajiñ′ga, na$^{n'}$-ma ctĭ, b₵úga. Ga$^{n'}$ añgág₵ai éga^{n},
we carried little packs, woman, child, the grown ones too, all. And we went homeward as,

12 watcícka Zandé-búꞇa é akíꞇi a^{n}₵i$^{n'}$. A^{n}ja$^{n'}$i éga^{n} a$^{n'}$ba. U₵úda^{n}da^{n}béga^{n}-
stream Zande-buꞇa that we returned to and camped we were. We slept as day. Do consider ye it

i-gă, ai. Ahaú! ehé, níkaci^{n}ga ₵ijúbajĭ ꝸĭ′jĭ, éga^{n}wé′a^{n} ga$^{n'}$₵awá₵ĕ eb₵éga^{n}.
a little, said (one). Oho! I said, man injures one when, to do so in return desirable I think.

Níkaci^{n}ga uké₵i^{n} cka$^{n'}$ eáwakiga$^{n'}$i, na^{n}bé ‘a$^{n'}$ wakíde, ca$^{n'}$ wa₵íta^{n} gĕ ‘a$^{n'}$
Indian habits they are like us, hand how to shoot, indeed work the (pl. ob.) how

15 cka$^{n'}$ gĕ′ ctewa$^{n'}$. Ugáhanaáze wag₵áde, cañ′ge wénacai tĕ é ctĭ éga^{n}
habits the (pl. ob.) soever. Darkness to crawl up to them, horse snatching from them the (act) that too so

a^{n}₵a$^{n'}$baha$^{n'}$i, eb₵éga^{n}. A^{n}₵ípii, eb₵éga^{n}. A^{n}₵íqe taité, ehé. Sig₵é kĕ
we know, I think. We do it well, I think. We chase shall, I said. Trail the

a^{n}₵añ′guhe taité, ehé. Waqúbe uáha^{n} tá miñke, ehé, wí.
we follow it shall, I said. Sacred thing I cook will I who, I said, I.

18 Hau. Waqúbe uáha^{n}. Níkaci^{n}ga u₵éwi^{n}awá₵ĕ. Ca$^{n'}$ ꞇanúꝸa ꞇáqti uáha^{n};
¶ Sacred thing I cooked. Man I collected them. And fresh meat deer I cooked;

ꞇanúꝸa tĕ ma$^{n'}$zeskă na$^{n'}$ba ígaxe é-hna^{n} uáha^{n}. Néxe tĕ ma$^{n'}$zeskă sátă^{n}.
fresh meat the silver two valued at that only I cooked. Kettle the silver five.

Wat′a$^{n'}$, waí^{n} jíde, waí^{n} ꞇú, haqúde sábĕ, unáji^{n} b₵éꝸa úgaxe na$^{n'}$ba, b₵íze;
Goods, blanket red, blanket green, robe black, shirt thin figured two, I took;

21 akíꞇa wi$^{n'}$ b₵úga kĭ ĕ′di masáni Dáxe: u₵úciaꞇa itéa₵ĕ. ₵é wéku-ma,
both one round (one) and on it half a dollar I made it; in the middle I placed them. This those who were invited,

Hau! ǥétĕ wíaⁿbǥai, ehé. Níkaciⁿga gáǥiⁿ wáǥijuájĭ ǥiⁿ′ uáne tá miñke.
Ho! this pile I abandon to you, I said. Person that one he who did wrong I seek him will I who.

Awáckaⁿ maⁿbǥiⁿ′ taté. Wajĭⁿ′ ǥiǥíɬa aⁿǥá'i taí, wíbǥiⁿwiⁿ, ehé. Hau! ai,
I make an effort I walk shall. Disposition your you give me will, I buy it from you, I said. Ho! said they,

aⁿǥí'i tañ′gataⁿ ǥaⁿ′ja, waǥáckaⁿ té, iⁿǥiñ′gai. Iⁿ′behiⁿ ǥizaí-de uǥúciaɬa 3
we give it to you we will though, you do your best will, they said that to me. Pillow they took when in the middle

ihéǥai. ɖéxe naⁿ′ba edábe iⁿǥíquɬa tañ′gataⁿ. Hniⁿ′wiⁿ égaⁿ, aⁿǥí'i tañ′-
they laid it. Gourd two also we sing for you to dance we will. You buy it as, we give it to you we

gataⁿ, ai. Hné taté ǥaⁿ′ja, úckaⁿ aǥí'aⁿ tĕ égaⁿǥé'aⁿ ǥagǥí taté, ai. Wa'aⁿ′
will, said they. You go shall though, deed is done to you the you do so to him you have come home shall, said they. Singing

gǥiⁿ′i, ɖéxe gasáǥui tĕ, iⁿ′behiⁿ ámaⁿtiⁿ gǥiⁿ′i. Haⁿ′ tĕ snédegaⁿ, caⁿ′qti 6
they sat, gourd they rattled, pillow beating it against they sat. Night the long, as, they beat

gaaⁿ′bai. Gaⁿ′ nudaⁿ′ júawágǥe gaⁿ′ǥa-ma naⁿtaí bǥúga. Wí t'éaǥĕ tá
even till day. And to war I with them they who wished they danced all. I I kill him will

miñke, ai. Wí ubǥaⁿ′ tá miñke, ai. Wí ú ǥiñgĕ′qti ubǥaⁿ′ tá miñke, ai.
I who, said (one). I I take hold of will I who, said (another). I wound none at all I take hold of will I who, said (a third).

Cañ′ge ewénace tá miñke, ai. Hau. Aⁿ′ba. Gaⁿ′ aⁿ'íi égaⁿ, wí ctĭ éaǥáǥa 9
Horse I steal from them will I who, said (a fourth). ¶ Day. And they gave to me as, I too in different directions

awá'i. Waǥíxabe ahniⁿ′ hné te, wabáqte ahniⁿ′ hné te (iǥáǥisande júgǥe-
I gave. Sacred bag you have it you go will, bundle you have it you go will (what is fastened securely to it with it,

hnaⁿ′i). Ugáhanaɖáze ɬimañ′gǥaⁿ aǥaí, wiⁿ′ǥaⁿǥaⁿ′qtci íɬináqǥe ubésniⁿ
regularly). Darkness stealing himself went, just one by one hiding himself to find him out

ǥiñgĕ′qtci gaⁿ′ aǥé-hnaⁿi. Haⁿ′adi nudaⁿ′ aǥá-bikeamá, ai. Gacíbe a-íjaⁿi. 12
there is no one at all so they were going. Last night to war they went, it is said, they said. Outside of they approached and lay down.

Hau! níkawasaⁿ′, wadaⁿ′be maⁿǥiⁿ′i-gă, ehé. Wégaⁿze wiⁿ′ a-íjaⁿ-hnaⁿ′i
Ho! warrior, to see walk ye, I said. Measure one they usually approach and lie down

haⁿ′ wadaⁿ′be amá Hau! níkawasaⁿ′, ataⁿ′ ǥajaⁿ′tiǥíǥiñge ɬĭ, gíi-gă hă,
night scout the (pl. sub.). Ho! warrior, when you are sleepy if, come back .

ehé. * * * Wajiñ′ga-jíde húta ta tĕ′di, ɖáhaⁿi-gă! ɖáhaⁿi-gă! ehé. ɖáhaⁿ 15
I said. * * * Small bird red cried at that time then, Arise ye! arise ye! I said. Arising

átiáǥai tĕ wañ′giǥe. * * * Égasáni ɬĭ, wadaⁿ′be amá sabájĭqtci agǥíi. Agíi
they started up all. * * * The next day when, scouts the (sub.) very suddenly came back. They were coming

ɬĭ′jĭ, nudaⁿ′hañga naⁿ′ba ɬíbaqǥa aǥaí. Núdaⁿhañgá, watcícka ǥé géǥicaⁿ
when, war-chief two face to face went. O war-chief, stream this that side

kĕ iⁿ′tcaⁿqtci wáǥiⁿ agǥaí kĕ. Unaⁿ′sude téga gǥagǥá. (Cañ′ge jája maⁿǥiⁿ′ 18
the just now having them they went homeward. Bare spots were made in by treading now suddenly and frequently. (Horse dunging often walked

kĕ, é wakaí.) Saⁿ′ itáta-qti agǥaí kĕ. Hau! níkawasaⁿ′, ké, aⁿdaⁿ′be taí.
the, that they meant). White afar off in many clusters, here and there they went back. Ho! warriors, come, let us see.

Ĕ′di aǥaí. Ĕ′di ahíi. Ǥéĕ hă, ai. Hau! níkawasaⁿ′, éĕ hă. Wiañ′guhe
There they went. There they arrived. This is it . (he) said. Ho! warriors, it is that . We follow them

taí, ai. Wiúhai. Wiúhe ca$^{n'}$ ma^{n}¢i$^{n'}$ a$^{n'}$ba t i¢áug¢e. Égi¢e mi$^{n'}$ ¢
will, said (he). They followed them. Following them still walked day the throughout. At length sun the

i¢éqtci ɤ̨ĭ, akíɬii kĕ. Égi¢e, cañ'ge-ma wá¢i^{n} akíi tĕ. Ɫíi kĕ dúba. Ha$^{n'}$
had gone very when, they reached there again and camped. Behold, the horses having them they had reached there. Lodges the four. Night

3 ɤ̨ĭ a^{n}ja$^{n'}$i, kĭ égasáni a^{n}wa$^{n'}$¢iqai. Ujañ'ge kĕ añgúha a^{n}ma$^{n'}$¢i^{n}i ¢a$^{n'}$ja,
when we slept, and the next day we chased them. Road the we followed it we walked though,

añ'guq¢a-bájĭ; cĭ hebádi a^{n}ja$^{n'}$i. Cĭ égasáni a^{n}wa$^{n'}$¢iqe añgá¢ai. Cĭ añ'guq¢a-
we did not overtake them; again on the way we slept. Again the next day we pursued them we went. Again we did not over-

bájĭ; hebádi a^{n}ja$^{n'}$i. A$^{n'}$ba dúba a^{n}wa$^{n'}$¢iqai; a$^{n'}$ba wi^{n}déta^{n}hi, mi$^{n'}$¢uma$^{n'}$ci
take them; on the way we slept. Day four we pursued them; day half the length arrived, noon

6 tĕ'di a^{n}na$^{n'}$cta^{n}i, uwáje¢aqtia$^{n'}$i. A^{n}wa$^{n'}$¢atai. Cĭ a^{n}wa$^{n'}$¢iqe añgá¢ai. Égi¢e
at we stopped going, we were very tired. We ate. Again we pursued them we went. At length

watcícka kĕ ujáɬa kĕ'ɬa añgáhii ɤ̨ĭ, sig¢é kĕ ujáɬa baca$^{n'}$ca^{n} kĕ uhá a¢aí
stream the fork at the we arrived when, trail the fork winding the following it had

kĕ hă. Kĭ wiañ'ganase tai-éga^{n}, ujáɬa ¢úta^{n} kĕ añgúha añgá¢ai. Ɗamú
gone . And we head them off in order that, fork straight the we followed we went. Down-hill

9 a^{n}ɬa$^{n'}$¢i^{n} añgá¢e-hna$^{n'}$i, kĭ uí¢a^{n}be ġicka$^{n'}$qti a^{n}ma$^{n'}$¢i^{n} añgá¢e-hna$^{n'}$i,
we ran we went always, and up-hill very fast we walked we went always,

mi$^{n'}$¢uma^{n}ci híăjĭ tĕ'di. Égi¢e mi$^{n'}$ ¢a^{n} hidĕ'qtci tĕdíhi a^{n}na$^{n'}$cta^{n}i. Na^{n}bá
noon arrived not when. At length sun the bottom very it arrived at the we stopped going. Two

wada$^{n'}$be a¢aí. Ga$^{n'}$-¢añka-jiñ'ga ɤ̨ĭ, agíi. Ugáhanaɗáze ĕdíhi ɤ̨ĭ, cĭ
to see went. They moved a little while when, they were coming back. Darkness it arrived there when, again

12 watcícka ujáɬa baca$^{n'}$ca^{n} kĕ itáxaɬá¢ica^{n} kĕ añgákii. Ĕ'di añgákii éga^{n},
stream fork winding the towards the head the we came to it again. There we reached it again as,

wada$^{n'}$be na$^{n'}$ba hídcaɬa ¢éa^{n}wañki¢aí. A¢aí éga^{n}, égi¢e sabájĭqti Caa$^{n'}$
scouts two down-stream we sent them. They went as, at length very suddenly Dakota

ɬí cáɗena$^{n'}$ba wé¢ai. Kĭ wada$^{n'}$be amá agíi. Cági! cági! cági! ai.
tent twelve they found them. And scouts the (sub.) were coming back. There they are, coming back! there they are, coming back! there they are, coming back! said (some).

15 Añɤ̨ía^{n}¢a g¢íhea$^{n'}$¢ai. Égi¢e wada$^{n'}$be amá ag¢íi. Núda^{n}hañgá! wea$^{n'}$¢ai.
We threw ourselves down to hide. At length scouts the had come. O war-chief! we found them.

Ɫí cáɗena$^{n'}$ba a¢aí kĕ hă, ai. Watcícka kĕ uhá a^{n}wa$^{n'}$ha añgágii. Égi¢e
Tent twelve have gone . said they. Stream the following it we followed (their trail) we were coming back. At length

Caa$^{n'}$ ɬí cáɗena$^{n'}$ba kĕ ɬí ¢a^{n} ĕ'di añgákii, ¢i'úděqti tĕ'di. Ɗéde tĕ
Dakota tent twelve the had been pitched (past act) the there we reached on our homeward way, altogether deserted when. Fire the

18 ceta$^{n'}$ zíqtcia$^{n'}$. Ha$^{n'}$ hébe añ'guq¢e tañ'ga¢i$^{n'}$.
so far very yellow. Night a part we pursue them we who will move.

Caa$^{n'}$ amá watcícka kĕ bas'i$^{n'}$ uhaí, kĭ Caa$^{n'}$ ucté amá cañ'ge wá¢i^{n}
Dakotas the (sub.) stream the upside down went along, and Dakotas the rest horse had them

amá wákipai. Ha$^{n'}$ tĕ wi^{n}déta^{n}qtihí ɤ̨ĭ, añ'guq¢aí. Hau! níkawasa$^{n'}$, i^{n}c'áge
the ones who met them. Night the just reached half the distance when, we overtook them. Ho! warrior, old man

maja$^{n'}$ wć¢ajiñ'gai ćja^{n}mi$^{n'}$ hă. Hau! níkawasa$^{n'}$, ha$^{n'}$ hćbe añ'guq¢e taí.
land they speak slightingly of us I suspect . Ho! warrior, night a part of let us overtake them.

Wacka$^{n'}$ ega$^{n'}$i-gă. ₵'iɤa$^{n'}$, ¢iɻíga^{n} edábe, u¢ígilhita-bájĭ ćja^{n}mi$^{n'}$ hă. Ata$^{n'}$hi^{n}
Do your best. Your grandmothers, your grandfathers also, they are yearning for you, their own, I suspect . At last

ɤĭ, ć¢a^{n}be g¢í etéda^{n}, e¢ígigaí ćja^{n}mi$^{n'}$ hă. ⌊íadíta^{n} áa‘a^{n} ¢áa^{n}ećé i^{n}te. 3
when, in sight he has come apt? they say that about you I suspect . From the lodge what luck have you you are moving ?

Ujañ'ge kĕ a^{n}¢íqe a^{n}ma$^{n'}$¢i^{n}i. Wada$^{n'}$be amá áiá¢ai ɤĭ í¢a-bájĭ ag¢ií. Cćta^{n}
Road the we pursued we walked. Scouts the (sub.) had gone when not finding (any one) had come back. So far

añ'guq¢a-bájĭ, ai. Watcícka jiñ'ga gáqa ědí tĕ a^{n}¢ɻai ɤĭ, masáni añgáhii
we have not overtaken them, said they. Stream small (going) aside there the we forded when, the other side we reached

ɤĭ, nuda$^{n'}$hañga wi$^{n'}$, Niní ai$^{n'}$ tá miñke, níkawasa$^{n'}$, ai. Agáha-ma$^{n'}$¢i^{n} 6
when, war-chief one, Tobacco I use will I who, warrior, he said. Agaha-ma^{n}¢i^{n}

akéi hă. Hi^{n}bé añgúgiɻa^{n} añg¢i$^{n'}$i. Hi^{n}bé uɻa$^{n'}$ ¢ikúku¢ái-gă, ai Agáha-
it was he . Moccasin we put on our moccasins we sat. Moccasin to put on moccasins pull them on hastily, said Agaha-

ma$^{n'}$¢i^{n} aká. Hau! níkawasa$^{n'}$, niní ji$^{n'}$ hnícta^{n}i ɤĭ, cí taí. Wí waɻa$^{n'}$be
ma^{n}¢i^{n} the (sub.). Ho! warrior, tobacco you use you finish when, you reach there will. I I see them

b¢é, ehé. Ujañ'ge kĕ uáha ma^{n}b¢i$^{n'}$. Aɻa$^{n'}$ɻa^{n}b¢i^{n} ma^{n}b¢i$^{n'}$. Q¢abé kĕ 9
I go, I said. Road the I followed it I walked. I ran a little, now and then I walked. Tree the (line of)

ugácabe ja$^{n'}$. ɤañ'gĕqtci pí ɤĭ, cañ'ge-ma ujañ'ge kĕ uhá ¢utíi égа^{n},
making a distant shadow lay. Very near I arrived when, the horses road the following it had come this way as,

wádasi éga^{n}, wáb¢i^{n} ɖí. Uma$^{n'}$ha^{n} cañ'ge eɻaí-ma wíqti awág¢ize.
I drove them along as, I had them I was coming back. Omahas horses their (pl. ob.) I myself I seized our own again.

Wáɖasi ag¢é ga$^{n'}$ ¢é g¢i$^{n'}$ ¢añká ɤañ'gĕqtci wáb¢i^{n} ɖí ɤĭ, cka$^{n'}$ají i¢a$^{n'}$- 12
I drove them along I went back so this sitting those who were very near I had them I was coming back when, not stirring I placed

awá¢ĕ. Ĕ'ɻa ag¢é. Aɻa$^{n'}$ɻa^{n}b¢i^{n}. ₵é g¢i$^{n'}$ ¢añkáɻa awáɻaɖe ag¢é. Cćta^{n}
them. Thither I went back. I ran a little, now and then. This sitting to those who were I, being near to them I went back. So far

cć¢ectĕwa$^{n'}$ji; niní ga$^{n'}$ g¢i$^{n'}$ amá. Hau! níkawasa$^{n'}$, nuda$^{n'}$hañga edábe,
they had not stirred in the least; tobacco as they were they were sitting. Ho! warrior, war-chief also,

cć¢ectĕwa$^{n'}$ji ¢ag¢i$^{n'}$i. Ujañ'ge kĕ níkaci$^{n'}$ga d'úba uhá agíi, ehé. Wă! 15
not stirring in the least you sat. Road the person some following it are coming back, I said. Why!

níkawasa$^{n'}$, ‘a$^{n'}$ éi^{n}te. A^{n}wa$^{n'}$waɻá¢ica^{n} ca$^{n'}$ a$^{n'}$¢i^{n} taí éi^{n}te, ai. Gépe:
warrior, what is the matter can be? In what direction by and by we are will can! said they. I said as follows:

Níkawasa$^{n'}$, nuda$^{n'}$hañga edábe, ɤáciqti d'úba wáb¢i^{n} ag¢í, ehé. Há!
Warrior, war-chief also, a very long time ago some I had them I came back, I said. Thanks!

nuda$^{n'}$hañga! há! nuda$^{n'}$hañga! há! nuda$^{n'}$hañga! ai. A$^{n'}$¢istúbai. 18
war-chief! thanks! war-chief! thanks! war-chief! said they. They extended their hands towards me.

Siɖáhi a^{n}nía-májĭ ag¢í taté á¢a, ai. Wáka^{n}ta$^{n'}$i-gă! wáka^{n}ta$^{n'}$i-gă! ehé.
Toes not paining me I come home shall indeed, said (one). Tie ye them! tie ye them! I said.

Hájiñga wéka^{n}ta$^{n'}$i égа^{n}, íki wábaqtai. Hau! níkawasa$^{n'}$, ɸéɸu wañ'giɸe
Cord they tied them with as, chin they tied them. Ho! warrior, here all

ɸiskíe úɸa^{n} gɸi$^{n'}$i-gă, ehé. Níkawasa$^{n'}$, nuda$^{n'}$hañga edábe, a^{n}wa$^{n'}$besni$^{n'}$-
together holding them sit ye, I said. Warrior, war-chief also, they found me out

3 ctěwa^{n}-bájĭ. Pi añ'gi'a^{n} taí, ehé. Ucté amá wagáqɸa^{n} amá cañ'ge-ma
in the least not. Anew let us do it to him, I said. The rest servants the (sub.) the horses

waka$^{n'}$ta^{n}i ga$^{n'}$ cka$^{n'}$ajĭ úɸa^{n} gɸi$^{n'}$i. Hau! núda^{n}hañgá, ĕ'di añgáɸe té, ehé.
tied them so motionless holding them sat. Ho! O war-chief, there let us two go, I said.

Ĕ'di añgáɸe, na$^{n'}$ba ɸéga^{n}. Ugáhanaƌáze, ca$^{n'}$ bamámaxe añgáɸai.
There we went, two thus. Darkness, yet bowing the head repeatedly we went.

6 Égazéze ga$^{n'}$qti ɻí amá. Núda^{n}hañgá, ɻí uhañ'ge áma tě'ɻa hné té, ehé.
In a line just so they camped. O war-chief, tent end the one to the you go will, I said.

A^{n}ha$^{n'}$, ĕ'di bɸé tá miñke, ai. ɸí, áwatĕ'di oné tă, ai. ᒪí uhañ'ge áma
Yes, there I go will I who, said he. You, by which you go will? said he. Tent end the other

tě'ɻa bɸé tá miñke, núda^{n}hañgá, ehé. 'A$^{n'}$qti ctéctewa$^{n'}$ d'úba wábɸi^{n} agɸí
to the I go will I who, O war-chief, I said. Just how it happens notwithstanding some I have them I have come

9 tá miñke, ehé. Ĕ'di bɸé. Égiɸe cañ'ge-ma ɻijébeqti ugáck iɸa$^{n'}$waɸaí amá.
will I who, I said. There I went. At length the horses (at) the very door fastened they had been placed.

Ĕ'di pí. Cañ'ge amá áji a^{n}wa$^{n'}$ɸibɸa$^{n'}$i égа^{n}, ía^{n}haí. Máhi^{n} agɸíze ga$^{n'}$
There I arrived. Horse the (pl. sub.) different they smelt me as, they fled for that reason. Knife I took my so

wéka^{n}ta^{n} gě máawásasa; wáƌasi agɸé. Hau! níkawasa$^{n'}$, ɸéama cĭ d'úba
lariat the (ob.) I cut them repeatedly; I drove them homeward. I went Ho! O warrior, these again some

12 cĭ wábɸi^{n} agɸí, ehé. A$^{n'}$ɸistúbai. Há! nuda$^{n'}$hañga! há! nuda$^{n'}$hañga!
again I have them I have come, I said. They extended their hands towards me. Thanks! war-chief! thanks! war-chief!

há! nuda$^{n'}$hañga! núda^{n}hañgá, wéona^{n}a^{n}ɸágiɸě, ai. Ha$^{n'}$ wi^{n}áqtci tě,
thanks! war-chief! O war-chief, you cause us to be thankful, said they. Night just one when,

na^{n}ba$^{n'}$ wábɸize. Hau! Wágɸi^{n}i-gă! wágɸi^{n}i-gă! wágɸi^{n}i-gă! ehé Cañ'ge-ma
twice I took them. Ho! Sit on them! sit on them! sit on them! I said. The horses (ob.)

15 wágajád iɸa$^{n'}$ɸa^{n}i. Cañ'ge ágɸi^{n}-bájĭ amédega^{n} uska$^{n'}$skaqti áagajáde ga$^{n'}$
they straddled them they did it suddenly. Horse not ridden it was of that sort directly (on it) I straddled so

áagɸi^{n} ga$^{n'}$ ɻigɸíjemuxa ga$^{n'}$, a$^{n'}$a^{n}ɸáqti iɸéɸai. Hau! níkawasa$^{n'}$, sĭndéhadi
I sat on it so kicking up his heels so, he threw me very far away. Ho! warrior, at the tail

iɸa$^{n'}$ɸai-gă. Añgágɸe tábacé, ehé. Ca$^{n'}$ ɸiskiĕ'qti añgágɸai. Ca$^{n'}$ a^{n}na$^{n'}$a^{n}baí.
place him. We go homeward must, I said. And all together we went homeward. We rode till day.

18 Gicka$^{n'}$qti añgɸi$^{n'}$i. Ca$^{n'}$qti a^{n}na$^{n'}$mi^{n}ɸuma$^{n'}$cii. Ĕdíhi ɻĭ, a^{n}na$^{n'}$cta^{n}i.
Very rapidly we sat. We rode even till noon. It arrived when, we stopped going.

Cka$^{n'}$ajiɸa$^{n'}$i. Égasáni ɻĭ, má kě ckúbe hă. ᔕníte wáwakan'diɸaí.
They were suddenly motionless. The next day when, snow the deep . Feeling cold we were impatient from.

ᔕniáwatai, sniáwatai! Néɸě úda^{n}, ai. Cañ'ge-ma weágɸae. ɸéta^{n} aɸiñ'-gă,
We are cold, We are cold! To kindle a fire good, said they. The horses I divided among them. This one have thou,

21 ehé dɸɸabɸi$^{n'}$a^{n}. Ké! ca$^{n'}$ añgágɸe taí. Gicka$^{n'}$qti añgɸi$^{n'}$i. Ca$^{n'}$qti cĭ
I said eight times. Come! still let us go homeward. Very rapidly we sat. Still, indeed again

aⁿnaⁿ′haⁿi. Cĭ aⁿjaⁿ′-bajĭ′qti, caⁿ′ aⁿnaⁿ′aⁿbaí. Cĭ gickaⁿ′qti añgǥiⁿ′i, cĭ
we rode till night. Again we slept not at all, we rode till day. Again very rapidly we sat, again

caⁿ′qti aⁿnaⁿ′haⁿi. Égasáni miⁿ′ híděqtci hí ɤĭ, añgákii; wéahidĕ′qtci
we rode even till night. The next day sun the very bottom it reached when, we reached home; a very great distance

aⁿmaⁿ′ǥiⁿi. Nudaⁿ′ amá agǥí, huⁿ+! Nudaⁿ′ amá agǥí, huⁿ+! Cañ′ge 3
we walked. Warrior the (pl. sub.) have come home, halloo! Warrior the (pl. sub.) have come home, halloo! Horse

wáǥiⁿ agǥí, huⁿ+! ai aǥájĭ amá. Añgákii égaⁿ, aⁿjaⁿ′i.
bringing them they have come, halloo! said they, those who had not gone. We reached home as, we slept.

Égiǥe Caaⁿ′ amá cañ′ge-ma wágǥiqe atíi. Wiⁿáqtci wagǥáde a-í.
At length Dakotas (sub.) the horses pursuing their own had come. Just one to us creeping up was coming.

ɻaⁿ′be. Áci pí ɤĭ weáǥě; ugáhanaɖáze caⁿ′ waǥíona maⁿǥiⁿ′. Wigáqǥaⁿ 6
I saw him. Out of doors I arrived when I found him; darkness yet visible he walked. My wife

ućbǥa. Ǥéama Caaⁿ′ wiⁿ′ atí, ehé. Wahútaⁿǥiⁿ kĕ agǥíze éde, Caaⁿ′ aⁿwaⁿ-
I told her. These Dakotas one has come, I said. Gun the (ob.) I took mine but Dakota found

besniⁿ égaⁿ bispé-gaⁿ jaⁿ′, ʇanʹde kĕ áǥaskábe. Naⁿstástapi agǥaí. Aⁿ′ba
me out as crouching what lay, ground the he stuck to. Walking rapidly but softly he went homeward. Day

ɤĭ aⁿaⁿ′hai, Waɻé-ujiñ′ga kĕdítaⁿ. Hídeaɻa aⁿaⁿ′hai. Uhnúcka wiⁿ′ añgáhii 9
when we fled, Little Sioux River, the smaller from the. Down-stream we fled. Valley one we reached

égaⁿ, a-íɻi aⁿǥiⁿ′. Haⁿ′ ɤĭ, ugáhanaɖáze hă. Égiǥe Caaⁿ′ amá uwáqǥai,
as, we were approaching it and camping. Night when, darkness . At length Dakotas (sub.) the overtook us,

hégajĭ. Añgú djúba aⁿǥiⁿ′. Baxú kĕ′di Caaⁿ′ wiⁿ′ ugás'iⁿi tĕ. Gañ′ɤi wáqe
not a few. We few we were. Sharp, thin peak at the Dakota one he peeped. And white man

wiⁿ′ ědedí-aká. É ímaxai tĕ. Umaⁿ′haⁿ ɔniⁿ′ ă, aí tĕ wáqe aká. Añ′ka- 12
one he was (living) there. He questioned him. Omaha you are ! said white man the (sub.). I am

májĭ, Caaⁿ′ bǥiⁿ′, aí tĕ. Kĭ wáqe naⁿ′ba ɖamú a-íi égaⁿ, wadaⁿ′be atíi tĕ.
not so, Dakota I am, he said. And white man two down-hill were coming they as, to see us they came.

Gaí tĕ wáqe aká: Umaⁿ′haⁿ ɔniⁿ′i. Caaⁿ′ amá ědedí-amá ǥaⁿ′ja, áqtaⁿ údaⁿ
Said as follows white man (some): the Omahas you are. Dakotas the (sub.) they are there though, how possible good

ǥígiáxe tába, aí tĕ. Umaⁿ′haⁿ íe tĕ ǥapí-bájĭ ǥaⁿ′ja, caⁿ′ náwagiǥaí tĕ. 15
they do to you should? said they. Omaha speech the they did not speak well though, yet they told it to us.

Caaⁿ′ iⁿwiⁿ′aⁿhañ′gaǥiⁿ′i. Caaⁿ′ úǥai égaⁿ, cañ′ge ugáck iǥaⁿ′waǥě údaⁿ,
Dakotas we were fleeing from them. Dakotas they told of them as, horse fastened to place them good,

ai. Égiǥe Caaⁿ′ amá weánaxíǥai. Cañ′ge-ma wénace gaⁿ′ǥai tĕ. Niáǥa
said (some). At length Dakotas (sub.) the attacked us. The horses to take them from us they desired. At random

aⁿǥícibai. Caaⁿ′-ma aⁿwaⁿ′baazai, kĭ cañ′ge-ma wañ′gagǥáǥiⁿi tĕ. Ě′di 18
we fired. The Dakotas (ob.) we scared them off, and the horses (ob.) we had our own. Forth-

égaⁿqti Caaⁿ′ iⁿwiⁿ′aⁿhañ′gaǥiⁿ′i. Hídeaɻa aⁿaⁿ′he añgáǥai. Caⁿ′qti haⁿ′
with Dakotas we were fleeing from them. Down-stream we fled we went. Right along night

aⁿǥaⁿ′maⁿǥiⁿ añgáǥai. Má'a-uhañ′ge kĕ′ɻa añgáhii. Mandé-ha añgáxai égaⁿ,
we walked by we went. End of the cotton-woods at the we arrived. Skin-boat we made as

Nicúde kĕ niwañ′gaǥíɻe añgágǥai. Caaⁿ′ waǥíqe amá gǥéba-ǥábǥiⁿ kĭ ě′di 21
Missouri River the we crossed in boats we went homeward. Dakotas pursuers the (sub.) thirty and on it

cáđe itáxaɬa agɸaí égaⁿ áđaɸage ɬañ'ga wiⁿ' ĕ'di akíi tĕ. Kĭ Umaⁿ'haⁿ
six to the head of the stream went homeward as headland large one there they reached it again. And Omahas

d'úba, ɬáqti úne maⁿɸiⁿ'-ma ɸaⁿ', qéki kĕ'di gɸiⁿ' akáma. Kĭ Umaⁿ'haⁿ
some, deer hunting them those who had walked, foot of the bluff at the were sitting, they say. And Omahas

3 amá ucté amá ecaⁿ' gɸiⁿ'i tĕ wégiđahaⁿ-bají-biamá ɬáqti úne maⁿɸiⁿ' amá
the (sub.) the rest near there sat the knew not about their own, they say deer hunting them walked the (sub.)

ɸéamá. Caaⁿ' amá baxú kĕ'di ugás'iⁿ-biamá. Égiɸe Umaⁿ'haⁿ naⁿ'ba
these. Dakotas the (sub.) peak at the peeped, they say. At length Omahas two

watcícka kĕ'di akí-bi egaⁿ', mandé-ha gaxá-bi egaⁿ', niwáɸiɲe aɸaí tĕ.
stream at the reached again, they say having, skin-boat made, they say having, to cross in the boat they went.

6 Égiɸe Caaⁿ' amá wakída-bi egaⁿ', akíɸá t'éwaɸaí. Ucté aká akíi, ciñ'gajiñ'ga,
At length Dakotas the (sub.) shot at them, they say having, both they killed them. The rest reached home, child,

wa'ú edábe. Añgú-añ'gataⁿ-ɬátaⁿ cañ'ge ágɸiⁿ wiⁿ' a-í. Masániatáɬaⁿ uɸá
woman also. Us from us who stood horse sitting on one was coming. From the other side to tell

íɸa-biamá. Naⁿ'ba wáqɸi agɸaí, huⁿ+! á-biamá. Cé haⁿ'adi weánaxíɸai.
they sent (the voice) this way, they say. Two they killed them they went homeward, halloo! said they, he said. That last night we were attacked.

9 Wakídai. Haⁿ' aⁿɸaⁿ'maⁿɸiⁿ, caⁿ'qti aⁿnaⁿ'aⁿba añgágɸii, é ɸéɸa-biamá.
They shot at us. Night we walked by, we walked even till day we have come back, to they sent (the voice), say it they say.

Wáqɸi kĕ ĕbé-hnaⁿi ă, á-biamá (cañ'ge ágɸiⁿ aká). Maⁿ'cka-gáxe gaqɸí
Killed the who only ! said, they say (horse sitting on he who was). Maⁿcka-gaxe they slew

agɸaí, núјiñga júgɸe, ai. Caⁿ' añgágɸe tañ'gataⁿ hau. Mandé-ha añgáxai
they went homeward, boy with him, said they. Yet we go homeward we who will ! Skin-boat we make

12 éde cétaⁿ añɤígɸi'aí. Itáxaɬá-ma gáama bɸúga cagɸé tá amá, á-biamá.
but so far we have not finished for ourselves. Those up the stream those out of sight all they go homeward to you will they, said they, say.

Agí 'iɸá-biamá, é uɸá akí. Égiɸe xagé agí átiágɸai. Xagé agíi hă,
Coming back they spoke of, they say, that to tell it he reached home. At length crying coming back they were doing it suddenly. Crying they are coming back

ai. Haⁿ'adi wakíde-ma ɸaⁿ' é daⁿ'cte uhé íhe akí éde, wiⁿ' t'éawaɸaí tĕ, ai.
was said. Last night those who shot at us they perhaps path passing that way reached but one they killed (of) us, said (some).

15 Haⁿ'adi weánaxíɸai amá ɸaⁿ' áđaɸáge tĕ hidé kĕ'di gaqɸí agɸá-biamá, ai.
Last night they attacked us the ones who did headland the bottom at the killed him went homeward, they say, said he.

(ǰijiñ'ge, Maⁿ'cka-gáxe, gaqɸí agɸá-biamá, ai. Ágaha-maⁿ'ɸiⁿ (aká) iⁿwiⁿ'ɸai.
Your son, Maⁿcka-gaxe, killed him went homeward, they say, said he. Agaha-maⁿɸiⁿ (the sub.) told me.

Lí kĕ bɸúgaqti agí-biamá Lí amá bɸúgaqti cañgáki tañ'gaɸiⁿ. Wéđai-gă,
Tent the all are coming back, they say. Tent the (sub.) all we reach you at home we will, as we move. Wait for us,

18 aí tĕ ní masáni najiⁿ' amá. Lí amá bɸúgaqti cakí tá amá. Wéđai-gă,
said river on the other side those who stood. Tent the (sub.) all they will reach you at home. Wait for us,

á-biamá uɸá agɸí aká. Naⁿbá jaⁿ' ɤĭ, égiɸe ɬí kĕ bɸúgaqti agɸíi. Nicúde
they said, said he to tell it he who came back. Two sleep when, at length tent the all came back. Missouri

hidé kĕ'ɬa uhá agɸaí. Wanítɬa bɸúgaqti 'iⁿ maⁿɸiⁿ'-biamá, újawáqti.
bottom (mouth) to the following it they went homeward. Animal all carrying walked, they say, a great abundance.

Ɣigɸa$^{n'}$xe hégajĭ t'a$^{n'}$i ɻí kĕ. Agɸaí éga^{n} akíi Maja$^{n'}$ ma^{n}ɸi$^{n'}$-ɻi gáxe
Bees not a few pos- sessed tents the. They went homeward as they reached home. Land earth-lodge made

ɸa^{n}ɻá akíi. Akíi éga^{n}, újawaqtia$^{n'}$i. Níkaci^{n}ga bɸúgaqti baɻéɻe watcí-
at the they reached home. They reached home as, a very pleasant time. People all in bands they

gaxaí, Mawáda^{n}ɸi^{n} watcígaxaí. Cañ'ge ta^{n} abɸi$^{n'}$ akí ta^{n} áagɸi$^{n'}$. Aɣí'a^{n}; 3
danced, Mandan they danced. Horse the (std.) I had I reached home the (std. ob.) I sat on him. I painted myself;

wáɸaha úda^{n} ábɸaha. Néxe-gaɣú uáti^{n}: Ku+! Wáqa-náji^{n} gáta^{n} ɣigɸíze te
clothing good I wore. Drum I hit: Ku+! Waqa-naji^{n} that one let him take it for himself

hă, ehé. ɸiñgéaɸĕ. Éwaɸĕ eɲá amá a$^{n'}$ɸistúbai. ɸí waqpáni na$^{n'}$ɸapájĭ.
I said. I gave it to one not my relation. He had them for relations his the (sub.) extended their hands to me. You to be poor you do not fear it.

Waɸícuce hégajĭ áha^{n}. A$^{n'}$qtiɸiéga^{n} ɸaɣíckaxe áha^{n}, aí tĕ. 6
You are brave not a little ! You are an honorable man you make yourself ! they said.

NOTES.

Ni-xebe is Boyer Creek, in Iowa, opposite Calhoun, Neb. Dixut'ai is on this creek. This is where the Omahas died from the small-pox, whence this name: in full, dixe ut'ai, from dixe, *the small-pox;* and ut'e, *to die in.* This place is where the first whites were in Iowa, about fifty miles in a direct line southeast by south from Omaha Agency, Neb. These white men who attacked the Omahas were Mormons.

435, 11–12. edada^{n} wanagɸe ɸiɸiɲa gacibe hiwaɸaɸĕ ɸiɸiñge hă: "You have no domestic animals which you send outside of the land where you dwell; but I have wild animals which are outside of my dwelling-place, though on my land." This seems to have been the idea implied in Ɣe-sa^{n}'s remarks, though it is not fully expressed in the text.

435, 16. gɸa^{n}ɸi^{n}a^{n}ɸaɸĕ, equivalent to "a^{n}ɔnajuajĭ" from "ɸajuajĭ." The former is from gɸa^{n}ɸi^{n}ɸĕ.

435, 17. wiebɸi^{n} ga^{n} nikaci^{n}gaɸaɣiɸe ɔni^{n} tate. "The land in Iowa from Dixut'ai, or Ni-xebe, southward had been sold to the President; but the Iowa land north of Dixut'ai had not been sold. Yet the white people came on it, and the Omahas have not been able to get any pay."—ɖaɸi^{n}-na^{n}pajĭ.

436, 5. ga^{n}i, so; *i. e.*, they waved their hands at the Omahas.

436, 7. ucte keɲa waɸi^{n} ahii. The main body of the whites went in advance of the main body of the Omahas, endeavoring to head them off. The four Omahas were driven towards the main body of their people.

436, 18. Wanace-jiñga ehe ɸi^{n}. I do not know why ɖaɸi^{n}-na^{n}pajĭ spoke of him in this manner.

436, 17–18. ni ɣa^{n}haqtci kĕ añgɸi^{n}i, close to the stream, on the very bank.

438, 8. akiagɸai ɸa^{n}+. The latter word is *crescendo*, and with the rising inflection.

438, 11. a^{n}wa^{n}i^{n}i^{n}i, from wa'i^{n}'i^{n}, a frequentative which has a diminutive force. Compare "ana'a^{n}'a^{n}" (I have heard a little now and then, but I am not sure that it is exactly correct), from "na'a^{n}'a^{n}," frequentative of "na'a^{n}."

439, 14. ɸaja^{n}tiɸiɸiñge ɣĭ gii-gă hă. When the scouts became sleepy, first one and then another made the cry of a coyote. Then all four returned to the rest of the party, and lay by the fire till almost day.

439, 15–16. ɖaha^{n} atiaɸai wañgiɸe. All arose and dressed hastily. A little before

sunrise two went out as scouts, passing directly along in the path to be traveled by the war party (literally: Mi^{n}′ éɸa^{n}ba-bájĭ tĕdi na^{n}bá wada^{n}′be aɸaí, uhé aɸé tai éga^{n} uka^{n}′ska).

439, 19. sa^{n} itata-qtci agɸai kĕ; "sa^{n}" refers to the light soil bare of grass; the horses feet had trodden down the stubble (*or*, burnt grass), leaving the lighter soil, which was seen in the distance. "Itata" shows that there were several horses, and that the ground was trodden thus in many places; and "kĕ" denotes the long line of such tracks on the homeward way.

440, 1. a^{n}ba t iɸaugɸe, *in full*, a^{n}ba tĕ iɸaugɸe. So, mi^{n} ɸ iɸeqtci, *in full*, mi^{n} ɸa^{n} iɸeqtci.

440, 20—**441**, 1. i^{n}c'age maja^{n} weɸajiñga, etc. The old men who remain at home act as criers day and night. They go among the tents and to the bluffs where they exhort the distant warriors, after this style: "Wacka^{n}′ egañ′-gă. Nú hni^{n} éga^{n}, uɸágaca^{n} ma^{n}hni^{n}′. Maja^{n}′ áhe ga^{n}′ɸaqti áɸahe ma^{n}hni^{n}′. Águdi ɸaja^{n}′ cka^{n}′hna ɣĭ, ĕ′di jañ′-gă hă. Gúdugá-qɸe ja^{n}′ ɸi^{n}hé." The following is a translation of this address: "Do your best. You have gone traveling because you are a man. You are walking over a land over which it is very desirable for one to walk. Lie in whatever place you wish to lie (*i. e.*, when you are dead). Be sure to lie with your face the other way (*i. e.*, toward the enemy)."

441, 3. ɻiadita^{n} aɸa'a^{n} ɸaɸi^{n}ce i^{n}te. This is probably a quotation from the usual song of the women. When Hebadi-ja^{n} of the ɣa^{n}ze gens was addressed, they sang thus:

Wanáqɸi^{n}-ă! Áɸa'a^{n} ɸáɸi^{n}cé i^{n}te.	Hasten! What are you doing that you remain away so long?
ɻínuhá, ɸaa^{n}′ɸa ca^{n}′ ɸáɸi^{n}cé.	Elder brother, now at length, you have left him behind.
Hebádi-ja^{n}! Caa^{n}′ jiñ′ga kúɸe aɸi^{n}′ gí-ă.	O Hebadi-ja^{n}! come back quickly with a young Dakota.

441, 7. hi^{n}be añgugiɻa^{n} añgɸi^{n}i. They had removed their moccasins before crossing the stream.

441, 19. siđahi a^{n}nia-majĭ agɸi tate aɸa. This refers to going home on the horses, and thus avoiding traveling on foot, which would have pained their feet (na^{n}níe). When ɖaɸi^{n}-na^{n}pajĭ caught the horses, he did not recognize them, as it was dark. After the rest had gone to fasten them, Agaha-ma^{n}ɸi^{n} returned and thanked him, saying: "They are our horses. We thank you."

442, 4. ĕdi añgaɸe te. ɖaɸi^{n}-na^{n}pajĭ meant Agaha-ma^{n}ɸi^{n} and himself.

442, 17. ca^{n} ɸiskieqti añgagɸai. They drove most of the horses. The warriors being mounted kept around the sides and rear of the herd.

443, 16. Caa^{n} i^{n}wi^{n}a^{n}hañgaɸi^{n}, *in full*, Caa^{n} i^{n}wi^{n}a^{n}he añgaɸi^{n}.

444, 8. na^{n}ba waqɸi agɸai. Sanssouci said that only one Omaha was killed at the big headland, and that there were more than two in the party which attempted to cross the river at that time.

444, 10. Ma^{n}cka-gaxe belonged to the Quɣa or Raccoon section of the Wasabe-hitajĭ. Hence his name may contain an allusion to the myth of the Raccoons and the Crabs (*or*, Craw-fish).

444, 13. agi 'iɸa-biama, e uɸa aki. This was told by Agaha-ma^{n}ɸi^{n}.

444, 14. ha^{n}adi wakide-ma, etc. This was said by some of ɖaɸi^{n}-na^{n}pajĭ's party.

445, 1–2. maja^{n} ma^{n}ɸi^{n}-ɻi gaxe ɸa^{n}ɻa aki. At Sarpy, Neb., near mouth of the Platte.

TRANSLATION.

We killed deer when we went on the autumnal hunt. We hunted all sorts of small leaping animals. When we approached any place to pitch the tents, we were in excellent spirits. Day after day we carried into camp different animals, such as deer, raccoons, badgers, skunks, and wild turkeys. We had ten lodges in our party. As we went, we camped for the night. And we camped again at night, being in excellent spirits. At length we reached a place where some white farmers dwelt. They gave us food, which was very good. At length they assembled us. "Come, ye Indians, we must talk together. Let us talk to each other at night." "Yes," said we. As they came for us when a part of the night had passed, we said, "Let us go." They came with us to a very large house. Behold, all of the whites had arrived. That place was beyond the Little Sioux River, at Boyer Creek, where the first white men were, across the country from this place. They talked with us. "Oho! my friends, though I, for my part, talk with you, you will do just what I say," said one. "We will consider it. If it be good, we will do so," said the Omahas. "I am unwilling for you to wander over this land," said the white man. ⌊e-saⁿ (White-Buffalo-in-the-distance) said, "As you keep all your stock at home, you have no occasion to wander in search of them; and you dwell nowhere else but at this place. (But we have wild animals, which are beyond our dwelling-place, though they are on our land.)" "Though you say so, the land is mine," said the white man. "The land is not yours. The President did not buy it. You have jumped on it. You know that the President has not bought it, and I know it full well," said ⌊e-saⁿ. "If the President bought it, are you so intelligent that you would know about it?" said the white man, speaking in a sneering manner to the Omaha. ⌊e-saⁿ hit the white man several times on the chest. "Why do you consider me a fool? You are now dwelling a little beyond the bounds of the land belonging to the President. It is through me that you shall make yourself a person (*i. e.*, you shall improve your condition at my expense). I wish to eat my animals that grow of their own accord, so I walk seeking them," said ⌊e-saⁿ. "Nevertheless, I am unwilling. If you go further, instead of obeying my words, we shall fight," said the white man. "I will go beyond. You may fight me. As the land is mine, I shall go," said ⌊e-saⁿ. "Yes, if you go to-morrow, I will go to you to see you. I shall collect the young white people all around, and go with them to see you," said the white man. Having removed the camp in the morning, we scattered to hunt for game. I went with three men. About forty white men arrived, and stood there to intercept us. They waved their hands at us, saying, "Do not come any further." As we still went on, they came with a rush, and tried to snatch our guns from us. When we refused to let them go, they shot at us: "Ku! ku! ku!" As we went back, we were driven towards the rest of our party. The leader of the white men said, "Do not go. If you go, I will shoot at you." We stood on an island; and the white men surrounded us. "You have already shot at us," said the Omahas. The white men doubted their word, saying, "It is not so about us." "You have already shot at us, so we will go at all hazards. I am following my trail in my own land. I am going to hunt. Why do you behave so? Make way for us. We will go to you," said ⌊e-saⁿ. "If you speak saucily to me, I will shoot at you," said the white man. "Ho! if you wish to do that, do it," said the Omahas. As they

departed, the whites made way for them. We went along a bluff, and then down hill, when we reached a creek. It was a good place for us to stay, so we remained there.

At length about two hundred white men came in sight. We were just thirty. We were in the hollow by the edge of the stream. Wanace-jiñga, whom I have spoken of, arrived in sight. He looked at them. When he made a sudden signal, he was wounded in the arm. "They have wounded me! There is cause for anger! They have wounded me severely," said he. "Oho! come, let us attack them at any rate," said the Omahas. We all stood, and gave the scalp yell. Having formed a line, we went to attack them. We scared off the white men. All of them were mounted; but only one Omaha, Agaha-ma^{n}ɸi^{n}, was on a horse. He rode round and round, and gave us directions what to do. "Miss in firing at the white men. Shoot elsewhere every time," said he. At length the Omahas intercepted the retreat of the whites. "Come, stop pursuing. Let us cease. It is good not to injure even one of the white people, who are our own flesh and blood," said Agaha-ma^{n}ɸi^{n}. We returned to the women. Then we departed. We reached a place where we pitched the tents. There were a great many deer; they were exceedingly abundant. Throughout the day we walked shooting at the long line of deer, and they were moving back and forth among themselves. At evening, when the sun set, the hunters reached the camp. Some men had killed five, some four, others three, and so on. They were in a good humor. "To-morrow we will camp at that land," said they. And we fared as well the next day, killing many deer. Those who were on the hunt reached another place, where they camped. We pitched the tents by a stream. And all who went to hunt brought back game on their backs. Then, behold, it was proposed to go in different directions. We divided into three parties; one went to the right, one to the left, and the third kept straight ahead. I joined the last. When we camped, there were plenty of deer, and we killed them. Going on towards home, we camped again. At night the hunters returned, saying, "Two men were there who were Dakotas. We did not talk to them, and they did not talk to us." "Surprising! you should have talked to them. If you see them to-morrow, shake hands with them and talk to them," said one of us. At length they reached the camp the next night. The Dakotas were missing. "They went traveling in some direction or other, so we did not see them." "If you see them to-morrow, do talk to them," said one of us. We slept. There were four lodges of Dakotas. At night they sent the tents homeward, and the women fled. The men alone were coming, creeping up towards us. We sent the horses towards the mouth of the small stream by which we camped. The Dakotas surrounded us, seeking the horses. At length they found them and took them off. As we knew nothing at all about our loss, we went hunting again, and we shot deer. When we went towards the camp, as evening arrived, behold, the children and women stood on bluffs resembling these, and they made a great uproar by crying. "Wherefore?" said we. "They have taken away every horse!" said they. "Alas! they have done us a very great injury." And we sat very sad. "Oho! let us go back again. Let us remove the camp." When we removed, all carried little packs, the women, the children, and all who were grown. As we went homeward, we reached the stream called Zande-buꞡa, where we camped. We slept, and it was day. "Do consider the matter a little," said they. "Ho!" said I, "I think that when one man injures another, it is desirable to repay him. The Dakotas are like us in their Indian habits. We know just as well as they how to use

the hands for shooting at foes or game, for working in any way. We know how to creep up to them in the darkness, and snatch their horses from them. I think that we can do it well. Let us pursue. We shall follow the trail. I, even I, will do the sacred cooking."

I did the sacred cooking. I collected the men. I cooked fresh venison, which I valued at two dollars. The kettle was worth five dollars. I put some goods in the middle of the tent; a red blanket, a green one, a black robe, and two figured calico shirts, the last of which I valued at a dollar and a half each. To those who had been invited, I said, "Ho! I leave this pile of things to you. I will seek that man who did the injury. I shall make every effort in walking to find him. Please give me your temper. I buy it of you." "Ho!" said they, "though we will give it to you, please do your best." They took a pillow, which they put in the middle with two gourd rattles. "We will sing for you to dance. As you have bought it, we will give it to you. You shall return after doing to them as they did to you." They sat singing, making the gourds rattle by striking them against the pillow. As the night was long, they beat the rattles even till day. And all those who desired to go on the war-path with me danced. "I will kill him," said one. Another said, "I will take hold of him." "I will take hold of one when he is not wounded at all," said a third. "I will snatch horses from them," exclaimed a fourth.

It was day. And as they had given something to me, I, too, gave presents all around. "You may take a sacred bag, and what is bound up with it (what is always fastened securely to it)," said my guests to me. When it was dark, we stole off one by one, secretly, without being detected by any one at all. The next day it was said, "They went on the war-path last night." We reached a place outside of the village, and there we slept. "Ho! warriors, go ye as scouts," I said. Those who go as scouts at night, usually go about a mile from the camp before they lie down. "Ho! warriors, when you become sleepy, come back," said I. * * * When it was time for roosters to crow, I said, "Arise! arise!" All arose hurriedly. * * * The next day the scouts came back very suddenly. As they were returning, two war-chiefs went out to meet them. "O war-chiefs, they have just taken them homeward on this side of the stream. The feet of the horses have recently made a series of bare spots along the ground where the grass has been burnt." They also referred to the fresh manure dropped by the horses as they went. "They have gone back, making a line of clusters of whitish spots on the burnt grass," said they. "Ho! warriors, come, let us see it," said the war-chiefs. They went thither. "This is it," said the scouts. "Ho! warriors, it is that. Let us follow them," said the war chiefs. They followed them, walking the whole day. At length, when the sun had just set, they reached again a place where they had been, and there they camped. Behold, the foe had reached home with the horses. The tents were four. We slept at night, and we pursued them the next day. Though we passed along the road, we did not overtake them, and we slept on the way. The next day we continued the pursuit; but we did not overtake them, so we slept on the way. We pursued them four days. When half of the day had gone, and it was noon, we stopped, as we were very tired. We ate, and then continued the pursuit. At length, when we reached the forks of a stream, the trail had gone up a crooked branch to the right hand. We went straight on to head them off. We ran down-hill, and walked fast up-hill till noon. When the sun was very low, we stopped. Two went as scouts. When they

had been absent but a short time, they returned. At dark we reached another place, having arrived again at the crooked branch, up towards its head. When we reached it again, we sent two scouts down-stream. As they went, they came very suddenly upon twelve Dakota tents. Then the scouts were returning to us. "There they come! there they come! there they come!" We threw ourselves down to hide. At length the scouts came back. "O war-chief! we discovered them. Twelve lodges departed," said they. We were coming back (*i. e.*, down the crooked branch), following the trail of the foe. At length we reached the place where the twelve Dakota tents had been pitched, when it was altogether deserted. They had gone, but the coals of the camp-fires were still very bright. "We will pursue them for a part of the night," said we.

These Dakotas had gone down-stream till they met the rest of their people who had our horses. We overtook them just at midnight. "Ho! warriors, I suspect that the old men at home are exhorting us. Ho! warriors, let us overtake them before this night ends. Do make a desperate effort. I suspect that your grandparents are yearning for you. I think that they are saying about you, 'When shall he come in sight after so long an absence? What are you doing that you are continuing so long away from the lodge?'" We kept in pursuit along the road. The scouts went and returned without finding any one. When we forded the small stream which went aside from the creek, and had reached the other side, one of the war-chiefs said, "Warriors, I will smoke." It was Agaha-ma^{n}¢i^{n}. We sat, putting on our moccasins after wading. Agaha-ma^{n}¢i^{n} said, "Put on the moccasins hastily." "Ho! warriors, when you finish smoking, you may come. I, for my part, will go as a scout," said I. I followed the road. I ran a little, now and then. The long line of trees made a dark shadow in the distance. When I drew very near, the horses followed the road, and came directly to me, and I drove them before me, and was bringing them back to our men. I myself recovered the Omaha horses. I brought them very near to those who were sitting, and made them stand there motionless. Then I went to the men. I ran a little, now and then. I went back to these who were sitting, having been very close to them. They had not yet stirred at all; they were still smoking. "Ho! warriors and war-chiefs, you are sitting still. Some persons are coming back along the road," said I. "Why! warrior, what can be the matter? In what direction can we go after sitting here so long?" said they. I said as follows: "O warriors and war-chiefs, I brought some of them back a great while ago." "Thanks! O war-chief! thanks! O war-chief! thanks! O war-chief!" they said, as they extended the palms of their hands toward me. "We shall indeed come home without having our toes ache us from too much walking." "Tie them! tie them!" said I. They threw lariats over the horses' heads, and tied their lower jaws. "Ho! warriors, let all of you sit here and keep them together. Warriors and war-chiefs, they did not detect me at all. Let us do it again to them," said I. The rest of them, who were the servants of the war-chiefs, tied the horses, and sat motionless as they held them.

"Ho! war-chief, let us two go thither," said I. Then we two went thither. It was dark, yet we bowed our heads repeatedly as we went. They had camped just so, in a line. "O war-chief, you will go to the tent at the other end of the row," said I. "Yes, I will go thither; but how about you, to what one will you go?" said he. "O war-chief, I will go to the tent at the other end," said I. "No matter what happens, I shall reach home with some of them." I went thither. Behold, the horses were fastened just by the door. I arrived there. As the horses perceived that I had a different odor, they fled,

drawing back to the end of their lariats. Taking my knife, I cut one lariat after another, and went back, driving the ponies. "Ho! warriors," said I, "I have brought these, too." They extended the palms of their hands toward me. "Thanks! O war-chief! thanks! O war-chief! thanks! O war-chief! O war-chief, you cause us to be thankful," said they. In one night I had taken horses twice. "Ho! mount them! mount them! mount them!" said I. They mounted the horses at once. I mounted a horse which had never been ridden, and when I sat on him, he kicked up his hind legs, and threw me very far away. "Ho! warriors, place him in the rear. We must go homeward," said I. And we went homeward, having most of the horses all together. We rode till day. We went faster and faster, not stopping till noon. Then we stopped. The horses were suddenly motionless. The next day there was a deep snow. We were very impatient on account of the cold. "We are cold, we are cold. It is good to kindle a fire," said we. I divided my horses among eight of the party, saying to each one, "Keep that one. Come! still let us go homeward." We rode very rapidly. We rode even till night. And without sleeping at all, we rode even till day. Again we rode very fast, keeping on until night. We reached our camp the next day when the sun was very low, having traveled a great distance. The people said, "The warriors have come home, halloo! The warriors have come home, halloo! They have brought back horses, halloo!" We slept, as we had reached the camp.

At length the Dakotas came in pursuit of their horses. I saw just one when he was creeping up to us. I detected him when I went out of doors; it was dark, yet he was visible as he walked. I told my wife. "One of these Dakotas has come," said I. I seized my gun, but the Dakota, suspecting me, fell flat, sticking to the ground. He soon hastened away, walking softly. At day we fled, starting from the stream, Waqe-ujiñga, a branch of the Little Sioux River. We fled southward to a ravine, where we camped for the night. At night it was dark. At length the Dakotas overtook us; they were many, but we were few. One of them peeped over the bluff at us. Now a white man resided there. He questioned him, saying, "Are you an Omaha?" "No," said the other, "I am a Dakota." Then two white men came down-hill, and came to see us. The white men said as follows: "You are Omahas. The Sioux are there, but they cannot be there for any good purpose." The white men did not speak the Omaha language, yet they managed to tell us. We were fleeing from the Dakotas. "As they told about the Dakotas, the horses should be secured," said our people. At length the Dakotas attacked us. They wished to snatch the horses from us. We fired at random, scaring off the Dakotas, and retaining possession of the horses. Without delay we were fleeing from the Dakotas. We fled southward, and traveled all night. We reached Ma'a-uhañge, The End of the Cottonwoods, below the Little Sioux. We made skin-boats, and crossed the Missouri in them. Thirty-six of our pursuers, who were returning north, came back to a large headland on the Iowa side. At the foot of the bluff were some Omahas, who had been hunting deer. These Omahas knew nothing about our party and the Dakotas. The latter crept to the edge of the bluff, and peeped over. At length two of these Omahas came to a creek, where they made a skin-boat, in which they attempted to cross the creek. At length the Dakotas shot at them, killing both. The rest of them, including the women and children, reached the bank of the Missouri in safety. A horseman from our party approached the river. They called over to him from the other side: "They have gone homeward after kill-

ing two of our party, halloo!" The horseman called over to them, saying, "We were attacked last night, when they fired at us. We walked by night, and having walked even till day, we have come back so far on our way home." Then he said, "Who has been killed?" "They went homeward after killing Ma^{n}cka-gaxe and the youth with him. Still, we will go homeward. We have made skin-boats, but we have not yet finished them. All those who are up the stream will go homeward to you," said they. The horseman reached home, telling that they spoke of coming home. At length they were coming crying. "They are coming crying. Those who shot at us last night probably killed one of our people when they were on their way back to Dakota," said some of our party. Agaha-ma^{n}¢i^{n} told me, saying, "Those who attacked us last night went back after killing some one at the foot of the headland. It is said that they killed your son, Ma^{n}cka-gaxe, and then went homeward." All of the lodges were coming. "We shall come home to you with all the lodges. Wait for us," said those who stood on the other side of the river. He who came back to tell it said, "They say, 'All of the lodges will come home to you. Wait for us.'". All returned to us in two days. They went homeward, following the course of the Missouri towards its mouth. All were carrying an abundance of game, and they had plenty of wild honey. At length they reached home at the place where the earth-lodges had been made. As they had reached home, they were in excellent humor. All the people danced in groups, dancing the Mandan dance. I rode the horse which I had brought home. I painted my face, and wore good clothing. I hit the drum, "Ku!" I said, "Let Waqa-naji^{n} take that for himself." I presented the horse to one who was not my relation. His kindred spread out the hands with the palms towards me, to show their gratitude. "You do not fear being poor. You are very brave! You have made yourself a great man!" said they.

TWO CROWS' WAR PARTY IN 1854.

RELATED BY HIMSELF.

Uma^{n}/ha^{n} ta^{n}/wañg¢a^{n} guá¢ica^{n}/ʇa Nib¢áska kĕʇá¢ica^{n} añg¢i^{n}/i. Caa^{n}/
Omaha nation in the region beyond Platte River towards the we sat. Dakotas

amá weánaxí¢a ahíi; cañ/ge wág¢i^{n}-báji, júga-hna^{n}, wénuda^{n} ahíi. Ga^{n}/
the (sub.) to attack us arrived; horse they did not sit on them, body only, to war against us they arrived. And

3 Baʇoí ta^{n}wa^{n}/ é ugáqq¢i kĕ/di añg¢i^{n}/i, Uma^{n}/ha^{n} amá b¢úgaqti añg¢i^{n}/i.
Sarpy village that point of timber by the we sat, Omahas the ones who all we sat.

Wa'ú d'úba wata^{n}/zi ʇan/de ma^{n}/te qaí, ta^{n} wa^{n} ¢an di Na^{n}péhi^{n} éga^{n}, g¢áte
Woman some corn ground in buried, village at the. Hungry as, to eat their own

téga^{n} g¢íze ag¢aí. Kĭ Caa^{n}/ amá égi¢e nuda^{n}/ amá atíi tĕ hă, ĕdí. Éde
in order that to take their own they went back. And Dakotas the (sub.) at length those on the war-path came , there. But

wa'ú amá akíi ꭓī, wénaxíçai tĕ, na^{n}bá t'éwaçai wa'ú çañká. Wa'ú çi^{n} wi$^{n'}$
woman the (sub.) reached there again when, they were attacked when, two were killed woman the ones who. Woman the one (mv. ob.)

çi^{n} wahúta^{n}çi^{n} íti^{n}-biamá, gabçábçaze, níꭓa gçí, t'éça-bájī. Ńajíha má-
the (mv. ob.) gun they hit her with, they say, gashing her repeatedly, alive she came back, they did not kill her. Hair they

wasíhiqti éga^{n} máwaqa$^{n'}$i, wáci^{n} ákiagçai A^{n}wa$^{n'}$çiqai éga^{n}, añ'guqça-bájī. 3
cut entirely off as they cut up, having it again they had gone We pursued them as, we did not overtake them.

Ugáhanadáze sigçé wéa^{n}ça-bájī. Akí ꭓī, égiçe ha$^{n'}$ ꭓi, égiçe níkaci^{n}ga
Darkness trail we did not find it. I reached home when, at length night when, behold, man

añ'giatí. Ĕ'di pí hă. Ki égiçe níaci^{n}ga dúba uçéwiñꭓiçĕ hă, ki wí wé-
came for me. There I arrived . And behold, man four assembled themselves , and I the

sată^{n} bçi$^{n'}$. Ĕ'di pí. Égiçe gái hă: Hau! níkaci^{n}ga d'úba uçéwi^{n}waçá-gă, 6
fifth I was. There I arrived. At length they said as follows: Ho! man some assemble them,

ai. Çé níkaci^{n}ga aká Caa$^{n'}$ amá wáçijubájĭ tĕ, égi^{n}wi$^{n'}$'a^{n} taí hă, ai
they said. This people the (sub.) Dakotas the (sub.) have injured us as, let us do so to them . said

níkaci^{n}ga dúba amá. Níkaci^{n}ga dúba amá, Nújiñga-ma uçéwi^{n}waçá-gă, ai.
man four the (sub.). Man four the (sub.), The boys collect thou them, said they.

Ĕ eti níkaci^{n}ga uçéwi^{n}waçaí waň'giçe. Wí eti nújiñga uçéwi^{n}awáçĕ. 9
They too man assembled them all. I too boy I assembled them.

Níkaci^{n}ga gçéba-sátă^{n} tĕ uçéwi^{n}a^{n}wa$^{n'}$çai. Gépe: Hau! níkaci^{n}ga añ'ga-
Man fifty the we assembled them. I said as follows: Ho! man we who

çi$^{n'}$ añgú awákiga^{n}qtia$^{n'}$i, níkaci^{n}ga íqta wáçi^{n}-má ea$^{n'}$waňkiga$^{n'}$i; ĭndáda^{n}
are us they are just like us, man wantonly those who treat them we are like them; what

wapé açi$^{n'}$i, wahúta^{n}çi^{n} açi$^{n'}$i, éga^{n} añgáçi^{n}i. Égi^{n}wi$^{n'}$'a^{n} taí hă. Ké! ĕdi 12
weapons they have, gun they have, like it we have. Let us do so to them . Come! there

añgáçe taí hă, ché. Ga$^{n'}$ bçúgaqti ínahi^{n}i. Añgáça-bájī ca$^{n'}$añgata^{n} , égiçe
let us go . I said. And all were willing. We did not go when we stood awhile, behold,

níkagáhi amá uáwagiçí'agai. Wat'a$^{n'}$ uçéwi^{n}çai níkagáhi amá. Çé níaci^{n}ga
chief the (sub.) they were unwilling for us. Goods they collected chiefs the (sub.). This man

sátă^{n} pahañ'ga uçéwi^{n}a^{n}wa$^{n'}$ç añ'gata$^{n'}$ wágiatíi. Ĕ'di añgáhii ꭓī, égiçe 15
five before we collected them we who stood they came for us. There we arrived when, behold,

wat'a$^{n'}$ uçéwi^{n}çai gĕ égiçe weágikú aká níkagáhi aká. Égiçe çájĭ wágaji
goods they collected the (ob.) behold, had invited us on account of them chiefs the (sub.). Behold, not to go they commanded us

nuda^{n} te. Ihná-bájī taí nuda^{n} tĕ. Çé açi^{n} i-ga, aí. Çé Ꭓíga'çai çiňkĕ ꭓa
on the war-path. You will not go on the war-path. This have ye it, said they. This Grandfather to him

açaí, maja$^{n'}$ wéçi^{n}wi^{n} açaí; agçíi tĕdíhi ꭓī, nuda$^{n'}$ hné cka$^{n'}$hnai ꭓī, íçigina- 18
they went, land to sell they went; they come home at the time when, to war you go you wish if, they are willing for

hi$^{n'}$i ꭓī, hné taí, aí níkagáhi çájĭ amá. Ubçí'age hă. I$^{n'}$ça-májĭ hă
you if, you go will, said chiefs those who did not go. I was unwilling . I was displeased .

Wa'a$^{n'}$ bçíza-májĭ agçé. Ga^{n} añgáça-bájī: Ꭓíga^{n}çai çe má wean gapai
Goods I took I not I went homeward. And we did not go: Grandfather those who went (to) we waited for them

ége^{n}, aũgáɸa-bájĭ. Agɸíi hă Iɬíga^{n}ɸai ɸa^{n}-ɬáta^{n}-má. Agɸíi xĭ, Djó
as, we did not go. They came home . Grandfather those from (his city). They came home when, Joe

ɸiñkĕ'ɬa pí. Nuda$^{n'}$ bɸé ka^{n}bɸéde níkagáhi amá a^{n}ɸa$^{n'}$nité ga^{n}, bɸá-máji hă.
to him arrived. I To war I go I wished, but chiefs the (sub.) they prohibited me so, I did not go .

3 I^{n}ɸi$^{n'}$wa^{n}da$^{n'}$ba-gă hă, ehé. Ahaú! ai. Ga$^{n'}$ hné cka$^{n'}$hna xĭ, ga$^{n'}$ ɸá-gă,
Consider it for me . I said. Oho! said he. Of course you go you wish if, by all means go,

aí. Hau. Akí xĭ níkaci^{n}ga uɸéwi^{n}awáɸĕ. ᗡáɸi^{n}-na^{n}pájĭ agíhiawákiɸĕ,
said he. ¶ I reached home when man I collected them. ᗡaɸi^{n}-na^{n}pajĭ I sent them for him,

Wanáce-jiñ'ga cĭ agíhiawákiɸĕ, cĭ atíi. Sĭn'de-xa$^{n'}$xa^{n} agíhiawákiɸĕ.
Wanace-jiñga again I sent them for him, and they came. Sĭnde-xa^{n}-xa^{n} I sent them for him.

6 Nújiñga áhigi uɸéwi^{n}a^{n}wa$^{n'}$ɸai. Ké! nuda$^{n'}$ aũgáɸai ka$^{n'}$bɸa, ehé. Caa$^{n'}$
Boy many we collected them. Come! to war we go I wish, I said. Dakotas

amá wi$^{n'}$ aũgáqɸi ka$^{n'}$bɸa, ehé. Ga$^{n'}$ ha$^{n'}$ xĭ uɸéwi^{n}aũxĭɸaí. Ha$^{n'}$ wi^{n}-
the ones who one we slay him I wish, I said. And night when we assembled ourselves. Night just

déta^{n}qti xĭ aũgá-i. Uma$^{n'}$ha^{n} ta$^{n'}$wa^{n} ɸa$^{n'}$ aũgátii xĭ, a$^{n'}$ba. Gañ'xĭ ákiha^{n}
half the length when we were approaching. Omaha city the we came to when, day. And beyond

9 aũgáhii, dúda. Ĕ'di wáqe ctewa$^{n'}$ ɸiñgaí. Égiɸe ɬéska na$^{n'}$ba ědedí-amá
we arrived, this way. There white man at all there were none. At length ox two were moving there

uta$^{n'}$nadi. Kĭ nújiñga amá wagáqɸa^{n} amá waɸáte ga$^{n'}$ɸai, t'éwaɸĕ 'íɸai.
in a place between. And boy the (sub) servant the (pl. sub.) to eat wished, killing them spoke of.

Núda^{n}haũgá, a^{n}wa$^{n'}$ɸate tañ'gata^{n}, aí. Hau! wagáqɸa^{n}, áma ɸi$^{n'}$ t'éɸa-
O war-chief, we eat them we who will, said they. Ho! servant, the one (mv. ob.) the kill

12 báda^{n} ɸatái-gă. Áma ɸi$^{n'}$ ca$^{n'}$ɸi^{n}éɸai-gă, ehé. Edíta^{n} ga$^{n'}$ aũgáhii ga$^{n'}$
and (pl.) eat it. The other the (mv. ob.) let it alone, I said. Thence so we reached so

a^{n}ja$^{n'}$i hă. Cĭ edíta^{n} aũgáhii ége^{n}, Ha^{n}ɸí ɬí uspé kĕ ědi a-í a^{n}ja$^{n'}$i. Edít
we slept . Again thence we reached as, Henry house hollow the there we approached and slept. Thence

aũgáɸai xĭ, Húɬaũga maja$^{n'}$ uhañ'ge kĕ cĭ ĕ'di a-í a^{n}ja$^{n'}$i Cĭ aũgáɸai
we went when, Winnebago land end the again there we approached and slept. Again we went

15 ége^{n}, Ni-báse ɸa$^{n'}$, Máqude-wa'aí duáɸica^{n}, ĕ'di a-í a^{n}ja$^{n'}$i. Ha$^{n'}$ega$^{n'}$tce
as, *Ni-base* the, Iowas farmed this side of, there we approached and slept. Morning

aũgídaha$^{n'}$i xĭ, ékita^{n} níkaci^{n}ga wéa^{n}ɸai. Hau! weañ'gapai tá-bi, a^{n}ɸa$^{n'}$i
we arose when, just then person we detected them. Well! let us wait for them to appear, we said

xĭ, ᗡáɸi^{n}-na^{n}pájĭ ágiágɸai xĭ uɸí'agai. Géɸica^{n} a^{n}wañ'ganáse tá-bi, ehé
when, ᗡaɸi^{n}-na^{n}pajĭ they pass by when he was unwilling. On that side let us head them off, I said

18 (ɬan'deaɬáɸica^{n} iɸáhe, ehé) xĭ, ᗡáɸi^{n}-na^{n}pájĭ Nicúdeaɬáɸica^{n} íhe 'íɸai. Kĭ
(on the side of the ground I pass along, I said) when, ᗡaɸi^{n}-na^{n}pajĭ towards the Missouri passing along spoke of. And

gañ'xĭ uhé pĭáijĭ aũgúxpia$^{n'}$ɸai. Uwájeɸai éga^{n} níaci^{n}ga aũ'guqɸa-bájii.
then path bad we got ourselves into. We were tired as man we did not overtake them.

Nin'dugɸáde aũgákii éga^{n} aũ'gugíqɸa-bájĭ. Ca$^{n'}$qti aũ'guqɸa-bájĭ. Ha$^{n'}$ hă.
Creeping backward we reached again as we did not overtake our own. In spite of we did not overtake them. Night

Na^{n}péawahi$^{n'}$i égа^{n} uwáje¢ai, añ'guq¢a-bájĭ. Ha$^{n'}$ega$^{n'}$tce a^{n}¢añ'ɣi¢ai ɣĭ,
We were hungry as we were tired, we did not overtake them. Morning we awoke when,

wa¢áte wa¢iñ'ge, wagáq¢a^{n}-ma na^{n}péhi^{n}. Hau! Ɑáqiⁿ-naⁿpájĭ-há, 'ábae
food we had none, the servants were hungry. Ho! Ɑaqiⁿ-naⁿpajĭ, O! hunting

ma^{n}¢iñ'-gă. Wagáq¢a^{n} na^{n}péhi^{n}, ehé. A¢aí 'ábae Ɑáqiⁿ-na^{n}pájĭ. Égi¢e 3
walk thou. Servant hungry, I said. Went to hunt Ɑaqiⁿ-naⁿpajĭ. At length

ɬáqti wi$^{n'}$ 'i$^{n'}$ ag¢í. Égа^{n} a^{n}¢átai.
deer one carrying he came back. So we ate.

A$^{n'}$ba tĕ ga$^{n'}$ Nicúde g¢adi$^{n'}$ añgá¢ai. Nicúde ɣa$^{n'}$ha kĕ'ɬa á-i-a$^{n'}$ja^{n}ı.
Day the so Missouri River across to we went. Missouri bank at the we arrived and slept.

Ha$^{n'}$ega$^{n'}$tce ɣĭ, ní aká jiñ'ga-bájĭ, nida$^{n'}$. Ⱡáqtiⁿha t'éwa¢aí-ma mandé-ha 6
Morning when, river the (sub.) was not small, a flood. Deer-skin those which had been killed skin-boat

añgáxai. Mandé-jiñ'ga ga$^{n'}$, man'dĕ gĕ, waii$^{n'}$ gĕ, wahúta^{n}¢i^{n} edábe,
we made. Boat small so, bow the (pl. ob.), blanket the (pl. ob.), gun also,

añgújii Ní aká céhiaká ɬ Ɑahádi énaská¢ĕhaí, ní aká jiñ'ga-bájĭ. Mandé
we put them in. River the (sub.) yonder one house on the hill extended that far, river the (sub.) not small. Boat

kĕ añgújii ɣĭ, nía^{n}wa^{n} añgá¢i^{n}i. Na$^{n'}$ji^{n}skĕ'qtci ní kĕ masáni añgáhii; 9
the (ob.) we filled when, we swam we had them. Hardly river the the other side we reached;

uwáje¢aqtia$^{n'}$i masáni añgáhii. Masáni áiañ'g¢i^{n}i ɣĭ, hi^{n}bé añgúgiɲa^{n}
we were very tired the other side we reached. The other side we sat down there when, moccasin we put on our moccasins

a^{n}¢ícta^{n}i ɣĭ, na^{n}báha usaí. Caa$^{n'}$ amá ugáca^{n} ctewa$^{n'}$ sig¢é da$^{n'}$be añg¢i$^{n'}$i.
we finished when, in two places the grass afire. they set Dakotas (sub.) the traveled notwithstanding trail seeing it we sat.

A^{n}¢añ'ɣináq¢e añg¢i$^{n'}$i. Hau. Ké! wágaq¢a$^{n'}$, u¢úda^{n}bái-gă. Cúde ¢é 12
We hid ourselves we sat. ¶ Come! O servant, consider ye it. Smoke this

na^{n}báha tĕ; wi^{n}a$^{n'}$wa ĕ'di añgá¢e taí ă, ehé, Hau. Ɑáqiⁿ-na^{n}pájĭ aká,
in two places the; which one there we go will ! I said, ¶ Ɑaqiⁿ-naⁿpajĭ the,

Núda^{n}hañgá, ¢éɲa tĕɲá¢ica^{n} añgá¢e taí, ai Ɑáqiⁿ-na^{n}páji aká. Hau, ga$^{n'}$
O war-chief, this one behind towards the let us go, said Ɑaqiⁿ-naⁿpajĭ the (sub.). Well, so

añgá¢ai; Nicúde a^{n}a$^{n'}$¢ai, ga$^{n'}$ añgá¢ai, á¢iɲa. Itáxaɲa usaí, a^{n}wa$^{n'}$ɲaⱭe 15
we went; Missouri River we left it, so we went, across, by a near way. Up-stream it was set afire, we, being near it

añgá¢ai. A^{n}ja$^{n'}$i hă ha$^{n'}$ tĕ. Ha$^{n'}$ i¢áug¢e a^{n}ma^{n}¢i$^{n'}$i; kī ¢á¢uháqtci a$^{n'}$ba
we went. We lay down night when. Night throughout we walked; and almost day

ɣĭ, a^{n}ja$^{n'}$i. Níkaci^{n}ga, ha^{n} ega$^{n'}$tce tĕ añ'gu¢ixídai ɣĭ, wća^{n}¢a-bájĭ. Kī
when, we slept. Man. morning when we looked around for them when, we did not find them. And

C'aa$^{n'}$ ta$^{n'}$wañg¢a^{n} eɲá¢ica^{n} añgágii, a$^{n'}$bi¢áug¢e. Añ'gu¢ixídĕqti a^{n}ma$^{n'}$¢i^{n}i, 18
Sioux city towards we were returning, throughout the day. We looked around very carefully for them we walked,

wća^{n}¢a-bájĭ. Ɑázĕqtci mi$^{n'}$ ¢a^{n} Ⱬahé kĕ ɣañ'gĕqtci hí. Ké! añgá¢e taí,
we did not find them. Late in the afternoon sun the hill the very near to arrived. Come! let us go,

wágaq¢a$^{n'}$. Ga$^{n'}$ añgá¢ai. Ma^{n}á sía^{n}¢é, q¢abé ¢iñgé hă. Uq¢é íkisa$^{n'}$¢i^{n}
O servants. So we went. Cliff alone, tree there was none . Quickly out of sight

añgáiá¢e taí Sagígi égа^{n}i-gă, ehé. Kī añgáhi-bájĭ tĕ'di, Ɑáqiⁿ-na^{n}pájĭ aká, 21
let us go. Do walk faster, I said. And we did not reach it when, Ɑaqiⁿ-naⁿpajĭ the (sub.),

Wakíde-jiñ′ga eɕa$^{n'}$ba bispé íhai, éta^{n}ɕi^{n} wéɕai níkaci^{n}ga-má. Kĭ añgú ctĭ
Wakide-jiñga he too crouched suddenly, they first found them the people (ob.). And we too

bísp a^{n}ja$^{n'}$i. ⫷áɕi^{n}-na^{n}pájĭ amá uɕá ągɕí. Núda^{n}hañgá, qɕabé ɕĕ′qtci ɕan′di
crouch ing we lay. ⫷aɕi^{n}-na^{n}paji the (sub.) to tell it came back. O war-chief, tree this very at the

3 ja$^{n'}$ gásai, gaɬáqi, aí. Hau! wágaqɕa^{n}, níkaci$^{n'}$gai tĕ edáda^{n}-bájĭ. Añgáɕa-
wood they cut, they make it sound, said he. Ho! O warriors, they are people the it is nothing. We did

bájĭ ca$^{n'}$-añgata$^{n'}$ níaci^{n}ga áma aká agɕí. Hau! núda^{n}hañgá, níkaci^{n}ga amá
not go after we stood awhile man the other (sub.) came back. Ho! O war-chief, they are persons who are moving

hă, ai. Wa‘úi éde Mawáda^{n}ɕi^{n} wa‘a$^{n'}$i hă, ai. Hau! níkawasa^{n}, ca$^{n'}$ ha,
. said he. They are women but Mandan they sing . said he. Ho! O warrior, enough .

6 ehé. Hau. Ga$^{n'}$ añgáɕai. Jiñgá-qtci ma$^{n'}$ onáde añgɕi$^{n'}$i, qáde búɬa unácte
I said. ¶ So we went. Very small ground bare of vegetation we sat, grass round left after a fire

añgúgɕi^{n}i. Mi$^{n'}$ aká ɕáɕuháqtci áiáɕai. Hau! wágaqɕa^{n}, ha$^{n'}$ ta aká. Mi$^{n'}$
we sat in. Sun the (sub.) almost had gone. Ho! O servants, night will be. Sun

aká áiáɕai hă Hau! Ké, wágaqɕa$^{n'}$ ⫷áɕi^{n}-na^{n}pájĭ-há! wada$^{n'}$be ma^{n}ɕiñ′-gă.
the has set . Ho! Come, O servant ⫷aɕi^{n}-na^{n}paji O! as a scout walk thou.

9 Níaci^{n}ga ɕañká ɬí ɕañká ánai éda^{n} waɕáwa-gă, ehé. Égiɕe ⫷áɕi^{n}-na^{n}pájĭ
Person the ones camped who the ones who how many are they ? count them, I said. At length ⫷aɕi^{n}-na^{n}paji

amá agɕí. Núda^{n}hañgá, ɬí aká na^{n}bá aká hă. Cañ′ge wi^{n}áqtci aɕi$^{n'}$ aká hă,
the (sub.) came back. O war-chief, tent the (sub.) two are the ones . Horse just one they have .

núda^{n}hañgá, é i^{n}wi$^{n'}$ɕa agɕí. Hau! ca$^{n'}$ hă, ehé. Hau! wágaqɕa$^{n'}$, wañ′-
O war-chief, that he told me he came back. Ho! enough , I said. Ho! O servant, let us

12 gakíɕa taí hă Waɕácka^{n} taí hă, ehé. Hau! pígi‘a^{n} cĭ ɕe-hna$^{n'}$, Sĭn′de-
contend with them . You will do your best . I said. Ho! to do it again again only this time, Sinde-

xa$^{n'}$xa^{n}, wégaska$^{n'}$ɕĕ ma^{n}ciñ′-gă, ɬí ɕañká ja^{n}t′aí ⫷ĭ, ehé. Uhná ɕagɕí te,
xa^{n}xa^{n}, to try them walk thou, tent the ones who they are sound asleep if, I said. You tell it you come back will,

ehé. Égiɕe Sĭn′de-xa$^{n'}$xa^{n} amá agɕí. Núda^{n}hañgá, ja^{n}t′aí hă, aí Sĭn′de-
I said. At length Sinde-xa^{n}xa^{n} the (sub.) came back. O war-chief, they are sound asleep , said Sinde-

15 xa$^{n'}$xa^{n}. Hau! Ké, wca$^{n'}$naxíɕa taí hă, wágaqɕa$^{n'}$. Wapé gĕ pa-í gaxái-gă,
xa^{n}xa^{n}. Ho! Come, let us attack them , O servants. Weapon the (pl. ob.) sharp make ye,

ehé. Máhi^{n} gĕ′ ctĭ pa-í ⫷i⫷áxai; máhi^{n}sí ctĭ pa-í ⫷i⫷áxai; wahúta^{n}ɕi^{n} pí
I said. Knife the (pl. ob.) also sharp they made for themselves; arrow-heads also sharp they made for themselves; gun anew

ugíjii, ma$^{n'}$zema^{n} dúba-ɕa$^{n'}$ɕa^{n}, ɕábɕi^{n}-ɕa$^{n'}$ɕa^{n} ctĭ ujíi. Hau! núda^{n}háñgá,
they loaded theirs, ball four apiece, three apiece too they put in. Ho! O war-chief,

18 ca$^{n'}$ hă, ai. Hau! wágaqɕa$^{n'}$, ca$^{n'}$ gɕi$^{n'}$i-gă. Sĭn′de-xa$^{n'}$xa^{n} ĕ′di juágɕe
enough . said they. Ho! servants, still sit ye. Sinde-xa^{n}xa^{n} there I with him

bɕé tá miñke. Wégaska^{n}a^{n}wa$^{n'}$ɕĕ añgáɕe tañ′gata^{n}, ehé. Waqi$^{n'}$ha ɬí tĕ
I go will I who. We look upon things we go we who will, I said. Canvas tent the

ugɕi$^{n'}$. Nan′de kĕ edí′qtci ja^{n}qɕúde a^{n}wañ′ganá‘a^{n}. ⫷í tĕ uákiha^{n} ja^{n}qɕúde
they sat in. Side of the tent the just there snoring we heard them. Tent the next to it snoring

aⁿwañ'ganá'aⁿ aⁿnájiⁿ, názaꞇa aⁿnájiⁿi. Sĭn'de-xaⁿ'xaⁿ ćbaⁿ. Gáaka wiⁿ'
we heard them we stood, at the rear we stood. Sĭnde-xaⁿxaⁿ I called to him. That one out of sight one

jaⁿqćúdai, ehé. Áćutaⁿ t'éćaćĕ te hă, ehé. Gañ'ꭓĭ añgágćai. Wagáqćaⁿ
snores, I said. Directly towards you kill him will , I said. And we went back. Servant

ćañkáꞇa añgúća añgágće te, ehé. Égiće wagáqćaⁿ' ćañkáꞇa a-íi ꭓĭ, añgákii. 3
to them we tell it we go back will, I said. At length servant to them they approaching when, we reached again.

Núdaⁿhañgá, e'aⁿ' hă, ai. Jaⁿt'ĕ'qtiaⁿ'i hă, ehé. Hau. Gaⁿ' ĕ'di añgáćai.
O war-chief, how is it ? said they. They are sound asleep , I said. ¶ So there we went.

Názaꞇa añgáhii. Ļí ćgaxe najiⁿ'i. Ahaú! gaⁿ' wakídai. Ļí tĕ wénaxíćai
At the rear we arrived. Tent all around they stood. Oho! so they shot at them. Tent the they attacked them

gaⁿ', égaxe wakídai ćgaⁿ, ꞇí tĕ múćiñgĕ'qtiaⁿ'i; ɗćaⁿba t'eaⁿ'waⁿćaí. Haⁿ' 6
as, all around they shot at them as, tent the they exterminated them by shooting; seven we killed them. Night

wiⁿdćtaⁿqti tĕ'di wañ'gakíćai, hañ'kaska ꭓĭ wañ'gakíćai. T'éaⁿwaⁿ'ćĕ aⁿćí-
just half gone when we contended with them, midnight when we contended with them. We killed them we

ctaⁿi ꭓĭ, añgágii Hau! níkawasaⁿ', caⁿ'añgáxe taí. Ké, caⁿ' hă, ehé.
finished when, we were coming this way. Ho! warriors, let us cease. Come, enough , I said.

Gaⁿ' añgágii. Haⁿ' ićáugće caⁿ' aⁿmaⁿ'ćiⁿi. Aⁿ'ba ékitaⁿháqti Nicúde kĕ 9
So we were returning. Night throughout still we walked. Day just that far Missouri River the

añgágćii. Miⁿ' ća' ćaⁿbájĭ Nicúde kĕ aⁿćꞇe añgágii. Añgágii tĕ, cĭ aⁿ'b
we came back to. Sun the had not arisen Missouri the we crossed we were returning. We were returning when, again day

ićáugće aⁿmaⁿ'ćiⁿi. Kĭ miⁿ'ćumaⁿ'ci hí tĕ, naⁿpéawahĭⁿ'i égaⁿ, ꞇáqti naⁿ'ba
throughout we walked. And sun on high ar- rived when, we were hungry as, deer two

t'éwaćai. Aⁿwaⁿ'ćate añgćiⁿ'i. Gaⁿ' añgágii égaⁿ, gaⁿ' aⁿjaⁿ'i. Cĭ égasáni 12
they killed. We ate them we sat. So we were returning as, so we slept. Again the next day

añgágii égaⁿ, caⁿ' aⁿ'b ićáugće aⁿmaⁿ'ćiⁿi. Haⁿ' tĕ, cĭ ꞇáqti wiⁿ' cĭ t'éćai;
we were coming as, still day throughout we walked. Night when, again deer one again they killed it;

aⁿćátai. Cĭ égasáni tĕ, aⁿ'b ićáugće caⁿ'qti gaⁿ' aⁿnaⁿ'haⁿi. Cĭ haⁿ' tĕ, gaⁿ'
we ate it. Again the next day when, day throughout still, indeed so we walked till night. Again night when, so

aⁿmaⁿ'ćiⁿi; aⁿjaⁿ'-bájĭ aⁿmaⁿ'ćiⁿi. Haⁿ' tĕ, miⁿ'daⁿbe ɗćabćiⁿ-qti-égaⁿ, wáqe 15
we walked; we slept not we walked. Night when, clock about eight, white man

ꞇí wiⁿ' ĕdítĕ íhe añgágćii. Wáqe aká égiće naⁿ'awape tá aká. Waćáte
house one which was there passing it we came back. White man (sub.) the behold he will fear us. Food

iⁿ'na taí hă. Pahañ'ga ꞇijébe bćícibe tá miñke. Aⁿća'waⁿhe íi-gă, ꭓu'ĕ,
let us ask of him . Before door I pull it open will I who. Following me be ye coming, with a rush,

ehé. Wíugaⁿ'ba uágas'iⁿ' ꭓĭ, ꭓigćísiaⁿćĕ'qti najiⁿ' aká wáqe aká. Wćonaⁿ- 18
I said. Window I peeped in when, he stripped himself entirely bare was standing white man the (sub.). Caused us

áwaćĕ wáqe aká, waćáte wa'íi tĕ haⁿ' tĕ, níawaćĕ'qti égaⁿ. Haⁿ' tĕ, caⁿ'
to be thankful white man the (sub.), food he gave to us night at, he really saved our lives like. Night at, yet

aⁿ′bajĭ, caⁿ′ miⁿ′ ć ɸaⁿbájĭ, ɬíi ɸaⁿɬá angákii. Gaⁿ′ níkaciⁿga bɸúga ckaⁿ′i.
not day, yet sun had not arisen, village to the we got home. And people all were stirring.

Níkaciⁿga Caaⁿ′ wáqɸi amá agɸíi hă, ai Níkaciⁿga đéɸaⁿba t'eaⁿ′waⁿɸaí
Man Dakotas those who killed them have come home . said they. Person seven we had killed them

3 aⁿɸaⁿ′i gaⁿ′, gíɸěqtiaⁿ′i níkaciⁿga bɸúga.
we said as, were very glad people all.

NOTES.

452, 1. Nibɸaska kĕɻaɸicaⁿ, at or near the present town of Bellevue, Neb.

452, 4. waʻu dʻuba. There were only three women.

453, 2–3. mawasihi-qti. Compare "usihi," clean.

453, 7. egiⁿwiⁿʻaⁿ tai, *in full*, égaⁿ iⁿwiⁿ′ʻaⁿ taí.

453, 17–18. ɸe Iɻigaⁿɸai ɸiñkĕɻa aɸai. Sanssouci said that Joe and the other chiefs were just about to start for Washington, when Uhaⁿ-naⁿba and the rest prevented Two Crows and his friends from going on the war-path. But why should Uhaⁿ-naⁿba act as head-chief before the departure of his superiors? They were Joseph La Flèche, Maⁿtcú-naⁿba, Wanúkige, Gɸedaⁿ′-nájiⁿ, Íckadabi (Louis Sanssouci), and Logan Fontenelle. Logan and Louis, however, went as interpreters rather that as chiefs.

454, 6. Nujiñga ahigi, "many boys." These were only eight. The four war-chiefs were ꓘaxe-ɸaⁿba (Two Crows), đaɸiⁿ-naⁿpajĭ, Wanace-jiñga, and Sĭnde-xaⁿxaⁿ.

454, 9. ɻeska naⁿba. These were two stray oxen.

454, 13. Haⁿɸi ɻi uspe kĕ, Wood Creek, by Henry Fontenelle's farm, near Decatur, Neb.

454, 15. Ni-base ɸaⁿ is a point of timber on the Missouri River, between the towns of Jackson and Ponca, Neb. It is east of Ionia Creek, in Dixon County, Neb., which is called Máqude-waʻaí by the Omahas. This latter is also the Omaha name for the adjacent land.

454, 18. ɻandeaɻaɸicaⁿ, *i. e.*, "back from the river, towards the interior of the country;" while Nicudeataɸicaⁿ, its opposite, means "towards the Missouri, along the bank of the river."

454, 20. Niudugɸade añgakii egaⁿ añgugiqɸa-bajĭ; literally, "As we reached the place where we had been, by creeping backwards, we did not overtake our enemies." They fell back. But "they fell back" because they were lost in the thick forest (see map) near a lake in that vicinity; and they wandered on till they found themselves back again at the place where they had struck the trail at the edge of the forest.—Sanssouci.

455, 8. ɻi đahadi enaskaɸehaĭ, refers to a block-house (at Omaha Agency), which was about a quarter of a mile from the place where the story was told.

455, 11. naⁿbaha means, in this case, "on two sides," and hence is almost equivalent to agɸañkaⁿhaⁿ, "on both sides."

455, 15. itaxaɻa usai. This refers to Qe watcicka, the Big Sioux, along which the party proceeded for a little while.

455, 21. añgaiaɸe tai, the specific of "añgaɸe tai," denoting motion to a particular place. See "iɸé" in the Dictionary.

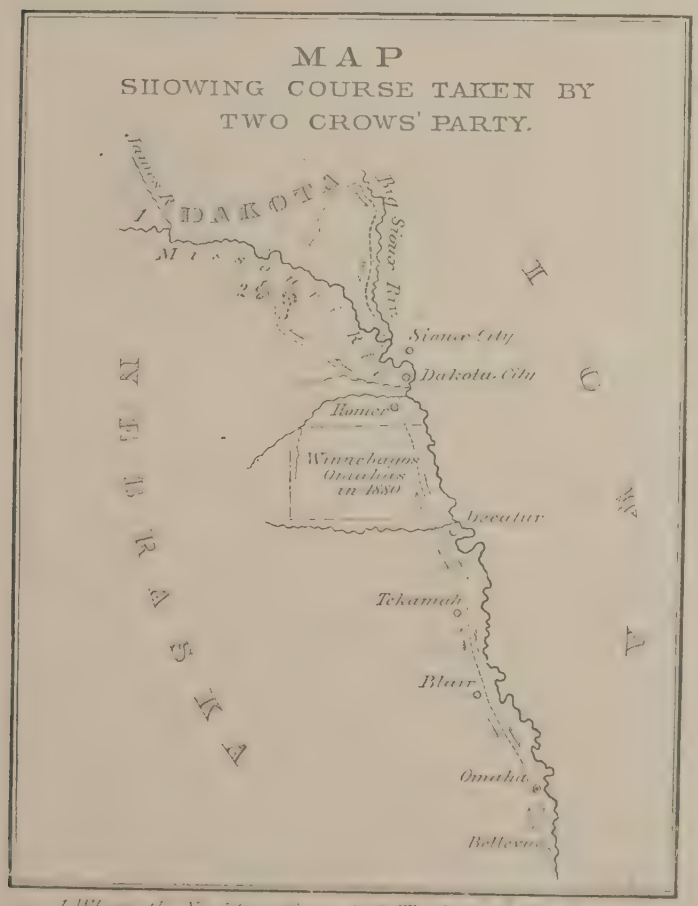
457, 3. egiɸe wagaqɸaⁿ ɸañkaɻa a-ii ꓘĭ añgakii. Frank La Flèche and the collector have been puzzled by the use of "a-ii ꓘĭ" in this sentence. It would have been omitted,

were not Two Crows one who speaks the purest Omaha. The collector can offer but one explanation. The warriors were probably anxious to learn the result, so they were approaching Two Crows and Sinde-xa^{n}xa^{n} (a-ii); then, after they met, all reached their camp (aⁿgakii).

457, 4. e'a^{n} hă used instead of "e'a^{n} ă."

457, 6. đe¢a^{n}ba t'ea^{n}wa^{n}¢ai. They killed seven Yanktons.

457, 9. i¢aug¢e, pronounced i¢a+ug¢e.



1. Where the Yanktons farmed. 2. The Lake. 3. The Forest.

TRANSLATION.

We dwelt beyond Omaha City, and towards the Platte. The Dakotas came on foot to attack us. All of us Omahas dwelt on the Nebraska side of the river, at the point of timber near Sarpy's village. Some of the women had buried corn in the ground at the village. Being hungry, they went back to eat it. Behold, the Dakotas who had come on the war-path reached there. And when the women reached there, they were attacked by the Dakotas, who killed two of the women. The remaining woman was struck with a gun, and gashed in many places, but she came back to us alive. The Dakotas cut off all the hair of the two women, and after cutting the scalps in pieces, they carried them homeward. We pursued them, but we did not overtake them. We could not find their trail in the dark. When I reached home, behold, men came for me at night. I arrived there. And behold, four men had assembled; and I was the fifth. At length they said, "Collect some men; these people, the Dakotas, have injured us; let us repay them. Assemble the young men." All of them, too, assembled the men. And I collected the young men. We collected fifty persons. I said as follows: "Ho! they are just like us, and we resemble those who have treated us cruelly; we have guns and other weapons as they have. Let us repay them for what they have done to us. Come! let us go thither." And all were willing.

But before we could leave, the chiefs manifested their unwillingness for us to depart. They collected goods, and sent for us five leaders. When we arrived there, behold, the chiefs had invited us on account of the goods which they had collected. Behold, they commanded us not to go on the war-path. "You will not go on the war-path. Take these things. These chiefs went to the President to sell land. If they come back and consent to your going, you may then go," said the chiefs who had not gone to Washington. I was unwilling. I was displeased. I went home without taking any of the goods. So we did not go on the war-path, as we waited for the return of those who went to the President. They came home from the city of the President. When they had come back, I went to Joe. "I wished to go on the war-path, but the chiefs forbade me; so I did not go. Consider the matter for me," said I. "Oho!" said he, "go, of course, if you desire it."

When I reached home, I collected the men. I sent the messengers after ɖaɸiⁿ-naⁿpajĭ, Wanace-jiñga, and Sĭnde-xaⁿxaⁿ. We collected many young men. "Come!" said I, "it is my desire for us to go on the war-path, and to kill one of the Dakotas." And we assembled at night. When that night was half gone, we were coming towards our present reservation. It was day when we reached Omaha City. And we continued our march in this direction. At that time there were no white people in that region above Omaha. At length two oxen were wandering about there. The young men, who were the servants, wished to eat them, so they spoke of killing them. "O war-chief, we will eat them," said they. "Ho! servants, kill one and eat it; but do not disturb the other one," said I. Passing on, we stopped again for the night. The next day we went on till we reached the hollow by Henry's house, where we spent the night. Going thence the next day, we reached the present Winnebago reservation, sleeping when we arrived at the northern boundary. The following day, we went as far as Nibase, which is on this side of the ancient farming-place of the Iowas. When we arose

in the morning, we discovered the proximity of persons. When we said, "Ho! let us wait for them to appear," ɖaɸiⁿ-naⁿpajĭ was unwilling for them to pass by. I said, "Let us head them off on that side. I am in favor of our going by a path which is more towards the interior of the country." But ɖaɸiⁿ-naⁿpajĭ spoke of going towards the Missouri. And then we got ourselves into a difficulty. We did not overtake the men, because we were tired. We dropped back, and so they got away in spite of us. When we awoke in the morning, we had no food. The servants were hungry. "Ho! O ɖaɸiⁿ-naⁿpajĭ, go hunting. The servants are hungry," said I. ɖaɸiⁿ-naⁿpajĭ went hunting. At length he came back, carrying a deer. So we ate it.

During the day we went across the country to the Missouri. That night we slept on the bank of the river. In the morning the stream was wide, as there was a freshet. We made a skin-boat of the deer-skin, and we put in it our guns, bows and blankets. The river extended as far as yonder house on the hill. When we put the things in the boat, we swam across with it. We barely reached the other side, as we were very weary. When we sat down on the other side, and had finished putting on our moccasins, the grass was set afire in two directions. We sat looking at the trail of the Dakotas who had been traveling about. We sat concealed. "Ho! come, warriors, consider the matter. This smoke is in two places; to which one will we go?" said I. ɖaɸiⁿ-naⁿpajĭ said, "O war-chief, let us go towards this one in the rear."

So we went. We left the river, and departed across the country, by a near way. The fire had been made towards the head of a stream, and as it was near by we went towards it. At night, we lay down for a short while. Then we walked throughout the night; and when it was almost day we slept. In the morning we looked around for the men, but did not find them. And we were all day in coming back towards the place where Sioux City now is. We looked around very carefully as we walked, but we did not find them. Late in the afternoon the sun was very near the bluffs. "Come, let us go, O servants," said I. So we went. There was a bare cliff, without trees. "Let us soon go out of sight. Quicken your steps," said I. Before we reached it, ɖaɸiⁿ-naⁿpajĭ and Wakide-jiñga crouched suddenly, they being the first to find the people. We, too, lay crouching. ɖaɸiⁿ-naⁿpajĭ came back to us to report. "O war-chief, at this very place they cut wood, for they make the sound "ɂaqi," said he. "Ho! servant, as they are people, it is nothing." After we stopped and stood awhile, the other man came back to report. "O war-chief, they are people. They are women, but they sing Mandan songs," said he. "Ho! warriors, it is enough," said I.

So we went. We sat on a very small piece of the ground that was bare of vegetation; that is, we sat on a round tract of grass which had not been burnt by the prairie fire. The sun had nearly gone. "Ho! servants, it will be night. The sun has set. Ho! come, O servant ɖaɸiⁿ-naⁿpajĭ, go as a scout. Count the persons that have camped, and see how many they are," said I. At length ɖaɸiⁿ-naⁿpajĭ returned to us. "O war-chief, the lodges are two. They have but one horse." "Ho! that is enough. Ho! O servants, let us contend with them. You will do your best. Ho! to do it again but this once, Sĭnde-xaⁿxaⁿ, go to try them whether they are sound asleep. You will come back and report," said I. At length Sĭnde-xaⁿxaⁿ came back. "O war-chief, they are sound asleep." "Ho! come let us attack them, O servants. Make your weapons sharp," said I. They sharpened their knives and arrow-heads, and they put extra loads in their guns, some three bullets, others four. Then I made them sit

awhile, and I took Sĭnde-xa^{n}xa^{n} to make a final inspection. They were in a canvas tent, and just at one side of it we heard them snoring. As we stood at the rear of the next tent we heard its occupants snore. I called to Sĭnde-xa^{n}xa^{n}. "One of those snores. You will kill him by holding your gun close to the place where he lies," said I. "Let us go back to the servants to tell them," said I. And we went back. At length, after some of them came towards us, we all reached the servants. "O war-chiefs, how is it?" said they. "They are sound asleep," said I. So we went thither. We reached the rear of the lodges. We surrounded them and shot at them. As the lodges were attacked and shot into, their occupants were all shot down; we killed seven. We contended with them when just half of the night had gone, even at midnight. When we finished killing them, we were coming this way. "Ho! warriors, let us cease. Come, it is enough," said I.

So we were coming back. We walked all night, and just at day we reached the Missouri. We crossed the river before sunrise. We walked all day; and at noon we killed two deer, as we were hungry. We sat eating them. Then we continued our homeward march till we stopped for the night. The next day we walked throughout the day, and at night we killed a deer. The next day we walked till night, and so at night till about eight o'clock. Then we reached the house of a white man. Said I, "The white man will fear us, thinking that we are Dakotas. So let us ask him for food. I will open the door. Do you rush in after me." When I peeped in at the window, the white man was standing without any clothing at all. (He asked us if we were Dakotas, and was glad to find that we were Omahas.) The white man made us thankful, saving our lives, as it were, by giving us food at night. At night, when it was not day, that is, before the sun rose, we reached our village. Then all the people were stirring. "The men who killed the Dakotas have come home," said they. As we said that we had killed seven, all the people were delighted.

BATTLE BETWEEN THE OMAHAS AND DAKOTAS IN 1855.

RELATED BY A^{n}'PA^{n}-LAÑ'GA.

Gaqɸa^{n}' aĩgáɸai pahañ'gadi. Kĭ Waɬé kĕ aĩgúhai. Wada^{n}'be wáɸadai
On the hunt we went at the first. And Elkhorn River the we followed it. Scouts they who are called

ɬí waqúbe na^{n}bá tĕ'di gɸéba-ɸábɸi^{n}-qti-éga^{n}. Aĩgáɸai ɬi, huhú t'ea^{n}'wa^{n}ɸaí
tent sacred two at the about thirty. We went when, fish we killed them

3 d'úba, ánaqti-éga^{n}. Lañgá ɸañká wanáce (amá) ɬigɸízai éga^{n}, úha^{n}i. Ga^{n}'
some, about how many. Large the ones that policeman (the pl. sub.) took for themselves as, they cooked them. So

ɸasni^{n}'i tĕ, aĩgáɸai. Ha^{n}' a^{n}ɸa^{n}'ma^{n}ɸi^{n}'i. Watícka cugá wi^{n}' aĩgúha a^{n}ma^{n}'-
they swal lowed when, we went. Night we walked during. Creek thick one we followed we

ɸi^{n}i. Watícka kĕ a^{n}ja^{n}'-bajĭ; gacíbaɬa a^{n}ja^{n}'i, sna^{n}sna^{n}'aɬa. A^{n}'ba kĕ uga^{n}'ba
walked. Creek the we slept not; out from it we slept, on the level ground. Day the light

kĭ, égiᵭe aⁿ′paⁿ núga ecaⁿ′ maⁿᵭiⁿ′ amá. Wakíde-pi áᵭigᵭájii. Wakídai kĭ,
when, behold, elk male near to were walking. Good marksman exhorted one another. They shot at them when.

nugá wiⁿ jíbe múqaⁿi. Landátaⁿ iᵭnaxíᵭai kĭ, wí ubᵭaⁿ′. Anaⁿ′hiᵭeáᵭĕ.
male one lower leg broke it by shooting. Treading on the ground they attacked him when, I I held him. I kicked him and knocked him down.

Háci atí amá ᗪá ᵭaⁿ ‘ᵭaⁿᵭai. Haⁿ′ ᵭataí kĭ, bᵭáta-májĭ. Huhú jiñ′ga 3
After those who came head the (ob.) hit him on. Night they ate it when, I did not eat it. Fish small

núǰiñga wiⁿ′ iñgási wabᵭáte agᵭiⁿ′. Égiᵭe aⁿ′paⁿ naⁿ′ba cĭ ᵭutí watícka
boy one caught for me I ate I sat. At length elk two again there they came creek

kĕ uhá. Áma t’eaⁿ′ᵭai, miⁿ′ga kĕ. Wágai égaⁿ ugáɻi. Añgáᵭai (kĭ), wiⁿ′
the following. The other we killed, female the (ob.). Cut in slices as it was held over a fire. We went (when), one

wadaⁿ′be ahí. Égiᵭe ɻé-ma wéᵭai. Laⁿ′ᵭiⁿ gᵭéᵭai; ɻí ᵭaⁿɻá ugᵭá agᵭaí. 6
as a scout arrived there. At length the buffaloes he found them. He ran back suddenly; tents to the to tell of his he went back.

Wégaⁿze gᵭéba naⁿ′ba-qti-égaⁿ ɻaⁿ′ᵭiⁿ wañ′giᵭe akíi. Égasáni tĕ, waha′
Measure about twenty running all reached home. The next day when, removing

aᵭaí. A-í-ɻi égaⁿ, ɻé-ma wãnasai. Miⁿ′ ᵭaⁿ céhiqtci hí tĕ, égiᵭe níaciⁿga
they went. They came to a place and camped as, the buffaloes they surrounded them. Sun the just that far arrived when, behold, man

wiⁿ′ aᵭaí. Égiᵭe níkaciⁿga d‘úba wagᵭáde amáma, Caaⁿ′. Níkaᵭíqai. Wáᵭiⁿ 9
one went. At length person some creeping up to us were, they say, Dakota. They chased the foe. Having them

aᵭái. Ĕduéhe. Caⁿ′ égiᵭe ugáhanaᗪáze. Caⁿ′ wakíde-hnaⁿ gᵭiⁿ′i. Caaⁿ′
they went. I joined it. Still at length darkness. Still shooting regularly at them they sat. Dakotas

amá djúba ‘ágᵭaqtiaⁿ′i. Égiᵭe Caaⁿ′ amá ugáhanaᗪáze uᵭúmajiⁿi; wajiⁿ′-
the (sub.) a few they suffered very much. At length Dakotas the (sub.) darkness depended on; they were

pibájĭ. Weánaxíᵭai (kĭ) wiⁿ′ t’éᵭai, Umaⁿ′haⁿ. Cĭ Umaⁿ′haⁿ amá wénaxíᵭ 12
savage. They attacked us (when) one they killed, Omaha. Again Omahas the (sub.) attacking them

‘íᵭai. Ákipai. Weaⁿ′naxíᵭa taí, ai. Umaⁿ′haⁿ wiⁿ′ cañ′ge aⁿ′sagi taⁿ ágᵭiⁿ,
spoke of. They met. Let us us attack them, said they. Omaha one horse swift the sat on,

maⁿ′zepe-niníba síaⁿᵭé aᵭiⁿ′. Wiⁿ′ ú ᵭiñ′ge utiⁿ′ gaⁿ′ᵭai. Ĕdí′qti ahí kĭ,
hatchet pipe alone he had. One wound without to hit him he wished. Just there he arrived when,

maⁿ′zepe gisíᵭa-bájĭ égaⁿi. Ᏸipáz uᵭíqpaᵭĕ gaⁿ′ᵭai. Cañ′ge amá ᗪáhi 15
hatchet he forgot it like. Pulling by the hair to make him fall he wished. Horse the (sub.) neck

wackaⁿ′ɻañgai éwaⁿ gaⁿ′, ákusan′de gí‘iⁿ aᵭaí. Gañ′kĭ Umaⁿ′haⁿ ᵭiñké
he was strong being the cause, to him and beyond carrying he went. And Omaha the (st. one)

Caaⁿ′ taⁿ uᵭaⁿ′ eᵭégaⁿ, wáᵭionaⁿ iᵭé. Caaⁿ′ aká názaɻa t’éᵭai Cañ′ge
Dakota the (std. one) to hold him He thought, missing his hold he had gone. Dakota the (sub.) at the rear killed him. Horse

amá gí‘iⁿ qáᵭa agíi T’éaⁿᵭeqtiaⁿ i! ai. Caⁿ′ caⁿ weánaxíᵭai. Cĭ wiⁿ′ 18
the (sub.) carrying him back again was coming. I have been killed outright! said he. Not stopping they attacked us. Again one

man′dehi íjahai, Úmaⁿ′haⁿ-ma wiⁿ′ ugáqpaᵭaí. Cĭ wiⁿ′ cañ′ge taⁿ nañ′ge
spear was pierced by, the Omahas one struck him down. Again one horse the to run

uᵩí'agai (ᗡizábahe kĕ'ꞇa ma^{n}-bájujú é na$^{n'}$pai cañ'ge). Cĭ Caa$^{n'}$ wi$^{n'}$ atí,
refused (ᗡizabahe at the clods of earth, here and there that feared horse). Again Dakota one. came,

cĭ t'éᵩai Uma$^{n'}$ha^{n} ᵩiñké. Hañ'kaskà ꓘĭ, cañ'gaxai. Égasáni ꓘĭ, waha$^{n'}$
again he killed Omaha the (ob.). Midnight when, they ceased. The next day when, removing

3 aᵩaí. ⅃á wa'i$^{n'}$ agᵩíi níkaci^{n}ga ᵩábᵩi^{n}. Watcígaxe uᵩéwiñꓘíᵩĕ. Wa'a$^{n'}$
they went. Dried buffalo meat carrying came back man three. To dance they assembled. Singing

júwagᵩe gᵩi$^{n'}$wakiᵩaí t'é ᵩañká Háci a^{n}wá'a^{n} taí, ai T'é ᵩañká wa'a$^{n'}$
with them they caused them to sit dead the (pl. ob.). After let us sing, said they. Dead the (pl. ob.) singing

Júwagᵩ 'íᵩai. Waqé ᵩicta$^{n'}$i ꓘĭ, níaci^{n}ga wi$^{n'}$ wéga^{n}ze wi$^{n'}$-qti-éga^{n} aᵩaí.
with them they spoke of. Burying them they finished when, man one measure about one went.

6 ᗡájĭ-gă, é ínite-hna$^{n'}$i níkagahi amá. Kĭ ca$^{n'}$ aᵩaí, ᗡahé kĕ ꞇaᗡé. Núǰiñga
Do not go, saying, forbade him chief the (sub.). And yet he went, hill the (ob.) being near it. Boy

ctĕwa$^{n'}$ wáᵩiqe í ꓘĭ, uᵩí'age, kĭ ca$^{n'}$ aᵩaí. Ĕꞇá aká gíba^{n} éga^{n}qti gᵩi$^{n'}$i.
notwithstanding pursuing him were coming when, he refused, and still he went. There the (col. sub.) calling to him just so sat.

ᗡé ínite-má uhéwakiᵩa-bájĭ. ᗡahé ᵩa^{n} ĭ$^{n'}$ta^{n} ĕ'di hí-qti eꞇáta^{n} aᵩi$^{n'}$ a-íi.
This those who prohibited him he did not let them have their way. Hill the now there he had just arrived thence having him they were coming.

9 T'éᵩai. Uqᵩé atí Cañ'ge amá nañ'ge agíi. Cañ'gaxái-gă. Agíi.
They killed him. Quickly they came. Horse the (sub.) running was coming back. Cease ye. They were coming.

Waha$^{n'}$. Cĭ weánaxíᵩai. ᗡaqᵩa$^{n'}$ aᵩaí Weánaxíᵩa a-íi, héga-bájĭ.
They removed. Again they attacked us. On the hunt they went. To attack us they were coming, not a few.

Wákiᵩai. Áckaqtci ákikíᵩai Múkiɔna^{n}-hna$^{n'}$i. Cañ'ge wi$^{n'}$ t'éᵩai Uma$^{n'}$-
They contended with us. Very close they contended together. They usually missed one another in shooting. Horse one killed it Oma-

12 ha^{n} amá. Wáqe iéska juañ'gᵩai kĕ t'éᵩai. Cañ'ge aká a$^{n'}$sagíqti, ma$^{n'}$-
has the (sub.). White man interpreter we with him the (ob.) they killed. Horse the (sub.) very swift, wet

snúsnu égih iᵩé. Caa$^{n'}$ amá uqᵩé ahí éga^{n}, é ctĭ wi$^{n'}$ t'éᵩĕ tĕ, wahúta^{n}ᵩi^{n}-
quicksand right into it he had gone. Dakotas the (sub.) soon arrived as, he too one he killed, gun

jáꞇa aᵩi$^{n'}$. Uma$^{n'}$ha^{n} amá gaqᵩa$^{n'}$ ma^{n}ᵩi$^{n'}$ tĕ'di ugáe ma^{n}ᵩi$^{n'}$i; wi$^{n'}$ᵩa^{n}ᵩa$^{n'}$,
forked he had. Omahas the on the hunt walk when scattering they walk; by ones,

15 na^{n}bá-ᵩa^{n}ᵩa$^{n'}$ ma^{n}ᵩi$^{n'}$i. Uma$^{n'}$ᵩiñka wi^{n}áqtci ᵩábᵩi^{n}a$^{n'}$ weánaxíᵩai Caa$^{n'}$ amá.
by twos they walk. Season just one three times attacked us Dakotas the.

NOTES.

462, 5. gacibaꞇa a^{n}ja^{n}i. They feared an attack from the enemy, if they remained close to the creek.

463, 3. bᵩata-majĭ. A^{n}pa^{n}-ꞇañga did not eat any of the male elk, because its flesh was prohibited to all members of his gens, who were the Elk people.

463, 7. ꞇa^{n}ᵩi^{n} wañgiᵩe. There were several scouts, but only one is mentioned as having discovered the herd. The others peeped over the bluff, and then all ran back to the camp to tell the news.

463, 8. mi^{n} ᵩa^{n} cehiqti hi tĕ, *i. e.*, about 4 p. m., at which time the story was dictated.

463, 8–9. niaci^{n}ga wi^{n}. This was Louis Sanssouci.

464, 7. Ę̣a aka, etc. The Dakotas, who were over the hill, called a little, without hallooing, inviting him to approach them.

464, 10; **464**, 11. hegabajĭ *and* ackaqtci, pronounced he+gabajĭ *and* a+ckaqtci by the narrator.

464, 11. ackaqtci akiki¢ai. The narrator clapped his hands three times, to represent the firing.

464, 12. Waqe ieskă, Logan Fontenelle, after whom Logan Creek, Neb., was named.

464, 14. Uma^{n}ha^{n} ama gaq¢a^{n}, etc. An explanatory sentence. It shows how the Dakotas were able to surprise Logan.

TRANSLATION.

In former days we went on the hunt with all the tribe, following the course of the Elkhorn River. About thirty of those called scouts were at the two sacred tents. As we went along, we killed some fish, a considerable number. The policemen took the large ones for themselves, and then cooked them. After eating, we departed, walking by night. We followed the course of a stream, whose banks were covered with trees. We did not sleep by the creek; we slept out from it, on the open prairie. At day, when it was light, behold, male elk were walking near us. The good marksmen exhorted one another. When the men shot at them they broke the leg of a male. When he made a dash, I caught hold of him and kicked him over. Those who came afterward hit him on the head. When they ate him at night, I did not eat any of the meat. I ate a small fish which a boy caught for me. At length two elk came directly toward us, following the stream. We killed one of them, the female, and having cut the meat into slices, we scorched them a little over a fire. As we went, one of those who had departed as scouts discovered the buffaloes. The scouts were about twenty miles from the camp, but all ran back suddenly to tell what they had observed. The next morning the camp was removed, and the tents were pitched near the herd, which we surrounded. When the sun was just about yonder, a man departed. Behold, some men were creeping towards the camp. They were Dakotas. The Omahas pursued the foe. I joined. At length it was dark; but still they continued shooting at them. A few of the Dakotas suffered very much. The Dakotas depended on the darkness, and they were in a desperate mood. They attacked us, and killed an Omaha. Then the Omahas spoke of attacking them. They met. One Omaha rode a very swift horse, having no weapon but his hatchet-pipe. He wished to hit one of the foe who had not been wounded. When he arrived just there, he seemed to forget about the hatchet. He wished to pull him from his horse, by catching him by the hair. But his own horse was so strong in the neck that he could not be managed; so he carried his rider not only to the Dakota, but a considerable distance beyond him. And when the Omaha thought of taking hold of the Dakota, he had missed catching hold and had gone by. The Dakota, who was then behind him, wounded him. The horse was coming back carrying his master. "I have been killed outright!" said he. He died soon after. And one Omaha was speared and struck down. Another one was on a horse that refused to run, as it feared the hillocks which were in that neighborhood. A Dakota came and killed the Omaha. They ceased fighting at midnight. The next day they struck the tents and departed. Three men came back bringing dried buffalo

meat. They assembled for the dance. They caused the dead to sit with them as they sang. "Let us sing afterwards," said they. They spoke of singing with the dead. When they had finished burying them, one man, Ląháwagɸe-jíde (Red Shield), went out about a mile, though the chiefs forbade him. He still went on, being near to the bluff. If any young men pursued him, he refused to come. He still went on. Those who were there sat calling to him to go to them. He would not let the Omahas have their way, when they forbade his going. Just as he arrived at the hill the Dakotas came thence in pursuit of him. They soon came to him and killed him. His horse was coming back running to the camp. "Cease fighting," said they. Our warriors were returning to the camp. We removed. The Dakotas attacked us again. Then we removed the camp and went on the hunt. Many Dakotas were coming to attack us. They contended with us. The two parties contended together, being very close. They usually missed in shooting at one another. The Omahas killed a horse belonging to the enemy. The Dakotas killed the white interpreter who was with us. His horse was very swift, but he had gone right into a quicksand in the stream. The Dakotas soon reached him; but they did not kill him until he had shot one of them, as he had a double-barreled gun. When the Omahas were on the hunt with all the tribe, they usually scattered, and went in small parties, by twos, and sometimes singly. In one season the Dakotas attacked us three times.

MY FIRST BUFFALO HUNT.

By Frank La Flèche.

ɸábɸi^{n}a$^{n'}$ pí hă. Pahañ′ga pí tĕ′ a^{n}jiñ′ga, áda^{n} ɮé awákida-májĭ
Three times I was there . Before I was there when me small, therefore buffalo I did not shoot at them

ɸa$^{n'}$ja, cañ′ge wa′iñ′kiɸć wébɸi^{n}-hna^{n}-ma$^{n'}$ wanáse amá. Pahañ′gaqtci
though, horse to cause him to carry loads I used to keep them for them the ones who surrounded the herd. At the very first

3 wanásai tĕ′di, ɮé awákide ′iáɸĕ. Cañ′ge da$^{n'}$ctĕ ɸia$^{n'}$ɸa ɸéɸai ɮĭ, ɮé da$^{n'}$ctĕ
they surrounded them when, buffalo I shoot at them I spoke of. Horse perhaps it throws you suddenly when, buffalo perhaps

jáɸihe taí, aí. Kĭ awáji^{n}cte. I^{n}dádi aká ɗáheáɮa juañ′gɸe aɸaí Ląé-ma
gore you may, said he. And I was in a bad humor. My father the (sub.) to the hill with me went. The buffaloes

wénaxíɸai tĕ a^{n}wa$^{n'}$da^{n}be añgɸi$^{n'}$i. Kĭ i^{n}dádi aká a^{n}wañ′kie ctĕwa$^{n'}$, uákia-
they attacked them the we saw them we sat. And my father the (sub.) talked to me notwithstanding, I did not

6 májĭ-hna^{n}-ma$^{n'}$. Égiɸe ɮe-núga wi$^{n'}$ ɮíaɮaɸica$^{n'}$qti aɸi$^{n'}$ agíi níkaci^{n}ga aká
talk to him at any time. At length buffalo bull one right towards the tents, having him was coming back man the (sub.)

wi^{n}áqtci aka. Kĭ ɮe-núga amá wajĭ$^{n'}$-pibájĭ. Níkaci^{n}ga ɸiñké iénaxíɸa-
only one the (sub.). And buffalo bull the (sub.) was savage. Man the (ob.) he attacked

hna$^{n'}$i. Kć! ĕ′di ma^{n}ɸiñ′-gă, aí i^{n}dádi aká. Cañ′ge mi^{n}gá ɮañgá jíde,
regularly. Come! there walk, said my father the. Horse female large red,

ma$^{n'}$ciadĭqti éde, aka$^{n'}$ta^{n}. Kĭ i^{n}dádi aká wahúta^{n}ɕi^{n} háhada$^{n'}$qti édega^{n}
very tall but, I tied her. And my father the (sub.) gun very light but, so

aɕi$^{n'}$i. Bɕíze ga$^{n'}$ ĕ'di bɕé. Ĕ'di pí ɤĭ'jĭ ʇe-núga aká cka$^{n'}$ajĭ naji$^{n'}$ aká.
had it. I took it and there I went. There I arrived when, buffalo bull the (sub.) motionless was standing.

Kĭ níkaci^{n}ga aká ĕ'di pí ɤĭ, gíɕĕqtia$^{n'}$-bi aí. Waji$^{n'}$-pibáji ʇe-núga aká. 3
And man the (sub.) there I arrived when, that he was very glad said. Was savage buffalo bull the (sub.).

Nú aká ma$^{n'}$ íkide ɕéɕai, kĭ naĭ'ka kĕ'di úi. Gaĭ'ɤĭ weánaxíɕai.
Man the (sub.) arrow shot at him with, suddenly and back on the wounded him. And he attacked us.

Caĭ'ge wáagɕi^{n} aká dúba^{n} ua$^{n'}$siqti áiáɕai, gaĭ'ɤĭ a$^{n'}$a^{n}ɕ iɕéɕai. ʇe-núga
Horse I sat on the one which four times leaping far had gone, and had thrown me suddenly. Buffalo bull

aká uhíackáqtci atíi ɤĭ, ɤigɕídaca^{n} aɕaí. Wákide bɕí'a áiáɕai. Akí 6
the (sub.) very close to had come when, turning around himself he went. To shoot at him I failed he had gone. I reached home

ɤĭ, i$^{n'}$na^{n}ha aká i^{n}dádi íhusa aká ɤĭ akí. Caĭ'ge ta$^{n'}$ ma$^{n'}$ze-ɕáhe uɕáha
when, my mother the (sub.) my father was scolding him when I reached home. Horse the bridle sticking to him

kí tĕ'di, íbaha^{n}i tĕ a$^{n'}$a^{n}ɕ iɕéɕai tĕ. I^{n}dádi aká ía-bajĭ'qti íqa gɕi$^{n'}$i.
reached home when, she knew it sent me off suddenly the. My father the (sub.) not speaking at all laughing sat.

ʇe-núga ɕi^{n} t'éɕaɕĕ ă, ai. Gaĭ'ɤĭ iɕáa-májĭ. 9
Buffalo bull the (ob.) you killed him ! said he. And I did not speak.

NOTE.

This occurred when Frank was about twelve years old, say, in 1856.

TRANSLATION.

I went three times on the buffalo hunt. When I was there the first time, I was small; therefore I did not shoot at the buffaloes. But I used to take care of the pack-horses for those who surrounded the herd. When they surrounded the herd at the very first, I spoke of shooting at the buffaloes. But my father said, "Perhaps the horse might throw you suddenly, and then the buffalo might gore you." And I was in a bad humor. My father went with me to the hill. We sat and looked on them when they attacked the buffaloes. And notwithstanding my father talked to me, I continued there without talking to him. At length one man was coming directly towards the tents in pursuit of a buffalo bull. And the buffalo bull was savage. He attacked the man now and then. "Come! go thither," said my father. I tied a lariat on a large red mare that was very tall. And taking a very light gun which my father had, I went thither. When I arrived there the buffalo bull was standing motionless. The man said that he was very glad that I had come. The buffalo bull was savage. The man shot suddenly at him with a bow and wounded him on the back. And then he attacked us. The horse on which I was seated leaped very far four times, and had gone off, throwing me suddenly. When the buffalo bull had come very close he wheeled around and departed. So I failed to shoot at him before he went. I reached home just as my mother was scolding my father about me. When the horse reached home with the bridle sticking to it, she knew that I had been thrown. My father said nothing at all, but sat laughing. Addressing me, he said, "Did you kill the buffalo bull?" And I did not speak.

SACRED TRADITIONS AND CUSTOMS.

Told by Aⁿpaⁿ-ɬañga

I.—Iⁿc'áge añgúɬai amá íwaspe gáx 'iɸá-biamá, íwagázu. ɻí naⁿ'ba
Old man our the (sub.) what makes one behave making it spoke of, they say, what makes one upright. Tent two

waqúbe gáx 'iɸá-biamá, cĭ ɻí wiⁿáqtci waqúbe gáx 'iɸá-biamá. Uɸéwiñ-
sacred making they spoke of, they say, again tent only one sacred making they spoke of, they say. Assembled

3 ɻiɸá-bi egaⁿ', íhuɻiɸá-biamá níkagáhi amá. Caⁿ' mázi jaⁿ' má'a ɸiⁿ edábe
themselves, they say having, consulted one another chief the (sub.). In fact cedar wood cotton-wood the (ob.) also

waqúbe gáx 'iɸá-biamá Cĭ niníba bɸáska naⁿ'ba waqúbe gáx 'iɸá-biamá.
sacred making they spoke of, they say. Again pipe flat two sacred making they spoke of, they say.

Niníba ɸictaⁿ'-bi ɻĭ, níkagáhi ɻiɗáhi-biamá. Caⁿ' taⁿ'wañgɸaⁿ uɻíɗaɬe
Pipe they finished, they say when, chief they chose for themselves, they say. In fact tribe each gens for itself (?)

6 wiⁿ'ɸaⁿɸaⁿ' naⁿbá ctĕ caⁿ' ɻigɸíza-biamá. Caⁿ' waqúbe jiñ'ga uéɬaɻíɻiɸĕ
by ones two even in fact took for itself, they say. In fact sacred thing small they caused themselves to own

ɸaⁿ' taⁿ'wañgɸaⁿ baɬéɬé-ma ɻi'í-biamá. ɻí naⁿ'ba tĕ ɬeáɬa waqúbe gaxá-
the (ob.) tribe the gentes gave to one another. Tent two the (ob.) to the buffalo sacred they made it

biamá. ɻí wiⁿáqtci tĕ níkaciⁿ'ga-aɬáɸicaⁿ, t'éwaɸaí-aɬáɸicaⁿ, waqúbe gaxá-
they say. Tent only one the (ob.) referring to men, referring to killing them, sacred they made it

9 biamá. Gaⁿ' ɸictaⁿ'-biamá qúbe gɸúba. Kĭ ɸé níkagáhi ɻiɻáxe aká
they say. At length they finished, they say sacred all. And this chief made themselves the (sub.)

úwakiá-biamá, pahañ'ga íɸigɸaⁿ' aká. ɻí ɸé naⁿ'ba waqúbe ckáxai tĕ,
talked to them, they say, the first ruler the (sub.). Tent this two sacred you made the (ob.),

ákiɸiⁿ'i-gă hă. Húɸuga gáxai tĕ uɸúciaɬa najiⁿ' tatć hă. Caⁿ' edádaⁿ údaⁿqti
respect ye them . Circle of tents made the in the middle stand shall . In fact what very good

12 ahniⁿ' ctéctewaⁿ' 'í-hnaⁿi-gă. Kĭ níkagáhi añ'gaɸiⁿ' ctécte wégaⁿɸái-gă,
you have soever always give to (them). And chief we who are even desire from us,

á-biamá. Cénujiñga-má ć waká-biamá. Ĕdí ɻĭ waɸíheha-bájĭ taí, á-biamá.
said they, they say. The young men (ob.) that they meant, they say. In that case you will be stout-hearted, said they, they say.

Edádaⁿ áhigi ɸiñgéɸaɸĕ ɔniñkĕ'cĕ, ciñ'gajiñ'ga ɗć ɸaⁿ'di uɸágiga taí hă.
What much you give to those not relations thou who, child forehead on the you paint yours will .

15 Áwaqpaní'qti égaⁿ úckaⁿ uɸáketaⁿ'i ɻĭ, aⁿ'qtiɸiégaⁿ taí, caⁿ' uákihaⁿ ataⁿ'
Very poor, as a great man like deed you acquire if, you will be great men, still additional (generations) how far

aɸaí tĕ ceta aɸiⁿ' taí, á-biamá.
they go the so far they will have it, said they, they say.

II.—Waha$^{n'}$ aɸé ‘iɸá-biamá, ɬé uné. L̨é-ma uɸá gɸí-hna^{n}i ɸan′di ɬí
Removing they spoke of going, they say, buffalo hunting. The buffaloes (ob.) to tell of they used to come back when (in the past) tent

waqúbe ja$^{n'}$ kĕ waii$^{n'}$ úda^{n} ‘í-hna^{n}-biamá. Wanáse-hna$^{n'}$-bi ɧĭ, ɬí tĕ′di
sacred wood (=pole) the (recl. ob.) robe good they used to give, they say. They used to surround the herd, they say when, tent at the

ɬeɸéze gíbahi-hna$^{n'}$-biamá. Cénujiñ′ga na$^{n'}$ba níkagahí ɸañká ɬí waqúbe 3
buffalo-tongue they used to gather for it, they say. Young man two chief the ones who tent sacred

tĕ′di ɬeɸéze ɸécpahi te áɸa, á-biamá níkagáhi amá, ɬé-ma t′éwaɸaí hman′di.
at the buffalo-tongue you gather for (them) will indeed, said, they say chief the (sub.), the buffaloes were killed whenever.

L̨eɸéze ɖasí ɸa^{n} man′dĕ kĕ ubáxa^{n} ɧĭ, man′dĕ-ɧa$^{n'}$ í‘i^{n}-hna$^{n'}$i. L̨í tĕ′di
Buffalo-tongue tip the (ob.) bow the pushed into when, bow-string they used to carry by means of. Tent at the

éta^{n}ɸi$^{n'}$qti akí-hna^{n}i. ɖáze akí ɧĭ, uha$^{n'}$-hna^{n}i. Níkagáhi amá uɸéwi^{n}i 6
they, the very first they used to reach again. Evening they reached home when, they used to cook. Chief the (sub.) assembled

ɧĭ, wáhi^{n}-ci$^{n'}$ɸe t‘a$^{n'}$i ɧĭ, ĕ′di ɬí tĕ uɖaí, waii$^{n'}$haháge ɸa$^{n'}$ é uɟí ɸatĕ′. É
when, robe with the hair out they had it, there tent the (ob.) they entered, lower corners of a buffalo robe the (ob.) that filling they ate. That

waqúbe eɬá aká Han′ga gáxai aká wa‘a$^{n'}$ gɸi$^{n'}$-hna^{n}i, ɸataí tĕ′di.
sacred thing his the one who Hañga he who made it singing he used to sit, they ate when.

III.—Níaci^{n}ga wi$^{n'}$ úɧuhe ma^{n}ɸi$^{n'}$i ɧĭ, wada$^{n'}$be aɸé taí. Níkagáhi 9
Man one fearing unseen danger walks when, as scouts they will go. Chief

amá uɸéwiñɧíɸĕ-hna$^{n'}$i. I^{n}c‘áge wi$^{n'}$ ba$^{n'}$-hna^{n}i. Gé-hna^{n}i: Maja$^{n'}$ i^{n}ɸéga-
the (sub.) usually assemble. Old man one calls. He says as follows: Land you know it

sañ′ga te wí áɸi^{n}he+, ai. Ĕ′di égа^{n}qti cénujiñ′ga gɸéba-sátă^{n}, gɸéba-cáɖe
for me will I I who move, he says. Forthwith young man fifty, sixty

da$^{n'}$ctĕ, ɬí waqúbe tĕ′di ahí-hna^{n}i. Cénujiñ′ga wada$^{n'}$be áiáɸe-hna$^{n'}$i. Aɸaí 12
perhaps, tent sacred at the they arrive. Young man as scouts usually go. They go

ɧĭ, húɸuga ɸa^{n} uɸíca^{n} ɬa$^{n'}$ɸi^{n}i. Égiɸe níkaci^{n}ga wéɸĕ da$^{n'}$ctĕ, uɸá agɸí-
when, circle of tents the (ob.) going around it they run. At length people they discover perhaps, to tell it they come

hna^{n}i. Ca$^{n'}$ é nuda$^{n'}$ ékiga^{n}qtia$^{n'}$. Wébeta^{n} agɸí-hna^{n}i, a$^{n'}$he da$^{n'}$ctĕa$^{n'}$i.
back. In fact that going to war is just like it. Making a detour they come back, they flee perhaps (pl).

IV.—L̨é-ma hégabájí t′éwaɸaí ɧĭ, gaqɸa$^{n'}$ agí-hna^{n}i. Égiɸe níkagáhi 15
The buffaloes a great many they killed them when, the hunting party usually returned homeward. At length chief

amá uɸéwiñɧíɸĕ-hma$^{n'}$i tĕ. Égiɸe waqúbe gáxe ‘íɸai tĕ ci′. L̨í waqúbe
the (sub.) assembled themselves. At length sacred (thing) making they spoke of again. Tent sacred

na$^{n'}$ba tĕ′di ɬá wi$^{n'}$ úha^{n}i tĕ, uɸéwiñɧíɸĕ tai-éga^{n}. Cénujiñ′ga gɸébahíwi^{n}-
two at the dried buffalo meat one they cooked, to assemble themselves in order that. Young man a hundred

qti-éga^{n} uɸéwi^{n}wáɸĕ-hna$^{n'}$i. Cénujiñ′ga nuɧáɸi^{n} ĕ′di aɸaí tĕ, ɬí tĕ égaxe 18
about they assembled them. Young man stripped to the waist there went, tent the around it in a circle

gɸi$^{n'}$i tĕ. Ca$^{n'}$ águdí ctĕ wahéhajĭ-ma waii$^{n'}$ i$^{n'}$-hna^{n}i, únáji^{n} úda^{n} ctĭ
they sat. Yet in what place soever the stout-hearted ones robe they wore robes, shirt good too

ugínaji^{n}-hma$^{n'}$i. C̨asni$^{n'}$i ɧĭ, cañ′gaxe-hma$^{n'}$i. L̨í kĕ uhá aɸaí ɧĭ, íici
they wore their own shirts. They swallowed (the food) when, they ceased. Tent (line of) the following it went when, tent-poles

ɸigúje ɻi-úɸipu gɸi$^{n'}$ wénace ma^{n}ɸi$^{n'}$i, wahéhajĭ amá ɸizé ma^{n}ɸi$^{n'}$i. Ca$^{n'}$
bent a little — small lodge (see note) — sat — snatching from them — walked, — stout-hearted one — the (sub.) — taking — walked. — Yet

eáta^{n} wágiɻi uɸí'aga-bájĭ. Ja$^{n'}$-jiñga ɸizaí gĕ ɻí waqúbe kĕ'ɻa aɸi$^{n'}$ akí-
why — they tried to get them from them — they were not unwilling. — Stick — those that they took — tent — sacred — at the — having — they

3 hna^{n}i. Lí snéde uɸúkihehébe gáxai. Waqúbe úju kĕ ɻí tĕ ída^{n}be
reached again. — Tent — long — one after another, as far as (the poles) reached — they made it. — Sacred thing — principal — the (ob.) — tent — the — in the middle

gáxai. Ciñ'gajiñ'ga pahañ'ga ɸiñké ɻá gínai. I^{n}c'áge wi$^{n'}$ ciñ'gajiñ'ga
they made. — Child — first-born — the one who — dried meat — asked of him. — Old man — one — children

gɸébahíwi^{n}-na$^{n'}$ba-qti-éga^{n} ijáje waɸáde-hna$^{n'}$i. Lucpá, wi^{n}áqtci ctécte
hundred — two — about — his name — he called them. — O grandchild, — only one — even though

6 ɻúji a^{n}ɸágigɸa$^{n'}$ te a-no+! agúdi ɸáta^{n}cé-da^{n}, aí i^{n}c'áge aká. Uɸéwi^{n}ɸaí
yonder, at a short distance, — you will put it on (the ground) for me — indeed, halloo! — in what place — you are standing! — said — old man — the (sub.). — They collected

ɻĭ, ɻá kĕ bɸúga da$^{n'}$bai. Lí snéde éta^{n} ɸibɸá-hna^{n}i. Waka$^{n'}$-ma^{n}ɸi$^{n'}$
when, dried meat (line of) — the — all — they looked at. — Tent — long — so far — they spread it out. — Waka^{n}-ma^{n}ɸi^{n}

aká ɻá ci$^{n'}$qtci dúba uɸúciaɻa ihéɸĕ-hna$^{n'}$i. Máqa^{n}i. Kĭ ci$^{n'}$qtci kĕ na^{n}bé
the (sub.) — dried meat — very fat — four — in the middle — placed them. — He cut them up. — And — very fat — the (ob.) — hand

9 tĕ éɸa^{n}ska wága gáxe-hna$^{n'}$i. Waséjide ígahíi ɻĭ, ja$^{n'}$ waqúbe tĕ íbiɻa-
the — that size — slices — he made them. — Red clay — they were mixed with — when, — feigning — sacred pole — the (ob.) — he rubbed

hna$^{n'}$i, ɔni$^{n'}$ɔninde átaca^{n} gáxe-hna$^{n'}$i. Ga$^{n'}$ ɸicta$^{n'}$-hna^{n}i. Ukít'ĕ-cta$^{n'}$-ma
on, — greasy — exceedingly — he made it. — And — he completed it. — The habitual fighters

uɸéwi^{n}wáɸĕ-hna$^{n'}$i. Ukít'ĕ ákiɸa gáxe 'íɸĕ-hna$^{n'}$i. Ígadíze-hna$^{n'}$i, cañ'-
they assembled them. — Enemy — to contend with — making (feigning) — they spoke of. — They rode round and round, — sitting

12 gagɸi^{n}. Qáde dúbaha níkaci^{n}ga éga^{n} gáxe-hna$^{n'}$i, ɻí snéde uɸúciaɻáɸica^{n}.
on horses. — Grass — in four places — man — like — they made, — tent — long — in front of.

Dúba^{n} kikíde-hna$^{n'}$i, cĭ dúba^{n} níkaci^{n}ga ɸañká t'éwaɸĕ wáxe-hna$^{n'}$i.
Four times — they shot at one another, — again — four times — person — the (ob.) — they pretended to kill them.

Waɗáde ctĭ dúba^{n} wáxe-hna$^{n'}$i. Áda^{n}bĕ'qti kíde-hna$^{n'}$i. Qáde múbɸij
To cut them up — too — four times — they pretended. — Taking very close aim — they shot at (them). — Grass — they knocked

15 ihéɸĕ-hna$^{n'}$i. Maqúde sía^{n}ɸé uji íkide-hna$^{n'}$i. Ukít'ĕ amá níkagáhi ɸañká
down by shooting. — Powder — alone — put in with. — they shot at (them) — The hostiles — chief — the (ob.)

wénaxíɸa-hna$^{n'}$i. Dúba^{n} ákikíɸa-hna$^{n'}$i. Na^{n}cta$^{n'}$i. Ukít'ĕ amá cañ'gaxai.
attacked them. — Four times — they fought one another. — They stopped running. — The hostiles — ceased.

Niníba waqúbe ɻí aɸi$^{n'}$ ɸiñkĕ'ɻa dúba^{n} ahí-hna^{n}i, waii$^{n'}$ wi$^{n'}$ ubéta^{n} taí
Pipe — sacred — tent — to him who had it — four times — they arrived, — robe — one — to wrap around it

18 éɸi^{n} ahíi. ɸické tĕ. Niníba ɸickaí ɻĭ, ubéta^{n} aɸi$^{n'}$ ahíi. Lí waqúbe
they took it there for him. — They untied its covering. — Pipe. — they untied when, — wrapping it in (the robe) — they took it there. — Tent — sacred

kĕ'ɻa aɸi$^{n'}$ akíi; é ninígahi waqúbe gáxe uji. Níkagáhi amá eɔnáqtci
at the — having it — they reached again; — that — killikinnick — sacred — made — they put in. — Chief — the (sub.) — they alone

ɸacúde gɸi$^{n'}$-hna^{n}i.
puffing out smoke — sat.

V.—Niníba waqúbe kĕ ɻáɸica^{n} cĭ úcka^{n} wi$^{n'}$ uwíbɸa tá miñke. Níkagáhi
Pipe sacred pertaining to the again custom one I tell you will I who. Chief

amá uɸéwi^{n}i ɻĭ, Watcígaxe úda^{n} hă, ai. Iñké-sabĕ aké, niníba eɻá aká,
the (sub.) assembled when, To dance good . said they. Iñke-sabĕ it was he who, pipe his the (sub.),

é watcígaxe gáxe ‘iɸaí, uɸúkie. Iɸákigɸe íhuɻiɸaí. Má‘a ja$^{n'}$ wi$^{n'}$ agíaɸaí 3
that a dance making promised, talked to (them) about it. To join one thing to the other they consulted one another. Cotton-wood wood one went for it

Iñké-sabĕ amá wañ‘giɸe. Ɖasí ɸa^{n}tá ja$^{n'}$ gasúda-bájĭ. Wa‘ú na$^{n'}$ba júwagɸe
Iñke-sabĕ the (pl. sub.) all. Top of a tree at the wood was not cleared of branches. Woman two with them

aɸaí, mácaka aɸi$^{n'}$i. Uɸúciaɻá ujéɻi gáxai; ĕ‘di múza-hna^{n}i, ja$^{n'}$ tĕ. I^{n}c‘áge
went, woman's strap for carrying wood they had. In the middle hole for the pole they made; there they planted it, pole the (ob.). Old man

íekíɸĕwákiɸaí. Waɸátcigáxe te, aí aɸa+. Ja$^{n'}$ ɸaɻína^{n}qi te aɸa+, aí. Iñké- 6
they made them act as criers. You will dance, they say indeed. Sleep you will arouse yourselves by dancing indeed, said they. Iñke-

sabĕ akádi ja$^{n'}$jiñga d‘úba gasaí. Húɸuga ɸa$^{n'}$ uɸíca^{n} aɸaí éga^{n}, ta$^{n'}$wañgɸa^{n}
sabĕ at the stick some they cut. Circle of tents the (ob.) around it went as, tribe

ubána^{n}-ma ja$^{n'}$jiñga wi$^{n'}$ɸa^{n}ɸa^{n} wa‘í-hna$^{n'}$i. Ubána^{n} újų aká gé-hna^{n}i:
the gentes stick one by one they gave them. Gens head-man the said as follows:

Watcígaxe tĕ ĕ‘di-añgúi^{n}he wégа^{n}ɸai éga^{n}, ja$^{n'}$jiñga kĕ wa‘í tai-éga^{n} atíi hă, ai. 9
Dance the we join it us they wish for as, stick the (ob.) to give us in order that they have come . said he.

Cénujiñ‘ga bɸúga háɸuɻáɸi^{n}i. Wasésa^{n} ɻi‘a$^{n'}$i. Wa‘ú mi$^{n'}$jiñga edábe waté
Young man all naked. White clay they rubbed on themselves. Woman girl also dress

té-hna^{n}i, cĭ ɻi‘a$^{n'}$i. Águdí ctĕ cénujiñ‘ga wi$^{n'}$ wáɸaha úda^{n} áɸahai. Iñké-
wore dresses, again they painted themselves. In what soever place young man one clothing good he wore clothing. Iñke-

sabĕ nú na$^{n'}$ amá wañ‘giɸe ja$^{n'}$ tĕ eca$^{n'}$qtci gɸi$^{n'}$-hna^{n}i. Wáhi^{n}-ci$^{n'}$ɸe i$^{n'}$- 12
sabĕ man grown the (sub.) every one pole the very near it sat. Robe with the hair out they

hna^{n}i. Néxe-gaɻú dúba, ɖéxe dúba ctĭ (aɸi$^{n'}$) a-í-gɸi^{n}i. Iñké-sabĕ cénujiñ‘-
wore. Drum four, gourd rattle four too (having them) they sat there. Iñke-sabĕ the young

ga-ma niníba waqúbe na$^{n'}$ba kĕ, é akíwa wépahañ‘ga aɸi$^{n'}$ tá aká. Cénu-
men pipe sacred two the, that both the first will have them. Young

jiñ‘ga na^{n}bá aká niníba újí-de áigáɸa ma^{n}ɸi$^{n'}$-hna^{n}i. Wáɸi^{n}éɸĕ ga$^{n'}$ɸa-ma 15
man two the (sub.) pipe (they) filled, when carrying on the arm walked. To make presents those who wished

ígadíze-hna$^{n'}$i, cañ‘gagɸi$^{n'}$i. Na^{n}taí uɸíca^{n}. Ma$^{n'}$te gɸi$^{n'}$i Qúɻa aká. Nú
rode round and round. sitting on horses. They danced going around (the pole). Within sat Singers the (sub.). Man

amá ca$^{n'}$ baɻúwi^{n}xai; wa‘ú amá ágaha na^{n}taí.
the (sub.) in fact turned around; woman the outside on the danced.

NOTES.

468, 1. ɻi na^{n}ba, the two sacred tents of the Hañga gens.

468, 2. ɻi wi^{n}aqtci, the sacred tent of the Weji^{n}cte gens.

468, 3. mazi ja^{n} ma‘a ɸi^{n} edabe, the sacred pole, which is kept in one of the Hañga tents.

468, 4. niniba bɸaska na^{n}ba, the two sacred pipes kept by the Iñke-sabĕ gens.

468, 6. waqube jiñga, the sacred customs of each gens and sub-gens.

468, 11. huȼuga gaxai tĕ. As the huȼuga was curvilinear, "tĕ" cannot refer to its shape. It admits of two renderings: "the *one act*," and "when" or "as," implying the *occasion*, *time*, or *reason*.

469, 2. ja^{n} kĕ. The sacred pole is not kept erect, except on special occasions.

469, 3. nikagahi ȼañka. Frank La Flèche read "aka" instead of "ȼañka."

469, 7. waii^{n}hahage ȼa^{n}, the lower corners of a buffalo-hide, *i. e.*, the part towards the feet of the buffalo.

469, 18. cenujiñga nuɻaȼi^{n}, etc., refers to those who had not yet distinguished themselves in battle.

470, 1. ɻi-uȼipu, a small lodge, such as the Winnebagos use. See "ɻi-uȼipu" and "uȼipu" in the Dictionary.

470, 3. ɻi-snede uȼukihehebe gaxai. The length of the long tent depended upon the number of small tent-sticks obtained by the warriors.

470, 5–6. ɻucpa . . . agudi ȼata^{n}ce-da^{n}. This is equivalent to "wawenai," asking or begging them to give something. After the old man said this, the fathers used to bring their children, each with four presents. These gifts, in modern times, have consisted of a piece of dried buffalo meat, a gun, a fine robe, and a kettle. When a gun could not be had, "níkide," which were precious, and were used for necklaces, were offered instead. Sometimes a horse was the fourth gift.

470, 15. ukit'ĕ ama, etc. The front flaps of the long tent were raised a little. Then the attacking party passed between the dried meat and the grass-figures, and assaulted the chiefs. Both parties fired four times. Then the fight ended.

470, 18–19. Before the sacred pipe was taken back to its tent, the chiefs smoked it, and then it was taken over to the side of the young men, who represented the enemy. Here and there one would smoke it. Four times did they carry the pipe around for some of them to smoke it; and then it was returned to its sacred tent.

471, 3. iȼakigȼe ihuɻiȼai. On the evening of the day of the sham fight.

471, 5. macaka. Frank La Flèche read, "mácа^{n}ka.

471, 15–16. Those on horseback used to watch for the pipe-bearers to come around, and when the women were on the other side of the circle. Then a horseman would take one of the pipes, which he "held for" a man ("uíȼa^{n}"), to whom he gave his horse, etc. See ɖaȼi^{n}-na^{n}paji's War Story, the final paragraph. The men danced in a peculiar course, going from west to south, thence east and north; but the women followed the course of the sun, dancing in the reverse order, from the east to the south, thence by the west to the north.

TRANSLATION.

I.—Our ancestors spoke of making something to keep the people upright, something to make them behave. They spoke of making two sacred tents, and also of making another. When the chiefs had assembled, they consulted one another. They spoke of making sacred the cedar and cottonwood pole and two flat pipes. When they finished the pipes, they elected their own chiefs; and each gens of the tribe constituted itself according to its sub-gentes. And the gentes of the tribe gave to one another the minor sacred things which they now possess. They made the two tents sacred to the buffalo; and they made the one tent sacred to human beings; that is, to killing them

in war. At length they completed all that was sacred. And these who had made themselves chiefs, they who were the first rulers, talked to the people. "Respect ye these two tents which ye have made sacred. When the tribal circle is formed, they shall stand in the middle. Indeed, make it a rule to give to them whatsoever very good things you have. And desire even the chieftainship from us," said they, addressing the young men. "In that event you will be stout-hearted. If any of you give many presents to strangers, you may paint your children's foreheads. If you acquire this privilege by becoming very poor, you will be great men, and future generations will keep up the customs as long as the tribe shall last."

II.—They spoke of removing the camp to go on the buffalo hunt. When they came back and told about the buffaloes, they used to give good robes to the pole of the sacred tent. When they surrounded a herd, they used to gather together the buffalo tongues for the tent. When the buffaloes were killed, the chiefs said, "Ye two young men, you will gather buffalo tongues and place them at the sacred tent." The young men used to thrust one end of their bows through the tips of the buffalo tongues, and carry them along by means of the bow-strings, which they put in front of them, next to their chests, the bows being on their backs. They were the very first ones to reach the lodges again. When they reached home in the evening, they used to cook. The chiefs assembled, wearing robes with the hair outside, and entered the sacred tent, where they ate after putting the food in the lower corners of their robes. He whose sacred thing it was, Hañga, he who had made the feast, sat singing as the others ate.

III.—When a man continues to fear unseen danger, they go out as scouts. The chiefs assemble. An old man calls: "I who move wish you to learn about the land for me!" Forthwith fifty or sixty young men go to the sacred tent of the Wejiⁿcte. The young men go as scouts, running around the circle of tents. At length they come back to report, perhaps, that they detected the presence of men. And they regard this service as fully equal to going on the war-path. They come back by making a *detour*, and perhaps they flee.

IV.—When they killed a great many buffaloes they usually started homeward. At length the chiefs assembled, and spoke of making a sacred thing. They cooked a piece of dried buffalo meat at the two sacred tents, that they might assemble for the ceremony. The chiefs collected about a hundred young men, who were stripped to the waist and who sat in a circle around the two tents. Some of the men here and there were considered brave, so they wore robes and had on gay shirts. When they had eaten all the food the feast was ended. As the brave men followed the line of the tents, they were snatching bent tent-sticks from those who dwelt in small tents. And the owners did not refuse, nor did they ask why the braves tried to deprive them of their tent-sticks. They carried the sticks which they had taken back to the sacred tents. They made a long tent, using the sticks as long as they lasted. They made the principal sacred thing (*i. e.*, they placed the pole) in the middle of the tent. They asked each first-born child for a piece of dried buffalo meat. An old man called about two hundred children by their names. "O grandchild, wherever you are standing, even though you bring but one thing, you will put it yonder on the ground for me, at a short distance." When they collected the dried meat all beheld it. They spread it

out the length of the long tent. Waka^{n}-ma^{n}¢i^{n} placed four of the fattest pieces of the meat in the middle. He cut them with a knife. He cut the fattest in slices as large as one's hand. These he mixed with red clay, and then rubbed the sacred pole with the compound, making it exceedingly greasy. At length he completed it. They assembled the warriors, having spoken of feigning to contend with the enemy. The horsemen rode round and round. The chiefs had made four grass figures, in the shape of men, which they had put in as many places in front of the long tent. The mounted men and the chiefs shot four times at one another; and four times did the former pretend to kill the grass figures. And four times they pretended to cut them up. They took very close aim at them when they shot at them, and they knocked them down every time that they shot. They shot at the figures with guns loaded only with powder. The hostiles attacked the chiefs. Four times they fought one another. They stopped running. The enemy ceased fighting. Four times they went to the keeper of the tent of the sacred pipe, taking to him a robe to wrap around the pipe. They untied the pipe covering. Then they wrapped the pipe in the robe, and carried it to the long tent. After the ceremony they took it back to the sacred tents. It was that pipe which they used during the ceremony, after filling it with killikinnick which had been made sacred. The chiefs alone sat puffing out the smoke, when they put the pipe to their lips.

V.—Now I will tell you a custom pertaining to the sacred pipes. When the chiefs assembled they said: "It is good to dance." It was Iñke-sabĕ, the keeper of the pipes, who promised to make a dance, and talked about it. The chiefs consulted with one another about having the dance directly after the other ceremonies. All the men of the Iñke-sabĕ gens went after a cottonwood tree, from which they cut off all the branches but those at the top. Two women accompanied the men, having their "macaka." When they brought the tree back they planted it in a hole in the ground, which had been made in the midst of the tribal circle. They caused old men to act as criers. "You are to dance! You are to keep yourselves wide awake by using your feet!" said they. The men of the Iñke-sabĕ cut ten sticks in the neighborhood of their tents. Having gone around the tribal circle, the bearers of the sticks gave them out, one by one, to the several gentes. The head of each gens said as follows: "They have come to give us the stick because they wish us to take part in the dance." Nearly all the young men were naked. They rubbed white clay on themselves. The women and girls wore dresses and painted themselves. Here and there a young man was seen who wore good clothing. All the elder men of the Iñke-sabĕ gens sat close around the pole. They wore robes with the hair outside. They had four drums and four gourd rattles. Both of the sacred pipes of the young men of the Iñke-sabĕ were to occupy a prominent place in the dance. The two young men who kept them filled them and carried them on their arms as they proceeded in the dance. Those who desired to make presents were mounted and rode round and round the circle of the dancers. Those on foot danced around the pole. The members of the Quꞑa section, who were the professional singers, sat within the circle of the dancers. The men turned around, and the women danced in an outer circle.

LETTERS DICTATED BY OMAHAS AND PONKAS.

ᗡAHÉ-ㄴÁᗡĚ TO CÚDE-GÁXE AND MAⁿTCÚ-WÁ¢IHI.

July 29, 1878.

Negíha, aⁿwaⁿ′qpani tcábe. Wiɻaⁿ′be kaⁿ′b¢a, akíwa, Maⁿtcú-wá¢ihi
O mother's brother, me poor very. I see you I wish, both, Maⁿtcu-wa¢ihi

é¢aⁿba. Máɕe usní tědíhi ᖵĭ, wiɻaⁿ′be taí miñke. Umaⁿ′haⁿ-ma cañ′ge
he too. Winter cold it arrives when, I see you will I who. The Omahas horse

¢iñgé tcábe; waqpáni amá. Caaⁿ′ amáɻa pí éde, cañ′ge ¢iñgé agɕí. 3
without very; they are poor. Dakotas to the ones who I was there, but horse without I came home.

Sĭndé-gɕécka waɻaⁿ′be pí éde, cañ′ge aⁿí-bájĭ. Ciñ′gajiñ′ga ¢iɕíɻa, negíha,
Spotted Tail I saw him I was there but, horse he did not give me. Child your, O mother's brother,

wakéga-bájĭ éiⁿté, iⁿwiⁿ′¢a-gă. Umaⁿ′haⁿ-ma mé tĕ′di, macté tĕ′di, áhigi
sick not it may be, tell to me, The Omahas spring in the, warm in the, many

¢idaⁿ′be tá amá. ᖵaxé-¢aⁿ′ba juágɕe agɕiⁿ′; aⁿ¢aⁿ′bahaⁿ. Waqiⁿ′ha hníze 6
see you will. Two Crows I with him I sit; he knows me. Letter you receive

ᖵĭ, wiⁿ′utañgáqti tiañ′kiɕá-gă.
when, just as soon as make one come to me.

TRANSLATION.

Mother's brother, I am very poor. I wish to see you both. I will see you this year, in the winter. The Omahas have no horses at all; they are poor. I went to the land of the Dakotas, but I came home without a horse. I went to see Spotted Tail, but he did not give me a horse. Tell me, mother's brother, if your children are not sick. Many of the Omahas will see you in the spring, when it is warm. I sit with Two Crows, who knows me. When you get the letter, send me one immediately.

ᖵAXÉ-¢AⁿBA TO MAⁿTCÚ-WÁ¢IHI.

July 29, 1878.

Nisíha, hnájĭ tĕ′di, aⁿwaⁿ′qpani-majĭ′-qti-maⁿ′ ¢aⁿ′ctĭ. Hné ᖵĭ, aⁿwaⁿ′-
My child, you did not go when, I was not poor at all heretofore. You went when, me

qpani hégamájĭ. Wigísiɕĕ-hmaⁿ caⁿcaⁿ′-qti-maⁿ′. Caⁿ′ wigíɻaⁿbe kaⁿbɕá- 9
poor me not a little. I am used to thinking of you always very I do. In fact I see you, my relation I wish

qti-maⁿ′. Éátaⁿ ᖵĭ wigíɻaⁿbe etégaⁿ-májĭ. Wéahidĕ′qti hné tĕ, iⁿ′¢a-májĭ
very much. How if I see you, my relation apt I not. Very far away you went as, I am sad

hă. Íe údaⁿqti winá'aⁿ kaⁿbɕégaⁿ. Niaⁿ′ba ¢iñgé tĕ′di cuɕéaɕĕ. Caⁿ′.
Word very good I hear of you I hope. Moon (-light) none when I send it to you. Enough.

TRANSLATION.

My child, before you went, I was not poor at all. When you departed, I was very poor. I always remember you, and I greatly desire to see you. It is not probable that there will be any way for me to get to see you. I am sad because you went so far away. I hope to hear good words from you. I send you this when there is no moonlight. Enough.

JÁBE-SKA TO WAHÉ'A^{n}.

August, 1878.

ɸiji$^{n'}$ɸe t'é. Pahañ'ga i^{n}c'áge ijiñ'ge giąa$^{n'}$be, gít'e hă. Gañ'ką̆ Waji$^{n'}$a-
Your elder brother dead. Before old man his son saw his, died to him . And Bird-

gahíga, wabáxu ga$^{n'}$ hníze te hă. Gañ'ką̆ waqi$^{n'}$ha hníze tĕ'di, úda^{n} ma^{n}-
Chief, letter at any rate you take it will . And letter you receive it when, good you

3 cni$^{n'}$ ką̆ i^{n}wi$^{n'}$ɸa gíɸa-gă. Aná'a^{n} te hă. ɸijañ'ge wédaɸĕ na^{n}bídawáɸĕ
walk if to tell me send it back. I hear will . Your daughter gave birth twins

wáɸi^{n}. Akíwa t'aí. Uqɸĕ'qtci gɸí 'íɸaɸĕ wíka^{n}bɸa. Ca$^{n'}$. ɸiji$^{n'}$ɸe t'é ga$^{n'}$
she had. Both died. Very soon to come back you promised I desire you. Enough. Your elder brother dead so

uɸíwibɸá hă. He-xápa, ɸiádi, ɸáɸuháqtci t'é. ɸagícta^{n}bájĭ t'é te amá.
I tell you of yours . He-xapa, your father, very nearly dead. You not seeing him, your own die he will.

6 Waji$^{n'}$a-gahíga da$^{n'}$be júgɸa-gă. Jábe-skă tíɸikiɸé.
Bird-Chief seeing it be with him. White-Beaver causes this to come to you.

NOTES.

This is a curious letter. The first sentence was intended for Wahe'a^{n}; then six were addressed to Waji^{n}a-gahiga; and the rest, to Wahe'a^{n}.

476, 2. Pahañga i^{n}c'age, etc. This should be "I^{n}c'áge ɸiñké ĭjiñ'ge giąa$^{n'}$bajĭ tĕdi, gít'e hă:" literally, "Old man—the one who—his son—he saw not his—when—he died to him—."

476, 6. Jabe-skă, Waɸacpe, or Ma^{n}ɸi^{n}-tcaką̆i, was an aged Ponka who remained with his Omaha kindred when his people were removed to the Indian Territory, in 1877.

TRANSLATION.

Your elder brother is dead. He died before his father saw him. And you, O Waji^{n}a-gahiga, please receive the letter. Send word back to me if you are doing well when you get the letter. I will hear it. Your daughter had twins. Both died. I wish you to promise to come home very soon. Enough. Your elder brother is dead, so I tell you about your own. Scabby Horn, your father, is almost dead. He will die before you see him. Look at this with Waji^{n}a-gahiga. White Beaver sends it to you.

JÁBE-SKĂ TO WÁQA-NÁJI[N].

August, 1878.

Ⱬiádi ¢á¢uháqtci t'é. Ⱬagícta[n]bájĭ t'é etéga[n]. Jábe-skă waqi[n']ha
Your father very nearly dead. You do not see yours to die apt. Beaver White letter

tí¢iki¢é. Wa¢ágicta[n]bájĭ t'é ta ¢añká. Ⱬakí 'i¢á¢ĕ; wi[n']¢akájĭ. Ⱬiɬañ'ge
causes to come to you. You do not see your (relations) they will die. You reach home you promised; you did not speak truly. Your elder sister

wéda¢éde t'é. Ⱬiɬa[n']cka ¢iɬañ'ge ída¢ĕ kĕ t'é. Mi[n'] ¢a[n'] t'é égasáni tcĕ 3
bore children, but dead. Your sister's child your elder sister the one that she bore dead. Moon the dead the next day (=when) the

cu¢éa¢ĕ.
I send it to you.

TRANSLATION.

Your father is almost dead. He will be apt to die before you see him. Jabe-skă (White Beaver) causes the letter to come to you. Your relations will die before you see them. You promised to reach home, but you did not tell the truth. Your sister gave birth to a child, but it is dead. Your sister's son, to whom she gave birth, is dead. I send this to you on the day after the moon died (*i. e.*, August 1).

NAMÁMANA TO MA[N]TCÚ-WÁ¢IHI.

August 22, 1878.

Ⱡaha[n']ha, wabág¢eze ¢a[n'] cuhí wi[n']uwaɬañ'ga í¢a¢ĕ te hă. Usníäjĭ
Brother-in-law, letter the (ob.) reaches you as soon as you cause it to be coming will . Not cold

ca[n]té cupí tá miñke hă. Ujañ'ge kĕ i¢ápaha[n]-majĭ'-qti-ma[n']. Maja[n'] águdi 6
yet, when I reach you will I who . Road the I have not the least knowledge of it. Land in what place

¢ag¢i[n'] ¢a[n] i¢ápaha[n] ka[n']b¢a tá miñke. Ciñ'gajiñ'ga wiɬañ'ge wá¢i[n] ¢añká
you sit the (ob.) I know I wish will I who. Child my elder sister she had them the ones who

úda[n]i ꭓĭ, uána'a[n] ka[n']b¢a. Wamúske ctí uáji hă, wégaⁿze ag¢i[n']-sátă[n].
they are good if, I hear of it I wish. Wheat too I sowed , measure fifteen.

Ciñ'gajiñ'ga wiwíɬa wakégede píäjĭ. T'é tĕ'di, cub¢é téi[n]te. A[n]wa[n']qpani 9
Child my sick, but bad. He dies when, I go to you may. Me poor

hégamájĭ hă. Éskana wiɬa[n']bai ka[n]b¢égaⁿ-hma[n] ca[n']ca[n]. Maja[n'] (¢a[n]) úda[n]
I am very . Would that I see you I am hoping always. Land (the) good

(ꭓĭ), wágazu aná'a[n] ka[n']b¢a. Céna.
(if), correctly I hear I wish. Enough.

TRANSLATION.

O brother-in-law, please send me a letter as soon as this one reaches you. I will reach you before the cold weather. I do not know the road at all. It will be my desire to know the land in which you dwell. If the children that my sister has are well, I wish to hear about it. I sowed fifteen acres of wheat. My child is very ill. When he dies, I may go to you. I am very poor. I am constantly hoping to see you. If the land in which you dwell be good, I wish to hear correctly about it. Enough.

ÚHA^{N}-JIÑ′GA TO GACÚDIɸA^{N}.

August 22, 1878.

Nisíha, hné tĕ, năn′de i$^{n′}$pimajĭ′qti-ma$^{n′}$. Ata$^{n′}$ wisíɸĕ tĕ năn′de
My child, you went when, heart I had it very bad for me. When I think of you the heart

i$^{n′}$pimájĭ-hna^{n}-ma$^{n′}$. Ga$^{n′}$adi a^{n}wa$^{n′}$qpani-májĭ téi^{n}te, ca$^{n′}$ éskana wiɻa$^{n′}$be
I always have it sad. Now I may not become poor, yet would that I see you

3 ka^{n}bɸéga^{n}. Ca$^{n′}$ éskana, nisíha, uma$^{n′}$ɸiñka (ɸé) wiɻa$^{n′}$be ka^{n}bɸéga^{n}, usní
I hope. Still would that, my child, season (this) I see you I hope, cold

tĕ′di ɸéɸuádi. Níkaci^{n}ga a^{n}wa$^{n′}$ɸita$^{n′}$qti éga^{n}, áda^{n} añxígɸicúpa-bajĭ′-qtia$^{n′}$i.
in the during this. Indians we have worked hard some- what, there- fore we have not packed our things at all.

Waɸíta^{n} tĕ hégajĭ. E′a$^{n′}$ ma^{n}hni$^{n′}$ tĕ winá′a^{n} ka$^{n′}$bɸa. Égiɸe waqi$^{n′}$ha
Work the not a little. How you walk the I hear from you I wish. Behold, letter

6 uqɸĕ′qtci tia$^{n′}$ɸakíɸĕ ka$^{n′}$bɸa hă.
very soon you send to me I wish.

TRANSLATION.

My child, when you departed, my heart was very sad. I am usually sad when I think of you. At this time, though I may not be poor, I hope to see you. Still I hope, my child, to see you this year, during this present winter. We Indians have been working very much, therefore we have not made any preparations for the journey. There is so much work. I wish to hear how you are. Behold, I desire you to send a letter back to me very soon.

KICKÉ TO MA^{N}TCÚ-ɻAÑ′GA.

August 22, 1878.

A$^{n′}$baɸéga^{n} waqi$^{n′}$ha wawíƋaxú. Ca$^{n′}$ wisíɸĕqti-hna^{n}-ma$^{n′}$, kagé.
This day, as letter I write to you. Still I am always remembering you very well, O younger brother.

Wigísiɸĕ′qti a$^{n′}$ba gĕ. Ca$^{n′}$ hníze xĭ, íe d′úba a^{n}′í iɸá-gă. Úcka^{n} e′a$^{n′}$
I remember you, my own, very well day the (pl. ob.). Yet you re- ceive it when, word some to give to me cause to be coming. Deed how

9 ma^{n}hni$^{n′}$ tĕ winá′a^{n} ka$^{n′}$bɸa. Ca$^{n′}$ uma$^{n′}$ɸiñka ɸéɸuádi wiɻa$^{n′}$be ka^{n}bɸéga^{n}.
you walk the I hear from you I wish. In fact season during the present I see you I hope.

TRANSLATION.

As it is to-day, I write you a letter. I am usually thinking of you, O younger brother. I think of you day by day. Now, when you get my letter, send some words to me. I wish to hear from you what you are doing and how you are. I hope to see you this year.

MA^{n}TCÚ-NA^{n}BA TO AGÍTCITA.

August 22, 1878.

A$^{n'}$ba¢é níaci^{n}ga Paŋ'ka ¢aŋká wabágɡeze ¢a^{n} tí¢ai b¢íze. ¢i$\underset{\cdot}{\text{n}}$an'de
This day people Ponka the ones who letter the sent here I have received. Your daughter's husband

wakégai; i$^{n'}$tca^{n}qtci gíuda$^{n'}$i. Uébɡa tá miñke. Wamúske kĕ céta^{n}
was sick; just now he is better. I tell him will I who. Wheat the (ob.) so far

ɡ¢íta^{n}jĭ. Wasnin'de taté. 3
he has not worked his. He delay will surely.

NOTE.

Agitcita is another name for Waji^{n}a-gahiga, mentioned in Jabe-skă's letter. He is called Wanace-ŋaŋga, Big Soldier, in the Ponka Census List of 1880. His daughter married an Omaha, Wanacekiɡabi, referred to in the letter just given.

TRANSLATION.

I have received to-day the letter sent hither from the Ponka people. Your daughter's husband was sick. He is better now. I will tell him what you say. He has not yet harvested his wheat. He will surely be backward with it.

MA^{n}TCÚ-NA^{n}BA TO WĔ'S'Ă-$\underset{\cdot}{\text{L}}$AÑ'GA.

August 22, 1878.

$\underset{\cdot}{\text{L}}$ucpáha, íe na$^{n'}$ba cu¢éwikíɡĕ. Ca$^{n'}$ Caa$^{n'}$ amá, Sĭndé-g¢ecka, na^{n}bé-
My grandchild, word two I send to you. In fact Dakota the ones who Spotted-tail, hand

ub¢a$^{n'}$. 'A$^{n'}$¢iñgĕ'qti na^{n}bé-ub¢a$^{n'}$, ca$^{n'}$ úda^{n} hă. Úda^{n}qti na^{n}bé-ub¢a$^{n'}$.
I held. Nothing at all being the matter. hand I held, yet good . Very good hand I held.

Ca$^{n'}$ ukít'ĕ wi^{n}a$^{n'}$wa ukít'e ¢a$^{n'}$ úda^{n} ¢anáji^{n} tĕ aná'a^{n} ka$^{n'}$bɡa. Ca$^{n'}$ ga$^{n'}$ 6
Now nation which one nation the good you stand the I hear it I wish. At any rate

wisíɡĕ-hna^{n}-ma$^{n'}$ ¢a$^{n'}$ja e'a$^{n'}$ tĕ, i$^{n'}$pi-májĭ. Wakan'da i^{n}¢i$^{n'}$¢igɡa$^{n'}$ taité,
I always remember you though what is the matter when, I am sad. The Great Spirit decide for me about my own shall,

ehé. Céna cu¢éwikíɡĕ. Úda^{n} anáji^{n}.
I say. Enough I send to you. Good I stand.

TRANSLATION.

Grandchild, I send you two words. I have shaken hands with the Dakota, Spotted Tail. It was for no special reason that I shook hands, yet it was good. It was very good for me to shake hands with him. Now I wish to hear with which of the nations you are on good terms. Though I always remember you, no matter what happens, yet I am sad when anything unpleasant occurs. I say that Wakanda shall decide for me about my affairs. I send enough to you. I am doing well.

ᗡÍ-ZI-₵IÑ′GE TO MIⁿXÁ-SKÁ, QÚGAHUNÁJIⁿ, AND QI₵Á-SKĂ.

Níaciⁿga amá ₵éamá ₵idaⁿ′be taí eb₵égaⁿ, ádaⁿ cub₵é tá miñke.
People the (sub.) these see you will I think, therefore I go to you will I who.

Hné tĕ cetaⁿ′, negíha, cañ′ge céna aⁿ₵á‘i ₵añká t’aí, ádaⁿ cub₵é tá miñke.
You went when so far, mother's brother, horse so many you gave to me the ones that have died, therefore, I go to you will I who.

3 Wiɬaⁿ′be tĕ ékigaⁿ, taⁿ′wañg₵aⁿ zaníqti ₵idaⁿ′be gaⁿ′₵ai. Negíha, wijiⁿ′₵e
I see you the like it, nation all see you they wish. O mother's brother, my elder brother

mégaⁿ, aⁿwaⁿ′qpani hégа-májĭ. Cub₵é tá miñke hă. Edécai ɻĭ, waqiⁿ′ha
likewise, me poor I not a little. I go to you will I who . What you say if, letter

uq₵ĕ′qtci tiaⁿ′₵akí₵ĕ kaⁿ′b₵a hă.
very soon you send here to me I wish .

NOTE.

Miⁿxa-skă or White Swan is Frank La Flèche, sr.; Qugahunajiⁿ, Badger-skin-shirt; and Qi₵a-skă, the head-chief, White Eagle.

TRANSLATION.

I think that these Indians will visit you, therefore I will go to you. Mother's brother, the horses which you gave me have died since you departed, therefore I will go to you. All of the tribe wish to see you, just as I do. Mother's brother and elder brothers, I am very poor. I will go to you. If you have anything to say, I wish you to send me a letter very soon.

ᗡAHÉ-ㄴÁᗡE TO QI₵Á-SKĂ.

6 Waqiⁿ′ha hníze tĕ, iañ′ki₵á-gă. Negíha, majaⁿ′ ₵aⁿ′ e‘aⁿ′ maⁿhniⁿ′
Letter you receive when, cause one to be coming to me. O mother's brother, land the how you walk

tĕ ₵útaⁿ aná‘aⁿ kaⁿ′ eb₵égaⁿ. Júajĭ ɻĭ′ctĕ, ₵útaⁿ iⁿwíⁿ′₵a gí₵a-gă. Negíha,
the correctly I hear it I hope. Unsuitable even if, correctly to tell me cause to come back. O mother's brother,

aⁿwaⁿ′qpani tcábe hă. Axáge-hmaⁿ caⁿcaⁿ′-qti-maⁿ′, wiɬaⁿ′ba-májĭ. Dádaⁿ
me poor very . I am crying always indeed I am, I do not see you. What

9 iⁿ′₵iñgć, negíha, aⁿ₵aⁿ′wañg₵á hă. Aⁿwaⁿ′qpani tcábe, negíha. ₵ćamá,
I am without, mother's brother, I suffer on account of it . Me poor very, mother's brother. These,

negíha.—wiɬaⁿ′be tá miñke ₵aⁿ′ja, negíha, wamúske uáji u₵ćwiⁿági₵ĕ
mother's brother,— I see you will I who though, mother's brother, wheat I sowed I collect mine

b₵ícta ɻĭ wiɬaⁿ′be kaⁿ′b₵a.—Umaⁿ′haⁿ amá usníqti wiⁿdétaⁿ tĕdíhi ɻĭ
I finish when I see you I wish.— Omahas the (sub.) very cold half the length it arrives there when

12 ₵idaⁿ′be tá amá, negíha. Níkaciⁿga-má ₵ćamá, Umaⁿ′haⁿ-má, negíha, eɬáha-
see you will, mother's brother. The people these, the Omahas, mother's brother, are ec-

bájī, negíha. Úda^{n} naji$^{n'}$-bájī; i$^{n'}$teqi tcábe hă. I$^{n'}$na^{n}ha, winégi edábe,
centric, mother's brother. Good they do not stand; hard for me very . My mother, my mother's brothers also,

wakéga-bájī ɤ̨ī, i^{n}wi$^{n'}$ɕa gíɕa-gă. E'a$^{n'}$ ctécte awána'a^{n} ka$^{n'}$bɕa. Negíha,
they are not sick if, to tell me cause to be coming back. What is the matter soever I hear of them I wish. Mother's brother,

waqi$^{n'}$ha Pañ'ka amá gɕíɕai tĕ aná'a^{n}, năn'de i$^{n'}$uda^{n}. Éga^{n}, negíha,
letter Ponkas the (sub.) caused to come home when I heard it, heart good for me. So, mother's brother,

waqi$^{n'}$ha a^{n}'í iɕá-gă hă. Íe d'úba a^{n}'í-gă hă, negíha. Năn'de i$^{n'}$uda^{n}
letter to give me cause to be coming . Word some give me , mother's brother. Heart good for me

té, negíha.
will, mother's brother.

NOTES.

480, 9. a^{n}ɕa^{n}wañgɕa is from uɕugɕa; but Sanssouci read, "a^{n}ɕa$^{n'}$wañgigɕa," from the possessive, uɕugigɕa.

480, 9–10. ɕeama, negiha,—wiɬa^{n}be, etc. This is a curious instance of a sudden digression on the part of a speaker. He intended speaking about the tribe, but he proceeded to tell of his own affairs. Then he returned to the Omahas. The correct order would have been, "ɕeama, negiha, Uma^{n}ha^{n} ama usniqti wi^{n}deta^{n} tĕdihi ɤ̨ī ɕida^{n}be ta ama. Wiɬa^{n}be ta miñke ɕa^{n}ja, negiha, wamuske uaji uɕewi^{n}agiɕe bɕicta^{n} ɤ̨ī, wiɬa^{n}be ka^{n}bɕa."

TRANSLATION.

When you receive the letter, send me one. O mother's brother, I hope to hear just how you are getting along in the new land. Even if it be unsuitable, send back and tell me just how it is. Mother's brother, I am very poor. I am crying all the time, because I do not see you. I suffer on account of what I have los', O mother's brother. I am very poor, mother's brother. Though I wish to see you, mother's brother, it cannot be till I have finished harvesting my wheat that I sowed. These Omahas will visit you when the very cold weather shall have gone half of its course. These Omahas, mother's brother, are eccentric. They do not prosper, and that is very hard for me. Send me back word whether my mother and mother's brothers are not sick. Whatever may be their condition, I wish to hear about them. Mother's brother, when I heard the letter which the Ponkas sent back, my heart was glad. In like manner, mother's brother, give me some words. My heart will be glad.

ɤ̨EBÁHA TO WĔ'S'Ă-ɬAÑ'GA.

Wawémaxe cuɕéaɕĕ. Níkaci$^{n'}$ga máce, a^{n}ɕisiɕai wéɕa-bájī tcábe. Ú'a^{n}- 6
I ask questions I send to you. O ye people, we remember you we are sad very. To no

ɕiñ'ge wisíɕĕ-hna^{n}-ma$^{n'}$, a$^{n'}$bata$^{n'}$ctĕ. Ca$^{n'}$ maja$^{n'}$ e'a$^{n'}$ ma^{n}hni$^{n'}$ ɤ̨ī, é wágazu
purpose I am generally thinking of you, some days. Yet land how you walk if, that correctly

amá'a^{n} ka$^{n'}$bɕa. ɕéamá níkaci^{n}ga amá usní tĕdíhi ɤ̨ī, ɕida$^{n'}$be ga$^{n'}$ɕai.
I hear I wish. These people the (sub.) cold it arrives at it when, to see you wish.

Ca$^{n'}$ e'a$^{n'}$ ma^{n}hni$^{n'}$ ɤĭ waqi$^{n'}$ha giañ'kiɸá-gă. Winá'a^{n} ka$^{n'}$bɸa. Uqɸĕ'qtci
Yet how you walk if letter send back to me. I hear from you I wish. Very soon

waqi$^{n'}$ha giañ'kiɸá-gă: ɸé cuhí tĕdíhi ɤĭ, waqi$^{n'}$ha uhna$^{n'}$ tĕdíhi ɤĭ, uqɸĕ'-
letter send back to me: This reaches you it arrives at it when, letter you hold it arrives at it when, very

3 qtci giañ'kiɸá-gă, waqi$^{n'}$ha.
soon send back to me, letter.

TRANSLATION.

I send to you to question you. O ye people, we are very sad when we think of you. On some days I am thinking of you in vain. Still, I desire to hear just how you fare in the land. These Indians wish to visit you in the winter. Send a letter back to me, as I wish to hear how you are. Send a letter back to me very soon. When this reaches you, when you take hold of the letter, send me one back very soon.

SI-ɤA$^{N'}$-QEGA TO ÉDUÁNA (ANTOINE ROY).

Kagé, ga$^{n'}$ Uma$^{n'}$ha^{n} amá caɸé tá amá. [ɸé amá] cubɸé bɸícta^{n} anáji^{n}.
Younger brother, after a while Omahas the (sub.) go to you will. [They are going] I go to you I have finished I stand.

Úkie caɸé tá amá. Níkaci$^{n'}$ga gɸéba-na$^{n'}$ba ɸida$^{n'}$be ga$^{n'}$ɸai. Ca$^{n'}$, edáda^{n}
To talk with them they will go to you. Person twenty to see you wish. Now, whatsoever

6 ctécte abɸi$^{n'}$-májĭ, a^{n}wa$^{n'}$qpani teábe. Cé níaci^{n}ga núǰiñga ɸábɸi^{n} wiɬa$^{n'}$bai
I have I not, me poor very. That person boy three I see you

ka$^{n'}$bɸa: Maja$^{n'}$-ibáha^{n}, Cábĕ-náji^{n}, céna. Wisíɸĕ-hnan'di i$^{n'}$ɸa-májĭ-hna^{n}-
I wish: Land he knows, Dark (afar) he stands, enough I remember you always when I am always

ma$^{n'}$. Ca$^{n'}$ wiɬa$^{n'}$be ka^{n}bɸáqti-ma^{n}, ɸábɸi^{n} gáhnañkáce. Ta$^{n'}$wañgɸa^{n} téqi
sad. Yet I see you I wish indeed, three you who are those (unseen). Tribe difficult

9 ícpaha^{n}; ĭ$^{n'}$ta^{n} téqi, wéteqĭ'qtia$^{n'}$i. A^{n}wa$^{n'}$qpani tĕ áwake. ɸéɸañká, núǰiñga
you knew; now difficult, very difficult for us. I am poor the I mean it. These, boy

ɸañká, na^{n}bá ɸañká, waqi$^{n'}$ha da$^{n'}$be júwaɸágɸe ka$^{n'}$bɸa. Ca$^{n'}$ ciñ'gajiñ'ga
the (pl. ob.), two the (pl. ob.), letter to see it you with them I wish. And children

ɸíɬa wakéga tĕ éska^{n} t'é i^{n}te ca$^{n'}$ aná'a^{n} ka$^{n'}$bɸá. Maja$^{n'}$-ibáha^{n} ctĭ ɸíe
your sick the it may be dead it may be yet I hear it I wish. Maja^{n}-ibaha^{n} too you

12 wáwike. Cábĕ-náji^{n} ɸí ctĭ ɸíe wáwike.
I mean you. Cabĕ-naji^{n} you too you I mean you.

NOTE.

Nine letters were written for the Omahas on the same day, August 22, 1878. Several alluded to the contemplated visit of the Ponkas; but Siɤa^{n}-qega alone gave the number who intended going. Siɤa^{n}-qega addressed three Ponkas in his letter: Antoine, Maja^{n}-ibaha^{n} (Knows-the-Land), and Cabĕ-naji^{n} (Stands-Dark-in-the-distance).

TRANSLATION.

Younger brother, the Omahas will go to you. As they are going, I stand ready to go to you. They will go to pay you a friendly visit. Twenty persons wish to see you. Now, I have nothing whatever; I am very poor. I wish to see three young men among you: yourself, Maja^{n}-ibaha^{n} (Knows-the-Land), and Cabĕ-naji^{n} (Stands-Dark-in-the-distance). When I think of you, I am always sad. Yet I have a strong desire to see you three who are out of my sight. You know the trouble of the tribe. It is now in trouble; we are in great trouble. I mean that I am poor. I wish these two young men to see the letter with you, Antoine. I desire to hear if your children have been sick, or even if they are dead. I mean you, too, Maja^{n}-ibaha^{n}. I mean you, too, Cabĕ-naji^{n}.

WAJĬ$^{N'}$-SKĂ TO MA^{N}TCÚ-WÁ¢IHI AND A$^{N'}$PA^{N}-ɻAÑ'GA.

Waqi$^{n'}$ha gáɕa^{n} wawíƋaxú cuɕéaɕĕ. Cuhí té, hníze ɤĭ, éskana
Letter that I write to you I send it to you. It reaches you when, you take it when, oh that

uqɕĕ'qtci gɕíɕaɕĕ ka^{n}bɕéga^{n}. Kĭ níkaci$^{n'}$ga-ma, ɕéama, Uma$^{n'}$ha^{n} amá,
very soon you send (one) back I hope. And the people, these, Omahas the (sub.),

edáda^{n} íe ké a$^{n'}$cte ca$^{n'}$ wabɕíta^{n} ma^{n}bɕi$^{n'}$, égiɕe, úcka^{n} wisíɕĕ hă. Wisíɕĕ 3
what (they) speak the as if still I work I walk, behold, deed I remember you . I remember you

tĕ ca$^{n'}$ waqi$^{n'}$ha gáɕa^{n} cuhí tĕ'di, íe kĕ a^{n}ɕá'i tíɕaɕĕ ɤĭ, iɕáɤigɕígɕa^{n} ka$^{n'}$bɕa.
the yet letter that it reaches you when, words the you give me you send here if, I decide for myself I wish.

Ca$^{n'}$ níaci^{n}ga ukɕéi^{n} eca$^{n'}$ weɕénaji^{n} edáda^{n} wi$^{n'}$ ɕi'í gĕ' ɕtĭ wágazúqti
And Indians near to you stand to them what one they give you the (pl. ob.) too very straight

i^{n}wi$^{n'}$ɕa íɕa-gă. Aná'a^{n} ka$^{n'}$bɕa. Ca$^{n'}$ A$^{n'}$pa^{n}-ɻañ'ga, ɕí ctĭ wisíɕĕ ca^{n}ca$^{n'}$- 6
to tell me send it here. I hear it I wish. And Big Elk, you too I remember you always

qti-ma$^{n'}$. Kĭ ca$^{n'}$ íe kĕ cuɕé kĕ bɕúga, A$^{n'}$pa^{n}-ɻañ'ga, ɕí ctĭ ɕaná'a^{n} tégа^{n}
indeed I do. And in fact, words the sent to you the all, A^{n}pa^{n}-ɻañga, you too you hear them in order that

wawíƋaxú. Íe ɕíɻa kĕ iañ'kiɕá-gă, d'úba, ɕí ctĭ. Níaci^{n}ga-má edáda^{n} úda^{n}
I write to you. Words your the send here to me, some, you too. The people what things good

gáxe tĕ'di, síɕĕwáɕĕ. Úda^{n} a^{n}ckáxe-hna$^{n'}$ éga^{n}, wisíɕĕ. Ca$^{n'}$ uwíkie kĕ 9
do when, memorable. Good you usually made me as, I remember you. And I talk to you the

íe kĕ áhigíqti ɕéamá uɕúwikić cuɕéaɕĕ. A^{n}wa$^{n'}$qpani éga^{n} áda^{n} íe áhigiqti
words the very many these I talk to you about I send to you I am poor some- what there- fore words very many

uɕúwikić cúɕéaɕĕ. Wĭbɕaha^{n} cuɕéaɕĕ.
I talk to you about I send to you. I pray to you I send to you.

NOTES.

483, 3. aⁿcte is used in comparisons, figures of speech. See "iⁿcte," in the Dictionary.

483, 3. The third sentence of this letter is puzzling, not only to the collector, but also to Saussouci and Frank La Flèche. Still it is given as dictated. There may be a comparison between the *bare words* of the Omahas, and the *deeds* of the Ponkas.

483, 10. uɸuwikie, etc.: "I speak many words to you because I am poor."

TRANSLATION.

I have written that letter to send to you. When it reaches your land, and you receive it, I hope that you will send one back very soon. What these persons, the Omahas, speak, I continue working at, as it were; but I remember your deeds. As I remember you, I desire to decide for myself, when that letter reaches you, and you send the words to me. I also wish you to tell me accurately about the things which your neighbors have given you. I wish to hear. And you, too, Aⁿpaⁿqañga (Big Elk), I always remember. And, in fact, I have written to you all the words that I send to your land, that you, too, Aⁿpaⁿ-qañga, may hear them. Do you, too, send me some of your words. When men do what is good, they should be remembered. As you invariably did me good, I remember you. And as I talk to you, I send you a great many words when I talk with you about these. As I am somewhat poor, I send to you, talking with you in a great many words. I send to you to ask a favor of you.

CA$^{n'}$TA^{n}-JIÑ'GA TO MA^{n}TCÚ-WÁϕIHI.

Ga$^{n'}$ wiɬa$^{n'}$ba-májĭ tĕ, a^{n}wa$^{n'}$qpani; wiɬa$^{n'}$be tĕ, a^{n}wa$^{n'}$qpani-májĭ.
At any rate I do not see you when, I am poor; I see you when, I am not poor.

Ǫné tĕ ceta$^{n'}$ năn'de i$^{n'}$pi-májĭ; a^{n}wañ'kega éga^{n}-ca$^{n'}$ca^{n}. Níkagáhi amá
You went the so far heart not good for me; I am sick always. Chiefs the ones who

3 wíuϕakié úda^{n}-hma$^{n'}$i, cī cénujiñ'ga úwaϕakié etī úda^{n}-hma$^{n'}$i. Ta$^{n'}$wa^{n}gϕa^{n}
you talk to them about it is always good, again young man you talk to them too is always good. Tribe

ϕćama Uma$^{n'}$ha^{n}-má dáda^{n} waϕá'i tĕ úda^{n} tcábe-hna^{n}. ϕĭsíϕĕ-hna^{n} ca$^{n'}$ca^{n}.
these the Omahas what you have given them good very usually They are always thinking of you.

Wéϕigϕa^{n} ϕíɬa tĕ úda^{n} ca^{n}ca$^{n'}$qti. Éskana uma$^{n'}$ϕiñka áji ϰĭ wiɬa$^{n'}$be
Plans your the good continually. Oh that season another if I see you

6 ka^{n}bϕéga^{n}. Éskana uhé kĕ i^{n}wi$^{n'}$ϕaona íϕaϕé ka$^{n'}$bϕa. Iéskă aoni$^{n'}$ ϕiñké
I hope. Oh that path the (ob.) you tell me you send here I wish. Interpreter you have him the one who

uhé ké íbaha^{n} ϰĭ, i^{n}wi$^{n'}$ϕ íϕa-gă hă Badíze ijíje aϕi$^{n'}$. Waϕútada ɬíi ϕa^{n}
path the (ob.) knows it if, to tell me send here Battiste his name he has. One village the (ob.)

éceta$^{n'}$ a$^{n'}$ba úma^{n}ϕi^{n} ána tĕ aná'a^{n} ka$^{n'}$bϕa. Pañ'ka ɬíi ϕa^{n} éceta$^{n'}$, é
as far as that day to walk in how many the I hear it I wish. Ponka village the (ob.) as far as that, that.

áwake Paⁿ′ka níkagáhi ijiⁿ′ge wacúce waⁿ′giᵵ́éqti wiᵵaⁿ′bai kaⁿ′bᵵ́é′gaⁿ.
I mean it. Ponka chief his son brave all I see you I hope.

Égipi maⁿ′-qti-maⁿ ége, wiᵵaⁿ′bai kaⁿ′bᵵ́e′gaⁿ hmaⁿ caⁿ′caⁿ. Waᵵáte ᵵíᵵa
I am so used to you as, I see you I am hoping always. Food your

bᵵ́áte caⁿ′caⁿ. Iⁿ′udaⁿ, ádaⁿ wiᵵaⁿ′be kaⁿbᵵ́á-qti-maⁿ′. Badíze aká é ᵵizaí 3
I ate always. Good to me, therefore I see you I desire very I do. Battiste the that he
(sub.) takes it

ᵴī, daⁿ′be uᵵíᵵa tá aká.
when, seeing it he will tell you.

TRANSLATION.

When I do not see you I am poor; but when I see you I am not poor. Since you departed my heart has been sad; I have continued sick. It is always good for you to consult the chiefs and the young men about your affairs. What things you gave to these gentes of Omahas were always good. They ever remember you. Your plans were good at all times. I hope to see you in another season. I desire you to send and tell me the way to your land. If the interpreter whom you have, knows the way, send and tell me. His name is Battiste. I wish to hear how many days' walk it is from the Oto village to the Ponka village. I hope to see all of you brave sons of Ponka chiefs. As I am so used to you, I am ever hoping to see you. I always ate your food. It was pleasant to me, therefore I have a strong desire to see you. When Battiste receives the letter and sees its contents, he will tell you.

MAQPÍYA-QÁGA TO MAᴺTCÚ-NÁJIᴺ.

Laha′haⁿ, núǰiñga ᵵiᵵíᵵa tᵵ́é tĕ, nãn′de iⁿ pi-máǰi caⁿ′caⁿ. Ki ᵵéᵵu ᵵa-
Brother-in-law, boy your dead as, heart bad for me always. And here you

náǰiⁿ tᵵ́e′di, údaⁿ héga hniⁿ-ã′ǰi cíde ihmé tĕ cetaⁿ, ciñ′gajin ga ᵵiᵵíᵵa ᵵáᵵaⁿba, 6
stood when, good a little you were not but you have so far, child your he too,
gone there

majaⁿ′ ᵵaⁿ abᵵíⁿ ᵵaⁿ′di iⁿᵵéwackaⁿ qti ᴤī. tᵵ́é te amá′aⁿ te′di, iⁿ ᵵa-náǰi hã.
land the I have in the you made great efforts when, dead the I heard it when, I was sad
(ob.) for me

Ꞵéaká iᵵímі aká xagé-hnaⁿ caⁿ′caⁿi. Caⁿ′ gaⁿ′ amá′aⁿ tĕ, cetaⁿ′ nãn′de
This one his mother's brother's wife the (sub.) is always crying. Just so I heard it when, so far heart

iⁿ′pi-máǰi maⁿbᵵ́iⁿ′ hã. Cañ′ge jaⁿ-maⁿ′ᵵíⁿ ‘íⁿ′ ᵵañ′ka enáqtci iⁿwíⁿ′cte. 9
bad for me I walk Horse wagon. carry the ones that they alone remain to me.

Majaⁿ′ abᵵíⁿ′ ᵵaⁿ úmaxeᵵéᵵ Ꞵáxe égaⁿ, wamúske majaⁿ′ bᵵ́úga náǰi Cī
Land I have the I did not like to give it up because I had worked it as, wheat land the whole I sowed. Again

dádaⁿ waqtá ǰiñ′ga bᵵ́úga abᵵíⁿ′; nú ctī abᵵíⁿ′, caⁿ′ wataⁿ′zi ctī áhigíqti
what vegetable small all I have; potato too I have, and corn too very much

abᵵíⁿ′. Níkaciⁿga-má ᵵéᵵu maⁿᵵíⁿ′i gĕ′di aⁿ′ba náwaᵵíha-hnaⁿ′i. Umaⁿ′haⁿ 12
I have The people [illegible] the (pl.) [illegible]

amá beúga ᵵigísiéᵵ hmaⁿ′i. Ki Caⁿ′ amá′aⁿ ctī angáhii. Angágcii, caⁿ ge
the all remember you. And Dakotas to them too we arrived. We came home, horse

waᵵíi hã Caⁿ′ amá. Caⁿ′ wiᵵaⁿ′be kaⁿbᵵ́éde téqi hã. Íí tĕ iⁿᵵíⁿ′daⁿbe
gave to us Dakotas the. Yet I see you I wish, but difficult . House the to look after for me

₵iñgé tĕ é́ áwake, téqi hă. Ca$^{n'}$ áhigíqti níkaci^{n}ga amá a^{n}₵ída^{n}be taité
there is none the that I mean it, difficult . Yet a great many people the (sub.) we see you shall

eb₵é́ga^{n} hă. Níkaci^{n}ga wi$^{n'}$ cémujiñ'ga ₵i₵íɻa ₵añká wi$^{n'}$ a^{n}₵á'i ka$^{n'}$b₵a.
I think . Person one young man your the ones who one you give me I wish.

3 Uma$^{n'}$ha^{n}-má ĭ$^{n'}$ta^{n} waji$^{n'}$-qidáawá₵ĕ; níkaci^{n}ga-bájĭ ga$^{n'}$₵ai tĕ, áda^{n} waji$^{n'}$-
The Omahas now I am out of patience with them; Indians they not they desire, therefore I am out

qidáawá₵ĕ. Níkaci^{n}ga amá níkagáhi jua$^{n'}$wañgíg₵ai, é úda^{n} hă. Wáqe
of patience with them. People the ones who chief we go with them, our own, that good . Acting the

gáxe éde a^{n}₵a$^{n'}$t'a₵aí é weát'ab₵é hă. Kĭ níkaci^{n}ga uké₵i^{n} níkagáhi a$^{n'}$₵a
white man but they hate me that I hate them . And Indian ordinary chief to throw away

6 ga$^{n'}$₵ai hă; áda^{n} é́₵u maja$^{n'}$ ₵an'di ɻa$^{n'}$be ka^{n}b₵á-qti hă. Ɗá₵i^{n}-na^{n}pájĭ
they wish ; therefore yonder where you are land in the I see it I wish very . . Ɗa₵i^{n}-na^{n}pajĭ

amá é wáqe gáxe júwag₵e ga$^{n'}$₵ai hă; níkaci^{n}ga uké₵i^{n} tĕ a$^{n'}$₵a ga$^{n'}$₵ai hă.
the (sub.) he acting the white man he with them wishes ; Indian ordinary the to throw it away wishes .

Waqi$^{n'}$ha g₵íɁa₵ai ɤĭ, íe píäjĭ sabájĭ cuhí a^{n}₵añ'ɤuhaí hă.
Letter you sent it back if, words bad suddenly reach you we apprehend it .

NOTES.

Maqpiya-qaga had been a member of the young men's party, but he joined the chiefs' party prior to sending this letter. Notwithstanding his bitter feeling against his former friends, he was a good farmer, and was making considerable progress in civilization. Ma^{n}tcu-naji^{n} is the famous Ponka chief, Standing Grizzly Bear.

485, 7. maja^{n} ₵a^{n} ab₵i^{n} ₵andi i^{n}₵ewacka^{n}qti. Ma^{n}tcu-naji^{n} and his son, Wa₵ahuta^{n}, aided Maqpiya-qaga, when they staid with the Omahas. They lent him their cattle to work his land.

485, 8. ɻimi aka, Maqpiya-qaga's wife.

486, 3. nikaci^{n}ga-bajĭ ga^{n}₵ai; literally, "Not Indians they wish (to be)."

TRANSLATION.

My sister's husband, as your son is dead, my heart is always sad. As you and your child made great efforts in helping me with my farm while you were here, and till you went to that land, I was grieved when I heard of his death. This one, my wife, is always crying. Indeed, I have been walking with a heavy heart ever since I heard it. I have nothing left me but the horses which carry the wagon. As I did not like to give up the land which I have, because I had expended so much labor on it, I sowed the whole of it in wheat. I have all the kinds of small vegetables; I have potatoes, and a great deal of corn. We Indians who walk here are generally lonesome every day. All the Omahas remember you. We have been to visit the Dakotas. When we came home, they gave us horses. Now, I wish to see you, but it is difficult. I mean that I have no one to see to my house in my absence. Still, I think that very many of us shall see you. I desire you to give me one of your young men. Now am I disgusted with the Omahas, because they do not wish to be Indians. If we men go with our chiefs, it is good. The Omahas act the white man, but at the same time

they hate me. That is what I hate. And they desire to throw away the Indian chiefs; therefore I have a strong desire to see you in yonder land. Those with ʤaɸiⁿ-naⁿpajĭ wish to live as white men, and to throw away the Indian life. If you send back a letter, we fear that bad words will reach you suddenly.

JOSEPH LA FLÈCHE TO HIS BROTHER FRANK.

September, 1878.

Caⁿ′ íe djúbaqtci uwíbɸa tá miñke hă. Pahañ′ga ɔnaí tĕ′di, wabágɸeze
Now words very few I tell you will I who . Before you went when, letter

ɸaⁿ′ gɸiaⁿ′ɸakíɸĕ-ɔnaⁿ′ hă. Kĭ mé ɸé wabágɸeze wiⁿécte gɸiaⁿ′ɸakiɸa-bájĭ hă.
the (ob.) you used to send back to me . And spring this letter even one you have not sent back to me .

Caⁿ′ wabágɸeze ɸábɸiⁿ-qti-égaⁿ cuɸéaɸé hă. Kí aⁿɸákiwajiⁿ′cte ebɸégaⁿ hă, 3
Yet letter three about I have sent to you . And you were angry with me I thought .

wabágɸeze wiⁿécte gɸiaⁿ′ɸakiɸáji. Caⁿ′ ɸikágo wiⁿ′ wabágɸeze wiⁿ′ tíɸakiɸé
letter even one you did not send back to me. Yet your friend one letter one you caused some one to send it to him

ʞĭ, iⁿwiⁿ′ɸa hă; ádaⁿ wiⁿ′ cuɸéwikíɸĕ hă. Kĭ e‘aⁿ′ aⁿnájiⁿi tĕ weácpahaⁿ
when, he told me ; therefore one I cause him to send it to you . And how we stood you know us

hnaí tĕ, caⁿ′caⁿ aⁿɸiⁿ′i hă. Caⁿ′ nié ɸiɸiñ′gĕqti ʇí-ují tĕ winá‘aⁿi tĕ, iⁿ′ɸĕqti- 6
you went when, always we are . Yet pain you had none at all house-hold the I heard of you when, I was de-

maⁿ′ hă. Majaⁿ′ ɸaⁿ′ íepahaⁿ hnaí hă. Majaⁿ′ cĕ′ʇa ɸaⁿ, úʞuhĕqti ɔné
lighted . Land the (ob.) you knew it you went . Land yonder by you the (ob.), very fearful about it you go

égaⁿi hă; ádaⁿ ʞúhewikíɸĕ-hnaⁿ-maⁿ′i hă Micéɸa ihaⁿ′ wakéga héga-bájĭ
somewhat ; therefore I have always your (pl.) account been apprehensive on . Michel mother his sick not a little

ɸaⁿ′ja, caⁿ′ t′é taté iɸápahaⁿ-májĭ hă, caⁿ′ niⁿ′ʇa té daⁿ′ctĕ iɸápahaⁿ-májĭ hă. 9
though, yet die shall I do not know , yet live will perhaps I do not know

Nugé ɸé mactć hégaji hă; caⁿ′ mactć wiⁿécte iɸápahaⁿ-máji hă. Aⁿ′ska,
Summer this warm not a little ; in fact, warm even one I do not know . By the by,

Frank wa‘ú miñ′gɸăⁿ éde t′éĕ hă, núgeä′di. Caⁿ′ majaⁿ′ ɸan′di aⁿɸaⁿ′-
Frank woman he married her but she is dead , last summer. Still land in the we live

niⁿʇaí te cetaⁿ′ aⁿɸaⁿ′bahaⁿ-bájĭ hă. Wágazu aⁿ′ɸiⁿ-bájĭ hă. Caⁿ′ majaⁿ′ 12
by it will so far we do not know . Straight we are not . Still land

kĕ cĕ′ʇa uágaca" kaⁿbɸéga". Iɸádiɸaí aká iⁿɸiñ′ginahiⁿ′i ʞı, uágacaⁿ otéga" ha.
the yonder I travel I hope. Agent the (sub.) he is willing for me, his own if, I travel apt .

Iɸádiɸaí aká úwagiɸí‘age-hnaⁿ′i Umaⁿ′haⁿ-má. Caⁿ′ ʤáɸiⁿ ʃíi ɸaⁿ wégaⁿze
Agent the is generally unwilling for them the Omahas. And Pawnees village the measure

ána ɸagɸiⁿ′ tĕ iⁿwiⁿ′ɸagă hă. Kĭ cĭ majaⁿ′ ɸagɸiⁿ′i ɸaⁿ′ ɸé ceta" wégaⁿze 15
how many you sit the tell to me . And again land you sit the this so far measure

ána ɸagɸiⁿ i ʞı, iⁿwiⁿ′ɸa-gă hă. Kı cı íe áji wiⁿ′ égipe tá miñke hă.
how many you sit if, tell to me . And again word different one I say to him will I who

Caⁿ′ íe ɸéɸu maⁿɔniⁿ′ tĕ′di, íe tĕ éga" uwíbɸa-hnaⁿ-maⁿ′. Níkaciⁿga ukéɸiⁿ
Yet word here you walked when, words the like I usually tell you. Indian ordinary

tĕ gia$^{n'}$ϕa-gă, ehá-májĭ hă; cĭ, Wáqe gáxa-gă, ehá-májĭ hă; cĭ, Níkaci^{n}ga
the throw away yours, I did not say ; again, Act the white man, I did not say ; again, Indian

ukéϕi^{n} ma^{n}ϕiñ'-gă, chá-májĭ hă. Kĭ cĭ, Wakan'da ϕiñké uϕúnajiñ'-gă hă.
ordinary walk thou, I did not say . And again, Deity the (ob.) depend on him .

3 Wakan'da ϕiñké síϕa-gă hă. Kĭ Wakan'da ϕiñké ϕasíϕaϕájĭ ꓘĭ, maja$^{n'}$
Deity the (ob.) remember him . And Deity the (ob.) you do not remember it. land

ϕéϕu-ɔnáqtci qtáϕaϕé ꓘĭ, ϕíϕajĭ taté—ϕíϕajĭ taté indúaϕáꞱaha. Wakan'da
here only you love it if, you sad shall you sad shall in the future. Deity

aká ita$^{n'}$ϕi^{n}aꞱá gϕi$^{n'}$i hă. Ĕ'di añgáhi tañ'gata^{n}. Ĕ'di aꞱgáhii ꓘĭ, a^{n}ϕañ'-
the (sub.) in front sits . There we reach we who will. There we reach when, we know

6 ꓘiᗡaha$^{n'}$ tañ'gata^{n}, ehé. Wakan'da aká maja$^{n'}$ ϕéϕu a^{n}ma$^{n'}$ϕi^{n}i ꓘĭ, wada$^{n'}$be
for ourselves we who will, I said. Deity the (sub.) land here we walk when, seeing us

gϕi$^{n'}$i hă. Kĭ Wakan'da aká a^{n}wa$^{n'}$siϕa-bajĭ'-qtia$^{n'}$i hă. Cĭ íe tĕ céna
sits . And Deity the one who we have not remembered them at all . Again words the enough

ᗡáxu hă. Kĭ ᗡáϕi^{n} wéᗡaha^{n} amá ána t'aí i$^{n'}$baxu íϕa-gă. Cĭ indáda^{n}
I write . And Pawnees I know them the ones who how many have died write to me send it. Again what

9 i^{n}ϕécpaxu ϕka$^{n'}$hna i$^{n'}$baxú-gă. Cañ'ge ctĭ ána wáɔni^{n} éi^{n}te i$^{n'}$baxú-gă.
you write to me you wish write to me. Horse too how many you have them it may be write to me.

TRANSLATION.

I will tell you a very few words. Before you went to the Indian Territory, you used to send me letters. But you have not sent me even one letter this spring. Yet I have sent you about three. And I thought that you were offended with me, because you had not sent me a single letter. But one of your friends, to whom you have sent a letter, has told me; so I cause him to send one to you. You knew what our condition was when you departed. We have continued so. I was delighted to hear from you, and to learn that you had no sickness in your household. You knew the land when you departed. You went somewhat as if you were very fearful about yonder land; therefore I have always been apprehensive on your account. Michel's mother is very sick. I do not know whether she will live or die. It was very warm this summer. Indeed, I do not know even one summer in the past, which was as warm. By the by, Frank took a wife last summer, but she is dead. We do not know yet whether we shall improve in the land. We are unsettled. Still, I hope to go traveling to yonder land where you are. If my agent be willing for me to go, I shall be apt to travel. But he is generally unwilling for the Omahas to travel. Still, tell me how many miles you are from the Pawnee village, and how many miles, too, you are from this land. I will speak on another subject. It is the subject about which I told you from time to time, when you lived here. I did not say, "Abandon your Indian life." I did not say, "Live as a white man." Nor did I say, "Live as an Indian." But I say again: Depend upon God. Remember Him. For if, instead of remembering God, you love this world alone, you shall be sad—you shall surely be sad in the future. God is ahead of us. We will go to Him. When we arrive there, we shall know for ourselves. When we walk here on this earth, God sits looking at us. And we have altogether forgotten God. Now I have written enough on this subject. When you write, send me word how many have died of the Pawnees whom I know. And write whatever you wish to write to me. Write to me how many horses you have.

GAHÍGE TO QIȼÁ-SKĂ AND ꞱENÚGA-NÁJIⁿ.

Cé́amá níkaciⁿ′ga-ma ȼí maⁿhniⁿ′ tĕ, é́ údaⁿ wáhniⁿ ebȼégaⁿ. Ȼé́amá
Those the people you you walk when, that good you have them I think. These

údaⁿ wábȼiⁿ kaⁿbȼéde téqi hă. Caⁿ′ edádaⁿ wépibájĭ-bájĭ aⁿmaⁿ′ȼiⁿi tĕ,
good I have them I wish, but difficult . Still what bad for us not we walk when,

caⁿ′ añgú-qtci añgáꞱigȼáȼiⁿi. Edádaⁿ ȼé majaⁿ′ ȼaⁿ′ aⁿȼítaⁿi tĕ, áta añgú- 3
still we ourselves have ourselves. What this land the we work it when, beyond we ac-

ketaⁿ′i. Cĕ′ꞱA wackaⁿ′i-gă. WiꞱaⁿ′bai-májĭ iⁿ′teqi; caⁿ′ wisíȼai égaⁿ, égipe.
quire. Yonder make an effort. I do not see you (pl.) hard for me; yet I remember you as, I have said it.

Caⁿ′ majaⁿ′ uȼágȼiⁿi ȼaⁿ′ waȼáte e'aⁿ′ uȼájii gĕ e'aⁿ′ ȼútaⁿ aná'aⁿ kaⁿ′bȼa.
Still land you sit in the food how you have planted (pl. ob.) the how straight I hear I wish.

Paⁿ′ka-má e'aⁿ′ níkaciⁿga wakéga amá awána'aⁿ kaⁿ′bȼa hă. Ȼé́ȼu amá 6
The Ponkas how people sick the ones who I hear from them I wish . Here the ones who

wakéga héga-bájĭ. Caⁿ′ ȼiꞱímі aká e'aⁿ′ maⁿhniⁿ′ tĕ bȼúga ȼiná'aⁿ gaⁿ′ȼai,
sick not a little. Now your father's sister the how you walk the all to hear of you wishes,

ádaⁿ waqiⁿ′ha cuȼéaȼĕ. Ié ȼé, Maⁿtcŭ-wáȼihi, Wánaⁿpájĭ íuȼá-gă. IꞱímі
therefore letter I send to you. Word this, Maⁿtcŭ-waȼihi, Wanaⁿpajĭ tell him the news. His father's sister

aká gáxai. Ȼé́ȼu anájiⁿ tĕ iⁿ′udaⁿ-qti-maⁿ′. Caⁿ′ wisíȼai tĕ, iⁿ′ȼa-májĭ- 9
the has made it. Here I stand the it is very good for me. Yet I remember you when, I am always
(sub.)

hnaⁿ-maⁿ′. Caaⁿ′ amá níaciⁿga waꞱaⁿ′be pí éde Sĭndé-gȼécka ú'aⁿȼiñ′ge
sad. Dakotas the ones who people I see them I was there but Spotted Tail without cause

naⁿbé aⁿwaⁿ′ȼaⁿi. NíaciⁿgA-má ctĭ cañ′ge wa'í-bájĭ, wí-hnaⁿ gȼécba aⁿ'íi hă;
hand he held me. The people too horse he did not give them, me alone ten he gave me;

wíe awáꞱike. Ȼé wahába jút'aⁿi tĕ′di, wébaⁿi, IhañK'taⁿwiⁿ′ amá, umaⁿ′ȼiñka 12
me I mean myself. This ear of corn mature when, they have called us, Yanktona the (sub.) season

íȼaⁿba tĕ′Ʇa. Caⁿ′ ukít'ĕ Ʇaⁿ′haha júwaȼágȼai e'aⁿ′ ȼanájiⁿ Ʇĭ, ȼútaⁿ aná'aⁿ
a second time at the. Now nations neighboring (ones) you with them how you stand if, straight I hear it

kaⁿ′bȼa.
I wish.

NOTES.

Ʇenúga-najiⁿ, Standing Buffalo-bull, is one of the Ponka head-chiefs. He is commonly called by his Pawnee name, Acáwage, Spotted Horse.

489, 8. Maⁿtcŭ-waȼihi, Grizzly-bear-who-Scares-the-game-from-a-thicket, another name of QiȼA-skă, White Eagle.

489, 8. iꞱimi. IꞱimi may mean, "his *or* her father's sister," or "his *or* her mother's brother's wife."

TRANSLATION.

I think that you treat those Indians, the Ponkas, well, as you go on. I wish to treat these Indians, the Omahas, well; but it is difficult. Though we continue without any serious troubles, we chiefs keep to ourselves. When we cultivate anything in this land, we always gain more than we planted. Try it yonder. As I cannot see you, it is hard for me; yet I have said it because I remember you. I wish to know all about the kinds of food which you have planted in the land in which you dwell. I desire to hear how those Ponkas are, who were sick. Those who are here have much sickness. Your aunt wishes to know all about your condition, therefore I send you a letter. Ma^{n}teu-wa¢ihi, tell this news to Wana^{n}pajĭ. His aunt has made it. It is very good for me to be here. Still, when I remember you, I am always sad. I went to see the Dakotas; and Spotted Tail took me freely by the hand. He did not give the Omahas any horses, but he gave ten to me alone. I mean myself. The Yanktons have invited us to visit them next season, when this crop of corn shall have matured. I wish to hear just how you are getting along with the neighboring tribes.

CAÑ'GE-SKĂ TO QI¢Á-SKĂ.

Ca$^{n'}$ e'a$^{n'}$ ma^{n}hni$^{n'}$ é awána'a^{n} ka$^{n'}$b¢a. Ca$^{n'}$ ga$^{n'}$ wakéga-bájĭ ca$^{n'}$
Now how you walk that I hear of them I wish. Still so they are not sick yet

e'a$^{n'}$ úda^{n} ma^{n}hni$^{n'}$ é awána'a^{n} ka$^{n'}$b¢a. Ca$^{n'}$-hna^{n} ga$^{n'}$ maja$^{n'}$ ¢a$^{n'}$ wa¢áa^{n}hna
how good you walk that I hear of them I wish. Still, in particular (?) so land the (ob.) you abandoned it

3 hnaí tĕ ca$^{n'}$ a^{n}¢isi¢ĕ-hna$^{n'}$i, a$^{n'}$ba i¢áug¢e. Maja$^{n'}$ cíi tĕ, e'a$^{n'}$ maja$^{n'}$
you went the yet we always remember you, day throughout. Land you reached as, how land

úda^{n}qti ma^{n}hni$^{n'}$ ɔ̨ĭ, winá'a^{n} ka$^{n'}$b¢a. E'a$^{n'}$ te a^{n}¢añ'ɔ̨iɗaha^{n}-bájĭ. Wáqe
very good you walk if, I hear from you I wish. How will we do not know about ourselves. White man

amá íe cćta^{n} wi^{n}écte wegáxa-bájĭ. Áda^{n} éĕ hă: a^{n}¢ída^{n}be étea$^{n'}$i tĕ
the (sub.) words so far even one they have not done for us. Therefore that is it : we see you may, at least the

6 a^{n}¢a$^{n'}$baha^{n}-bájĭ. Ca$^{n'}$ júga wíqtci wiɬa$^{n'}$be ka$^{n'}$b¢ai, kĭ waqi$^{n'}$ha ¢a^{n} cuhí
we do not know. Still body I, verily I see you I wish (pl. ob.), and letter the reaches you

tĕ, uq¢ĕ'qtci qá¢a gí¢a¢ĕ ka^{n}b¢égа^{n}. Íu¢a aná'a^{n} ka$^{n'}$b¢a. Kĭ ¢isañ'ga
when, very soon back again you cause to be coming I hope. News I hear I wish. And your younger brother

t'é hă, Heqága-jiñ'ga aí tĕ; níkaci^{n}ga wahéhajĭ'qti éde t'é hă. Kĭ níkaci^{n}ga
dead , Heqaga-jiñga *i. e.;* person very stout-hearted but dead . And people

9 amá níkagáhi amá gí¢a-bajĭ'qtia$^{n'}$i hă. Ca$^{n'}$ wa'ú amá ctĭ cénujiñ'ga amá
the (sub.) chief the (sub.) are very sad . Indeed woman the (sub.) too young man the (sub.)

ctĭ gí¢a-bájii hă. Ca$^{n'}$-hna^{n} ga$^{n'}$ dáda^{n} waqtcá añgújii gĕ úda^{n}i hă. Ca$^{n'}$
too are sorrowful . (Expletive) what vegetables we planted the (pl. ob.) are good . And

wamúske ctĭ a^{n}t'a$^{n'}$i, cĭ wata$^{n'}$zi ctĭ úda^{n}qti jút'a^{n}-a^{n}¢aí.
wheat too we have plenty, again corn too very good we have made it mature.

NOTE.

490, 1. e‘a^{n} ma^{n}hni^{n} e awana‘a^{n} ka^{n}b¢a. This use of “awana‘a^{n}” is unusual. The regular form is “wina‘a^{n},” I hear from you, as in the text, three lines below.

TRANSLATION.

I wish to hear how you are. I wish to hear whether you and your people are in good health and are prospering. Since you left the land, we ever think of you throughout the day. I desire to hear from you whether you are doing very well in the land to which you went. We do not know about our own affairs, how they will be. For up to this time the white people have not done for us even one of the things which they promised. Therefore that is it; that is why we do not know when we may, at least, *see* you, without hope of anything else. Still, I for my part wish to see you, and I hope that, when the letter reaches you, you will send one back very soon. I desire to hear the news. Your younger brother, Heqaga-jinga, is dead. He was a very stout-hearted man, but he is dead. The men and chiefs are very sad. Even the women and the young men are sorrowful. What vegetables we planted are good. We have plenty of wheat, and we have done very well in raising corn.

WANÁCEKI¢ÁBI TÓ WAJI^{n}/A-GAHÍGA.

Cĭ waqi^{n}/ha ¢a^{n} g¢ia^{n}/¢akí¢ĕ tĕ, wa¢íta^{n} kĕ áhigi. A^{n}wañ/keg ćde,
Again letter the (ob.) you made it come back to me when, work the much. I was sick, but

ĭ^{n}/tca^{n} wágazúqti b¢i^{n}/ hă. Kĭ wa¢íta^{n} kĕ ag¢ícta^{n} ɋĭ, ciñ/gajiñ/ga ¢agí-
at present very straight I am . And work the (ob.) I finish mine when, child you

cta^{n}be taté. Wawáqpani hă. Cañ/ge cĭ wa¢iñ/gai ha. Cañgá¢e taité. 3
see your shall. We are poor . Horse too we have none . We go to you shall (pl.).

Usní tĕ/di, cañgá¢e tañ/gata^{n}. Wa‘ú ¢iñké uqpá¢cá¢a-máji ka^{n}/b¢a, ¢ijañ/ge;
Cold when, we go to you we who will. Woman the (ob.) I lose her I not I wish, your daughter;

áda^{n} ¢agícta^{n}be taté. Wiɋa^{n}/be tĕ/di, i^{n}c‘ága, năn/de i^{n}/uda^{n} ka^{n}/b¢a.
therefore you see your shall. I see you when, O old man, heart good to me I wish.

Má¢adi cañ/ge uwíb¢a cćta^{n} añgá¢i^{n} hă; cta^{n}/be etéga^{n}. Waqi^{n}/ha cuhí 6
Last winter horse I told you about so far we have it : you see it apt. Letter reaches you

tĕ/di, e‘a^{n}/ ma^{n}hni^{n}/ tĕ uq¢ĕ/qtci í¢a¢ĕ ka^{n}/b¢a, waqi^{n}/ha. Winá‘a^{n} ka^{n}/b¢a.
when, how you walk the very soon you send here I wish, letter. I hear from you I wish.

Cin/gajiñ/ga ¢ábi^{n} ¢ijañ/ge eɋá ¢ańká wagína‘a^{n} ga^{n}/¢ai.
Child three your daughter her the ones who to hear about them, hers she wishes.

NOTES.

See the letter of Ma^{n}teu-na^{n}ba to Agitcita, August 22, 1878.

491, 5. i^{n}c‘aga, contracted from i^{n}c‘age-ha.

TRANSLATION.

When you sent the letter to me, the work was abundant. I was sick; but now I am all right again. When I finish my work, you shall see your child. We are poor; we have no horses. We shall go to see you. We will go to you in the cold weather. I do not wish to lose the woman, your daughter; therefore you shall see her. When I see you, O venerable man, I wish it to be good for my heart. We still have the horse about which I told you last winter. You will be apt to see it. When the letter reaches you, I wish you to send me one very soon, telling how you are. I wish to hear from you. Your daughter desires to hear from her three children.

DÚBA-MAᴺ′ɸIᴺ TO ⱠANDÉ-NAÑꓘÚGE (MACDONALD).

Caⁿ′ aⁿ′ba-ɸé, aⁿ′ba-waqúbe ɸictaⁿ′ tĕ, wisíɸĕ hă. Kĭ edádaⁿ íuɸa ɸiñgé
Now to-day, sacred day finished when, I remember you . And what news there is none

ctĕ, caⁿ′ wabágɸeze wídaxe. Caⁿ′ majaⁿ′ kĕ ícpahaⁿ hné ꓘĭ aⁿɸítaⁿi tĕ,
even, yet letter I make for you. Now land the you knew it you went when we work it when,

3 dádaⁿ aⁿɸañ′gaxai tĕ aⁿsíɸ añ′gaɸiⁿ′. Edádaⁿ añgújii kĕ údaⁿqti hă. Caⁿ′
what we have made from it the (ob.) we are remembering as we move. What we planted the (ob.) very good . In fact,

waqtá dádaⁿ añgújii gĕ bɸúga t‘aⁿ′ hă. Éskana majaⁿ′ dádaⁿ ɸagɸiⁿ′ éiⁿte
vegetable what we planted the all abound . Oh that land what you sit it may be

caⁿ′ údaⁿqti ɸagɸiⁿ′ iⁿte ebɸégaⁿ. Caⁿ′ waqtá dádaⁿ uɸágiji ctĕ t‘aⁿ′qti
the (ob.) very good you may sit I think. In fact, vegetable what you planted yours even having a great abundance

6 ɸagɸiⁿ′i kaⁿbɸégaⁿ. Caⁿ′ wabágɸeze ɸaⁿ hníze ꓘĭ, uqɸĕ′qtci gɸiaⁿ′ɸakíɸĕ
you sit I hope. Now, letter the (ob.) you take it when, very soon you send back to me

kaⁿbɸégaⁿ hă. Caⁿ′ majaⁿ′ ɸaⁿ e‘aⁿ′ maⁿhmiⁿ′ tĕ iⁿwiⁿ′ɸahma kaⁿ′bɸa. ꓘáci
I hope . Now, land the (ob.) how you walk the you tell me I wish. Long ago

wabágɸeze gɸiaⁿ′ɸakíɸĕ-hńaⁿ′ éde, ɸiháti tĕ cetaⁿ′ wabágɸeze gɸiaⁿ′ɸakiɸa-
letter you used to send back to me, but they removed when so far letter you have not sent back

9 báji caⁿ′caⁿ. ⱠÍ-ují ɸiɸíta tĕ, éskana, údaⁿqti maⁿɸiⁿ′ kaⁿbɸégaⁿ. Ciñ′ga-
to me always. Household your the, oh that, very good walks I hope. Children

jiñ′ga ɸañká údaⁿqti, éskana, maⁿɸiⁿ′i kaⁿbɸégaⁿ: aⁿ′baɸĕ′qti awásiɸĕ′qti.
dren the ones who very good, oh that, walking I hope: this very day I am thinking much about them.

Éskana caⁿ′ Pañ′ka-ma, caⁿ′ bɸúgaqti áwásiɸĕ. Pañ′ka-ma ikágcawáɸe-cti-
Oh that still the Ponkas, in fact all I remember them. The Ponkas I have many of them for

12 maⁿ′, kĭ cĭ éawáɸĕ ctĭ, kĭ isañ′gaawáɸĕ-cti-maⁿ′. Caⁿ′ ciñ′gajiñ′ga wiwíta
my friends. and again I have them too, for relations and I have some, too, for my younger brothers. Now, child my own

ɸiñké e‘aⁿ′ maⁿɸiⁿ′ éskana caⁿ′ údaⁿqti maⁿɸiⁿ′ kaⁿbɸégaⁿ. Wagíaⁿ-maⁿ′ze
the one who how he walks oh that at any rate very good he walks I hope. Wagiaⁿ-maⁿ′ze

é áwake Caⁿ′ aⁿ′ba-waqúbe áma tĕ′di níkaciⁿga wiⁿ′ t‘é hă, cénujiñ′ga.
him I mean. Now, sacred day the other on the person one died . a young man.

Heqága-jiñ'ga ijáje aᵭiⁿ'. Caⁿ' ɬí-ují wiwíɬa tĕ údaⁿqti agᵭiⁿ'; wakéga-bájĭ,
Heqaga-jiñga his name he had. Now, household my own the very good I sit; they are not sick,

caⁿ' údaⁿqti agᵭiⁿ'. Caⁿ' Pañ'ka-ma níkaciⁿga-má údaⁿ ɲahiⁿi ctĕ iᵭaí tĕ
in fact, very good I sit. Still the Ponkas the people good truly even they as went

téqi ɲahiⁿ'i à, ebᵭégaⁿ agᵭiⁿ' Ki níkaciⁿga dúba ᵭéᵭañká, juaⁿ'wañgᵭe 3
hard truly ! I think I sit. And people some these, we with them

añgáᵭiⁿ ᵭañká, píbajĭ tcábai. Cañ'ge-ma cénawaᵭaí. Caⁿ' e'aⁿ' aⁿwañ'gaxe
we have them the ones who, bad are very. The horses they have destroyed them. Yet how we treat them

taité téqi; 'aⁿ'ᵭiñgé wábaskíᵭai. Wawáqpani héga-bájĭ. Caⁿ' sídadi cañ'ge
shall difficult; in vain we are angry. We are poor not a little. In fact yesterday horses

waᵭítaⁿqti dúba wáᵭiⁿ aᵭaí Húɲanga amá Caⁿ' éskana wabágᵭeze ᵭaⁿ' 6
working well four having them went Winnebagos the (sub.). Now oh that letter the (ob.)

uqᵭé'qtci tiaⁿ'ᵭakíᵭĕ kaⁿbᵭégaⁿ. Caⁿ' níkaciⁿga wágazuqti éde awáci égaⁿ,
very soon you send me I hope. Now person very straight but I have employed him as,

wabágᵭeze iñgáxe. Méadi caⁿ' ɗéji ckúbe tĕ'di, Caaⁿ' amáɲa pí. Ihañk'-
letter he has made for me. Last spring in fact grass deep when, Dakotas to them I was there Yank-

taⁿwiⁿ amádi pí Cañ'ge gᵭéba-ɗéᵭaⁿba wa'íi Ciñ'gajiñ'ga núɲinga ᵭinké, 9
tons among the I was there Horse tons seven they gave us. Child boy the one who,

éskana majaⁿ' ᵭéᵭuádi abᵭiⁿ' ɤĭ, iⁿ'udaⁿqti-maⁿ' téiⁿte. Caⁿ' waᵭítaⁿ iⁿwiñ'kaⁿ
oh that, land in this I had him if, very good for me it would be. Indeed working he helped me

ɤĭ, iⁿ'udaⁿqti-maⁿ' tćiⁿte. Cupí teᵭan'di abᵭiⁿ' ɗí ctĕ ebᵭégaⁿ. Majaⁿ' ᵭaⁿ
if, very good for me it would be. I reached you when, in the past I had him I was coming home even I think. Land the (ob.)

ᵭagᵭiⁿ' ᵭaⁿ ɲaⁿ'be ɤĭ, gíᵭajĭwáᵭĕ hă. Caⁿ' majaⁿ' gáᵭaⁿ ᵭagᵭiⁿ' tĕ'di, wiɲaⁿ'be- 12
you sat the (ob.) I saw it when, it tended to make one sad . Indeed land that you sat when, I used to

hnaⁿ-maⁿ' ᵭaⁿ'ctĭ, ebᵭégaⁿ (ɤĭ), iⁿ'ᵭa-májĭ. Caⁿ' uqᵭé wiɲaⁿ'be etégaⁿ-májĭ
see you formerly, I think (when), I am sad. Now soon I see you I am not apt

ebᵭégaⁿ, áda ⁿ iⁿ'ᵭa-májĭ. Caⁿ' ujañ'ge uᵭáhai gĕ ɲaⁿ'be ɤĭ, iⁿ'ᵭa-májĭ.
I think. therefore I am sad. Indeed road you passed along the (pl. ob.) I saw (them) when, I was sad.

Gataⁿ' tĕ'di caⁿ' majaⁿ' ᵭaⁿ ᵭagísiᵭa-bájĭ tĕ. Caaⁿ' amá majaⁿ' ᵭagᵭiⁿ'i 15
At last indeed land the (ob.) you have forgotten yours. Dakotas the ones who land you sat

kĕ bᵭúgaqti ugᵭiⁿ' amá waɲaⁿ'be; ki éde bᵭúgaqti ákiágᵭai, iⁿɲáxaɲa.
the all they who sat in it I saw them; and but all have gone again. up the river.

NOTES.

492, 11. Eskana caⁿ Pañka-ma, caⁿ bᵭugaqti awasiᵭĕ. The collector agrees with Frank La Flèche in regarding "Eskana," "caⁿ," and "caⁿ," as superfluous.

493, 6. waᵭiⁿ aᵭai. Read, "wáᵭiⁿ áiáᵭai, they have gone away with them."—Frank La Flèche.

493, 10. eskana majaⁿ ᵭeᵭuadi abᵭiⁿ ɤĭ. Omit "eskana."—Frank La Flèche.

493, 11. abᵭiⁿ ɗi ctĕ ebᵭegaⁿ. Read, "abᵭiⁿ' ɗí ctéde, ebᵭégaⁿ, I think that I should have brought him back."—Frank La Flèche.

TRANSLATION.

I think of you to-day, when Sunday is over (*i. e.*, on Monday). There is no news, yet I make a letter to you. We are thinking of what we have made from the land which we work, and which you knew when you departed. What we planted is very good. All the vegetables which we planted are abundant. I hope that you may do well in the land in which you dwell, whatever kind of land it may be. I hope that you may have a great abundance of the vegetables which you plant. I hope that when you receive this letter, you will send one back to me very soon. I desire you to tell me how you are getting along in the land. A long time ago you used to send me letters; but since your removal, you have not sent me any. I hope that your family is doing very well. I hope that the children are doing very well. I am thinking much about them this very day. I think of all the Ponkas. I have many of them for friends, some I have for relations, and some, too, for younger brothers. And I hope that my child, Wagia^{n}-ma^{n}ze, is doing very well. A person died here the other week. The young man was named, Heqaga-jiñga. My household is doing very well; no one is sick. I sit thinking, "The Ponka people were truly good, and their departure was hard!" Some of these people with whom we dwell are very bad. They do not leave us any horses. It is difficult for us to do anything to them; in vain are we angry. We are very poor. The Winnebagos took four of our best working-horses yesterday. I hope that you will send me a letter soon. I have employed a very honest man, so he makes a letter for me. Last spring when the grass was tall I was among the Dakotas. I reached the Yanktons. They gave us seventy horses. If I had a child, a boy, in this land it would be very good for me. If he helped me in working it would be very good for me. I think that I should have brought one back when I went to see you. When I saw the land in which you used to dwell, it was such as causes sorrow. I was sad, thinking how I used to see you when you dwelt in that land. I thought that I would not be apt to see you soon, therefore I was sad. When I saw the paths which you used to go along, I was sad. At last you have forgotten your land. I saw all the Dakotas who were in the land where you used to dwell. But they have gone back to the up-river country.

MACTI$^{n'}$-A^{n}SÁ TO NA'A$^{n'}$BI.

September 30, 1878.

Úda^{n}qti ma^{n}bɸi$^{n'}$. Ca$^{n'}$ edáda^{n} waɸáte kĕ añgújii bɸúga úda^{n}:
Very good I walk. Now what food the (col. ob.) we planted all good:

wamúske ctĭ úda^{n}, ákiastá dúba abɸi$^{n'}$. Kĭ ĭ$^{n'}$tca^{n} wajút'a^{n} tĕ'di wawákegai.
wheat too good, stack four I have. And now when corn is maturing at the we are sick.

Kĭ Wacúce t'é, Heqága-jiñ'ga t'é. Kĭ maja$^{n'}$ kĕ e'a$^{n'}$ úda^{n} ma^{n}hni$^{n'}$ ɤĭ,
And Wacuce dead, Heqaga-jiñga dead. And land the how good you walk if,

aná'a^{n} ka$^{n'}$bɸa. Ca$^{n'}$ e'a$^{n'}$ úda^{n} kĕ úda^{n} ma^{n}hni$^{n'}$ ɤĭ'ctĕ aná'a^{n} ka$^{n'}$bɸa.
I hear it I wish. In fact how good the (ob.) good you walk even if I hear it I wish.

A^{n}wa$^{n'}$ɸita^{n}i, úda^{n}qti naji$^{n'}$i hă. Kĭ wisíɸĕ tĕ, écета$^{n'}$ waqi$^{n'}$ha gáɸa^{n} ɖáxe.
We work, very good it stands . And I remember you when, from then till now letter that I make.

TRANSLATION.

I am prospering. All the food that we planted is good; the wheat, too, is good. I have four stacks of it. And now, at harvest, we are sick. Wacuce and Heqaga-jiñga are dead. I wish to hear if you are doing well in the land. And I desire to hear in what respects you are prospering. We work, and it stands well. And as I have remembered you until now, I make that letter.

MAÑGȼÍQTA TO ꓓAHÉ-ÁGȼI^{K}.

September 30, 1878.

Wamúske sí gȼćbahíwi^{n} ȼábȼi^{n} abȼi$^{n'}$ uma^{n} ȼiñka ȼe qtei. Ca$^{n'}$ wabȼíta^{n}
Wheat seed hundred three I have season this very. Now I work

tĕ i$^{n'}$uda^{n}qti anáji^{n}. Ca$^{n'}$ nić a^{n}ȼiñ'gĕqti anáji^{n}. Ca$^{n'}$ wabȼíta^{n} tĕ i$^{n'}$uda^{n}qti
the very good for me I stand. Now, pain I have none at all I stand. Now, I work the very good for me

anáji^{n}, éga^{n} wahníta^{n}i ꓘĭ, úda^{n} té hă. Ca$^{n'}$ wisíȼĕ tĕ, é cuȼéaȼĕ hă, 3
I stand, so you work if, good will . Now I remember you as, that I send to you ,

wabágȼeze ȼa$^{n'}$. Kĭ e'a$^{n'}$ ȼí ctĭ ma^{n}hni$^{n'}$ tĕ i^{n}wi$^{n'}$ȼ íȼa-gă, wabágȼeze
letter the (ob.). And how you too you walk the to tell me send here, letter

hníze ćkita^{n} íȼa-gă.
you take it at the same time send here.

TRANSLATION.

I have three hundred bushels of wheat this very season. I have been very prosperous with my work. I am without any bad health at all. As I am so successful in working, it will be good if you work. As I remember you, I send you the letter. Send and tell me how you are. Send at the very time that you receive this letter.

ICTÁȼABI TO ACÁWAGE.

October 14, 1878.

Ji^{n}ȼćha, a$^{n'}$baȼé nán'de ma^{n}tádi wiꓘa$^{n'}$be ka^{n}bȼáqti hă. Ta$^{n'}$wangȼa^{n} 6
Elder brother, to-day heart on the inside I see you I wish very . Tribe

ȼiçíꓘa ȼan'di ꓘa^{n} be ka$^{n'}$bȼa. Ma^{n}tcú-wáçihi éȼa^{n}ba, ga^{n} ȼiꓘa$^{n'}$cka mégа^{n},
your at the I see it I wish. Ma^{n}tcu-waçihi be too, and your sister's son likewise,

ta$^{n'}$wangȼa^{n} ȼiçínai ȼa^{n} ꓘa^{n} be ka^{n} bȼa, uma$^{n'}$ȼiñka ȼé. Níkaci^{n}ga amá i^{n}'tai
tribe your (pl.) the I see it I wish, season this. People the (sub.) have died to me

ha: Wacúce t'é, Cúꓘa-ma$^{n'}$ȼi^{n} t'é, Heqága-jiñga t'é, ꓓahé-táde t'é. Ca$^{n'}$ 9
Wacuce dead, Cuꓘa-ma^{n}ȼi^{n} dead, Heqaga-jiñga dead, ꓓahe-tadĕ dead. Now

níkaci^{n}ga amá eȼégа^{n}i ca$^{n'}$ja, ca$^{n'}$ wí ebȼégа^{n} cubȼé tá miñke. Ca$^{n'}$ cuhí
people the (sub.) think though, yet I I think I go to you will I who. Now it reaches you

tĕ′di uqɸĕ′qtci iⁿwiⁿ′cpaxu, jiⁿɸćha. Gíɸaɸĕ kaⁿ′bɸa. Waɸútada ɻíi ɸan′di
when very soon (see note), elder brother. You cause to be coming back I wish. Oto village by the

íhe pí tá miñke. Caⁿ′ majaⁿ′ ɸagɸiⁿ′ ɸaⁿ′ ɸútaⁿqti iⁿ′baxu gíɸa-gă, jiⁿɸéha.
passing that way I arrive there will I who. Now land you sit the (ob.) very straight writing to me send it back, elder brother.

3 ɸ'ikúɸaqti gíɸa-gă.
Do it very quickly send it back.

NOTES.

495, 7. Maⁿtcu-waɸihi eɸaⁿba. Three persons are addressed: Acawage, Maⁿtcu-waɸihi, and Acawage's (?) sister's son.

495, 9–10. Caⁿ nikaciⁿga ama eɸegaⁿi ɸaⁿja, etc. Ictaɸabi also gave another reading:

Caⁿ′ níkaciⁿga amá eɸégaⁿ-báɟĭ awánaʻaⁿ-májĭ caⁿ′ wí ebɸégaⁿ hă.
Now people the (sub.) they do not think it I have not heard about them yet I I think it

"Now, I have not heard that the people do not think of visiting you, yet I, for my part, think of doing so."

496, 1. iⁿwiⁿ′cpaxu, a case of *hapax legomenon*. The regular form is, iⁿɸécpaxu, "You write to me."

TRANSLATION.

Elder brother, in my heart, to-day, I have a strong desire to see you. I desire to see your tribe. O Acawage, Maⁿtcu-waɸihi, and your sister's son, I wish to see your tribe this season. Among my people the following have died: Wacuce, Cuɻa-maⁿɸiⁿ, Heqaga-jiñga, and ɖahe-ɻadĕ. Though the people think of visiting you, I, for my part, without regard to them, am thinking of going to you. When the letter reaches you, elder brother, write to me very quickly. I desire you to send a letter back. I will pass by the Oto village in going to you. Send me in writing, O elder brother, a very accurate account of the land in which you dwell. Send it back very hastily.

GAHÍGE TO ACÁWAGE.

October 14, 1878.

Caⁿ′ edádaⁿ íuɸa ɸiñgé há. Gaⁿ′ níkaciⁿga t'aí tĕ uwíbɸa gaⁿ′ cuɸéaɸĕ
Now what news there is none . And people die the I tell you so I send to you

téiⁿke. ɸíadi Wacúce t'é: Cúɻa-maⁿ′ɸiⁿ t'é; ɖahé-ɻádĕ ctĭ t'é: Heqága-jiñ′ga,
will. Your father Wacuce dead; Cuɻa-maⁿɸiⁿ dead; ɖahe-ɻadĕ too dead; Heqaga-jiñga.

6 ɖáɸiⁿ-gahíge ijiñ′ge, ʟadá taⁿ′waŋgɸaⁿ ubánaⁿ, t'é hă. Ciñ′gajiñ′ga t'é-hmaⁿi,
ɖaɸiⁿ-gahige his son, ʟada. gens, dead . Children die usually,

waʻú ctĭ t'é-hmaⁿi, ɸéɸu ctĕ áhigi-báji, djúbai. Aⁿɸínaʻaⁿ′i năn′de wéudaⁿ′i
woman too die usually, here even not many, they are few. We heard from you hearts good for us,

éde, aⁿɸídaⁿbe taí eátaⁿ aⁿɸiⁿ′ taité téqi hă. Caⁿ′ edádaⁿ wáqe amá waʻí
but we see you will how we (?) shall difficult . In fact what white people the (sub.) give us

etégaⁿ-bájĭ, ádaⁿ′ wawáqpani hégа-bájĭ. Cĕ′Ʇa íuɸa t'aⁿ′. Níkaɸiⁿga ukéɸiⁿ
they are not apt, therefore we are poor not a little. Yonder news abounds. Indians
where you are

áhigi ikágewaɸáɸĕ áhigi úckaⁿ eꞱaí awána'aⁿ kaⁿ′bɒa. Waɸáte ɸiɸiⁿ′gai
many you have them for your friends many deeds their I hear about them I desire. Food you have none

téqi hégajĭ. Wackaⁿ′ egaⁿ′i-gă. HúꞱaⁿga amá cañ′ge-ma cénawaɸaí. 3
hard not a little. Do exert yourselves. Winnebagos the (sub.) the horses have made an end of them.

TRANSLATION.

There is nothing to tell as news. I send to tell you that the people have died. Your father, Waeuce, is dead; Cuꝛa-maⁿɸiⁿ is dead; ᵭahe-Ʇaᵭĕ, too, is dead; Heqaga-jiñga, son of ᵭaɸiⁿ-gahige, of the ᴸaᵭa gens, is dead. Children and women, too, are dying. Here they are not many; they are few. It was good for our hearts to hear from you; but it is difficult for us to get our affairs in a condition which will permit our going to visit you. The white people are not apt to give us anything; therefore we are very poor. There is plenty of news yonder where you are. I wish to hear of the ways of the many Indians who are your friends. It is very hard for you to be without food. Do make an effort. The Winnebagos have deprived us of all our horses.

MAQPÍYA-QÁGA TO MAᴿTCÚ-NÁJIᴿ.

October 14, 1878.

Waqiⁿ′ha gɸí tĕ, áakipáqtci-maⁿ′ bɸíze. WiꞱáhaⁿ t'é gaⁿ′, ɸaná'aⁿ
Letter has come back when, I met it just then I took it. My brother-in-law died as, you hear it

tebɸégaⁿ. Cúꝛa-maⁿ′ɸiⁿ ćĕ hă. Níkaciⁿga wawákega hégа-bájĭ hă, năn′de iⁿ′udaⁿqti-májĭ hă. Cénujiñ′ga áhigi t'aí īⁿ′taⁿ; cénujiñ′ga údaⁿqti juáwagɸe 6
will, that I think. Cuꝛa-maⁿɸiⁿ is he . People we are sick not a little , heart not very good for me . Young man many have died now; young man very good I with them

áhigi t'aí hă. Kĭ úckaⁿ ɸaná'aⁿ ckaⁿ′hna tĕ ć ɸéama, níkagáhi amá,
many have died . And deed you hear you wished the that these (sub.), chiefs the,

údaⁿqti maⁿɸiⁿ′i hă. Kĭ úsañga cubɸéde, cubɸá-májĭ Iⁿdádi, Céki, uɸéhna
very good walk . And no prospect of anything else I was going to you, but, I am not going to you. My father, Ceki, you tell him

te hă, wiꞱáhaⁿ t'é tĕ. Núciáha-gí-hnaᴿ ctĭ, na'añ′kiɸá-gă. ɸinégi t'é amá, 9
will , my brother-in-law died the fact. Nuciaha-gi-hnaᴿ too, cause him to hear it. Your mother's brother dead they say,

á-gă. Awáꝛigɸítaⁿ gĕ iⁿ′udaⁿqti-maⁿ′, júga wíqtci. ɸéama, níkagáhi amá,
say it. I work for myself the (pl. ob.) is very good for me, body I myself. These (the sub.), chiefs the (sub.),

ɸisíɸĕ-hnaⁿ′i. Waqiⁿ′ha gɸí tĕ′di, náwagibɸéde năn′de gíudaⁿ′i níkagáhi
remember you. Letter came back when, I told them, when heart good for them chiefs

amá. ɸiná'aⁿi, Pañ′ka-mácĕ, ɸidaⁿ′bai tĕ ékigaⁿ hă. Níkaciⁿga amá satăⁿ 12
the (sub.). They heard from you, ye Ponkas, they saw you the like it . People the (sub.) five

jaⁿ′ ꝗī t'é-hnaⁿi; wakéga tĕ píăjĭ. WiꞱáhaⁿ t'é tĕ cetaⁿ′ ᵭéɸaⁿba jaⁿ′ ꝗī,
sleep when die, usually; sickness the bad. My brother-in-law died the so far seven sleep when,

cuɸéaɸĕ. Wa'ú agɸăⁿ′ ɸiñké aⁿ′ɸina t'áɸiⁿ.
I send to you. Woman I married the one who came near dying.

NOTES.

497, 4–5. ɸana'a^{n} tebɸéga^{n}, in full, ɸaná'a^{n} te ebɸéga^{n}, "I think that you will hear it."

497, 8. Ki usañga cubɸede, cubɸa-maji. Maqpiya-qaga gave another reading: Kĭ cubɸé úsañgáqti-ma^{n} éde cubɸá-májĭ, "And I was very sure, indeed, of going to you, but I am not going." The disappointment was very great, as every probability was favorable to the trip.

TRANSLATION.

When the letter came back, I met it just then and took it. As my brother-in-law, Cuꝫa-ma^{n}ɸi^{n}, is dead, I think that you will hear of it. Our people are very sick, so my heart is not very good. Many young men have just died; many of the very good young men with whom I went have died. And as to the matter about which you wished to hear, *i. e.*, the chiefs, they are doing very well. I was sure of going to you, but now I am not going. Please tell my father, Ceki, that my brother-in-law is dead. Cause Nuciaha-gi-hna^{n}, too, to hear it. Say, "It is reported that your mother's brother is dead." I work for myself, and it is very good for me. These chiefs always remember you. When the letter came and I told them, their hearts felt good to hear from you, O ye Ponkas. It was like seeing you. The people usually die in five days. The sickness is bad. I send to you seven days after the death of my brother-in-law. The woman whom I married came near dying.

MAQPÍYA-QÁGA TO MA^{N}TCÚ-NÁJI^{N}.

October 15, 1878.

Maqpíya-qága wamúske bɸúga gínaɸiñ'ge; waqpáni hégajĭ. Qáde
Maqpiya-qaga wheat all burnt to nothing for him; poor not a little. Hay

ja^{n}-ma$^{n'}$ɸi^{n}-ují gɸéba ctĭ gínaɸiñ'ge. Cĭ năn'de ĭ$^{n'}$ta^{n} i$^{n'}$uda^{n}qti ma^{n}bɸi$^{n'}$-májĭ
wood-walking put-in ten too burnt to nothing for him. Again heart now very good for me I do not walk

3 tĕ, ɸaná'a^{n} taí ebɸéga^{n} waqi$^{n'}$ha cuɸé. É na^{n}jú gɸéba-na$^{n'}$ba wa$^{n'}$da^{n}
the, you hear it will I think letter goes to you. That threshed twenty together

wénaɸiñ'gai. Cĭ nújiñga, isañ'gaaɸéde, é wañ'giɸe wénaɸiñ'gai. Wamúske
it was burnt to nothing for us. Again boy, I have him for a younger brother, and he all it was burnt to nothing for us. Wheat

wañ'giɸe wi^{n}áqtcia^{n} itéɸĕ; a^{n}wa$^{n'}$ɸita^{n} aũgáiáɸai ɴĭ wénaɸiñ'gai. Ha$^{n'}$ ɴĭ
all once was piled; we worked we had gone when it was burnt to nothing for us. Night when

6 ahíi tĕ hă.
it arrived .

NOTES.

This letter contains one of the few instances of Indian's mentioning their own names; but it is done in the third person. See Jabe-skă's letters to Waqa-naji^{n}, etc.

498, 2. ja^{n}-ma^{n}ɸi^{n}-uji was contracted to ja^{n}-múji.

498, 3. ɸanaa^{n} tai ebɸega^{n} waqi^{n}ha cuɸe: equivalent to "ɸaná'a^{n} tai éga^{n} waqi$^{n'}$ha cuɸé."

498, 3. E na^{n}ju, etc., is not plain, according to Frank La Flèche. It should read:

Na^{n}jú ¢icta$^{n'}$ g¢éba-na$^{n'}$ba wa$^{n'}$da^{n} wénaɕiñgai.
Threshed finished twenty together were destroyed for us by fire.

498, 4. Cí nujiñga isañgaa¢ede, etc. Frank La Flèche gives the following reading:

Cénujiñ'ga isañ'gaa¢é-de ctí gína¢iñ'gai.
Young man I had him for a younger brother and too his was destroyed by fire.

498, 5. wi^{n}aqtcia^{n} ite¢ĕ. Read, "wi^{n}áha ité¢ĕ," it was put in one place.—Frank La Flèche.

TRANSLATION.

All of Maqpiya-qaga's wheat has been destroyed by fire. He is very poor. Besides that, ten wagon-loads of his hay were destroyed by the fire. And now I send you a letter, because I think that you will hear that I am not walking with a very good heart. We had in all twenty bushels of wheat burnt by the fire. And the boy whom I have for a younger brother had all of his wheat burnt. All the wheat had been put in one place. It was burnt when we had gone away to work. The fire reached it at night.

WÁTA-NÁJI^{n} TO CÁGE-SKĂ.

October 19, 1878.

A$^{n'}$ba¢é, kagé, wigíŋa^{n}be ka$^{n'}$b¢ai édega$^{n'}$, a^{n}wa$^{n'}$qpani héga-májĭ. Íɗaxe
To-day, younger brother, I see you, my own I wish, but I am poor I am very. I make by means of

eté gĕ ¢iñgé. B¢úgaqti ¢iŋáha^{n} gína¢iñ'ge. Ca$^{n'}$ a$^{n'}$ba¢é ¢isañ'ga méga^{n},
may the (pl.) there are none. All your brother-in-law his was destroyed by fire. Now to-day your younger brother likewise,

wigíŋa^{n}be ka^{n}b¢éde, íɗaxe eté gĕ b¢úga i$^{n'}$na¢iñ'ge éga^{n}, ¢aná'a^{n} taí eb¢éga^{n} 3
I see you, my own, I wish, but I make by means of may the (pl.) all destroyed for me by fire as, you hear it will I think

waqi$^{n'}$ha ¢é cu¢éa¢ĕ. Ga$^{n'}$ ¢iŋañ'ge méga^{n}, ¢iji$^{n'}$¢e méga^{n}, wañ'gi¢e
letter this I send to you. And your sister likewise, your elder brother likewise, all

winá'a^{n}i ka$^{n'}$b¢a. Waqi$^{n'}$ha giañ'ki¢á-gă, e'a$^{n'}$ hni^{n} tĕ, aí.
I hear from you (pl.) I wish. Letter send back to me, how you are the, *i. e.*

NOTES.

Cage-skă, White Hoof, son of Ji-giŋaɗĕ.

499, 1–2. Idaxe eté gĕ, should be "Íɗaxe étĕ gĕ," according to Frank La Flèche.

TRANSLATION.

To-day, younger brother, I wish to see you; but I am very poor. There is nothing with which I can do anything. Your brother-in-law lost all his property by a prairie fire. Now I wish to see you and your younger brother to-day; but as all the things with which I could do anything have been destroyed by fire, I send you this letter that you may hear it. I wish to hear from you all, including your sisters and your elder brothers. Send a letter back to me, saying how you are.

WÁTA-NÁJI[N] TO JIÑGÁ-NÚDA[N].

October 19, 1878.

Wáback ijiñ′ge, Jiñgá-núda[n], ȼiji[n′]ȼe mégа[n], waqi[n′]ha ia[n′]ȼakíȼĕ
Wabacki his son, Jiñga-nuda[n], your elder brother likewise, letter you send to me

ka[n′]bȼa. A[n′]baȼé wiɻa[n′]be ka[n′]bȼa, waqi[n′]ha cuȼéwikíȼĕ. Ca[n′] maja[n′] ȼé
I wish. To-day I see you I wish, letter I cause (one) to send to you. Yet land this

3 ȼaa[n′]hna hnaí ȼan′di úda[n]qti anáji[n] éde, a[n′]baȼé wéju-bájĭ, ca[n′] wamúske
you left it you went in the very good I stand, but to-day we are unfortunate, in fact wheat

a[n′]baȼé i[n′]naȼiñgé-de waȼáte axɪ́dаxe áhigi náȼiñge hă. Nújiñga wi[n′]
to-day it was destroyed by fire for me, and food I made for myself much was destroyed by fire . Boy one

iȼámaxe cuȼéaȼĕ, Cínuda[n]-sk ijiñ′ge. Ca[n′] ga[n′], Cínuda[n]-sk ijiñ′ge, ca[n′]
I inquire of I send to you, Cinuda[n]-skă his son. Yet so, Cinuda[n]-skă his son, yet

6 ga[n′] wágazúqti aná‘a[n] ka[n′]bȼa. E‘a[n′] éi[n]te i[n]wi[n′]ȼahna gíȼaȼĕ te.
so very straight I hear it I wish. How (he) may be you tell me you send back to me will.

Ceta[n′] a[n′]baȼé níkaci[n]ga-má ta[n′]wañgȼa[n′]-ma i[n′]uda[n]-májĭ éga[n] édega[n′],
So far to-day the people the gentes good for me I not somewhat, but

a[n′]baȼé uhaí. Céna ‘iáȼĕ. Uqȼĕ′qtci waqi[n′]ha gíȼaȼai ka[n′]bȼa, Jiñgá-
to-day they have their way. Enough I have spoken of. Very soon letter ye send back to me I wish, Jiñga-

9 núda[n], ȼiji[n′]ȼe mégа[n] Maja[n′] e‘a[n′] ȼagȼi[n′] ȼa[n′] ȼúta[n] aná‘a[n] ka[n′]bȼa. Maja[n′]
nuda[n], your elder brother likewise. Land how you sit the (ob.) straight I hear I wish. Land

cĕ′ɻa cí tĕ, wacka[n′] waxígȼita[n′]i-gă. Ědíhi xĭ úda[n] ȼanáji[n] taí. ȻéȼU
at yonder you have arrived as, making efforts work for yourselves. In that event good you stand will. Here

waȼáa[n]hna hnaí tĕ, a[n]wañ′xigȼita[n] a[n]náji[n]i, éga[n] úda[n]qti anáji[n] éde, a[n′]baȼé
you left us you went when, we worked for ourselves we stood, so very good I stood, but to-day

12 wamúske i[n′]naȼiñ′ge hă.
wheat has been destroyed for me by fire .

TRANSLATION.

O Jiñga-nuda[n], son of Wabacki, I wish you and your elder brother to send me a letter. I wish to see you to-day, so I send you a letter. I have done very well in this land which you left when you went away, but to-day we are unfortunate. To-day I had my wheat destroyed by a prairie fire, and much of the food which I had made for myself was burnt. I send to you to inquire about a boy, the son of Cinuda[n]-skă (White Dog). I wish to hear just how he is. Please send back and tell me how he is. Until to-day I did not like the gentes of the people, but to-day they have their way. I have spoken about enough. O Jiñga-nuda[n], I wish you and your elder brother to send back a letter very soon. I desire to hear just how you dwell in the land. Make some efforts and work for yourselves in yonder land which you have reached. In that event you will prosper. When you left us and went away we were working for ourselves, and so I did very well. But to-day my wheat was destroyed by fire.

MAQPÍYA-QÁGA TO CÉKI.

October 19, 1878.

I^{n}c'ága, wamúske ab¢i$^{n'}$ b¢úgaqti i$^{n'}$na¢iñ'gega^{n}, ¢aná'a^{n} taí eb¢éga^{n}
O old man, wheat I had all destroyed for me by fire, as, you hear it will I think

ca$^{n'}$ waqi$^{n'}$ha cu¢é. Ja^{n}-ma$^{n'}$¢i^{n} kĕ sídjuáqtci i^{n}wi$^{n'}$cte; éna uctć ag¢áb¢i^{n}.
yet letter goes to you. Wagon the alone remains to me; that alone remaining I have mine.

Ca$^{n'}$ éawa¢ĕ ĕdí-ma awána'a^{n} ka$^{n'}$b¢a hă: Ṇudja$^{n'}$hañga, Hidíga ctĭ, Jadé-gi 3
Now I have them for kindred those who are there I hear from them I wish : Ṇudja^{a}hañga, Hidiga too, Jade-gi

ctĭ, aná'a^{n} ka$^{n'}$b¢a, ni$^{n'}$ɬa méi^{n}te. Gahíge-ɬégа ctĭ, Wajiñ'ga-ɗa, Agáha-
too, I hear I wish, alive if they are. Gahige-ɬega too, Wajiñga-ɗa, Agaha-

ma$^{n'}$¢i^{n} i^{n}c'áge, Íckadabi jiñ'ga, Ma^{n}tcú-skă ctĭ hă, wa'újiñga iha$^{n'}$awá¢ĕ
ma^{a}¢i^{a} old man, Ickadabi young, Ma^{a}tcú-skă too , old woman I had them for mothers

ctĭ na$^{n'}$ba ĕdí-ma awána'a^{n} ka$^{n'}$b¢a hă. Ca$^{n'}$ ucté íwiɗaha$^{n'}$i-májĭ. ɗá¢i^{n}- 6
too two those who are there I hear from them I wish . Now the rest I know you not. ɗa¢i^{a}-

na^{n}pájĭ aká áwa^{n}i ¢iñké igáq¢a^{n} ¢iñké éa¢ĕ, iɬúcpa wiwíɬaqti, a^{n}¢a$^{n'}$baha^{n}-
na^{a}pajĭ the (sub.) the one for whom he danced the pipe dance his wife the (ob.) I have her as a relation, grandchild my very own, she does not know

jĭ'qti éde, ĭ$^{n'}$tca^{n} i¢ápaha^{n} cu¢é. Ca$^{n'}$ ata$^{n'}$ íwiɗaha^{n}-májĭ-máce, ána ¢at'aí
me at all, but now I know her it goes to you. Now how far I have known you not ye who, how many you have died

éda^{n} eb¢éga^{n}, aná'a^{n} ka$^{n'}$b¢a hă. Ca$^{n'}$ năn'de ¢a$^{n'}$ da$^{n'}$qti i$^{n'}$pi-májĭ. ĭ$^{n'}$ta^{n} 9
I I think, I hear I wish . And heart the beyond measure I am sad. Now

núјiñga juáwag¢e úda^{n}qti éde, hégajĭ t'aí, áda^{n} năn'de i$^{n'}$pi-májĭ-hna^{n}
boy I with them very good, but not a few died, therefore heart sad to me regularly

ca$^{n'}$ca^{n}. ĭ$^{n'}$ta^{n} wamúske i$^{n'}$na¢iñ'gega^{n}, ĭ$^{n'}$ta^{n} da$^{n'}$qti i$^{n'}$pi-májĭ. Wa'újiñga
always. Now wheat has been destroyed for me by fire, as, now beyond measure I am sad. Old woman

iha$^{n'}$a¢ĕ ¢iñké wakége-de gig¢ázu-bájĭ. Ɋiɬúcpa ctĭ wañ'gi¢ĕqti wakégai. 12
I had her for a mother the one who is sick but she has not regained her strength. Your grandchild too all are sick.

Ię́ádi kĕ pahañ'ga tĕ'di t'é hă. Wa'újiñga ¢añká ga$^{n'}$ úwagi¢á-gă.
His father the before when died . Old woman the (pl. ob.) so tell them.

TRANSLATION.

Venerable man, as all the wheat which I had has been destroyed by fire, I send a letter to you that you may hear it. I have nothing left but the wagon. I desire to hear about my kindred which are there: Nudja^{a}hañga, Hidiga, and Jade-gi. I wish to hear if they are alive. I also wish to hear about Gahige-ɬega, Wajiñga-ɗa, the venerable Agaha-ma^{n}¢i^{n}, the younger Ickadabi, Ma^{a}tcu-skă, and the two old women whom I call my mothers. And the rest of you I know not. The wife of one for whom ɗa¢i^{a}-na^{a}pajĭ danced the calumet dance is my relation. She is my own grandchild, though she does not know me at all; but now I know her, and so the letter goes to you. Now I wish to hear how many of you have died among those I did not know.

My heart is far more sad than tongue can tell. I was with very good young men, but now many have died; therefore my heart is always sorrowful. Now is my heart sad beyond measure, because my wheat has been burnt. The old woman whom I call my mother is sick, and she has not yet regained her strength. All your grandchildren are sick. Their father died formerly. Tell this to the old women.

CAÑ'GE-SKĂ TO MA^{n}TCÚ-WÁɸIHI.

October 21, 1878.

Ca$^{n'}$ waqi$^{n'}$ha gɸíɸaɸě ɸa$^{n'}$ bɸíze. Kĭ waɸíkega uɸáꝛ̨igɸa tě añgú ctĭ
Now letter you sent back the (ob.) I took it. And you are sick you told of yourself the we too

eáwaga$^{n'}$i. Ga$^{n'}$ níkaci^{n}ga cénujiñ'ga wabéhajĭ'qti bahíqti a^{n}t'aí hă. Wacúce
we are so. And person young man very stout-hearted picked, or gathered we have died . Wacuce

3 t'é, Cúꝛ̨a-ma$^{n'}$ɸi^{n} ctĭ, ⅅahé-ꝛ̨áⅾě ctĭ, Heqága-jiñ'ga, He-snáta, ⅅéde-gáhi
dead, Cuꝛ̨a-maɸi^{n} too, ⅅahe-ꝛ̨aⅾe too, Heqaga-jiñga, He-snata, ⅅede-gahi

ijañ'ge (Ꝙa$^{n'}$ze-hañga igáqɸa^{n}), Máca^{n}-skă ijiñ'ge, Cyú-jiñga ijiñ'ge ctĭ,
his daughter his wife), Maca^{n}-skă his son, Cyu-jiñga his son too,

Waúqtawáɸě igáqɸa^{n} t'é, Gahíge-wadáɸiñge igáqɸa^{n}, Íckadábi iꝛ̨úcpa,
Wauqtawaɸě his wife dead, Gahige-wadaɸiñge his wife, Ickadabi his grandchild,

6 ciñ'gajiñ'ga-ma jiñgáqtci-ma áhigi t'aí. Kĭ ceta$^{n'}$-hna^{n} edáda^{n} íuɸa e'a$^{n'}$
the children the very small ones many died. And so far what news how

ma^{n}hni$^{n'}$ Ꝙĭ, winá'a^{n} ka$^{n'}$bɸai hă. Kĭ áji uwíbɸa cuɸéaɸě taté ciñgé, Uma$^{n'}$-
you walk if. I hear from you I wish . And different I tell you I send to you shall there is none as to the

ha^{n}qti. Kĭ Pañ'ka ɸañká, níkagáhi ɸañká, t'é ɸañká, ijáje wahnáde etéde.
Omahas themselves. And Ponka the ones who, chief the ones who, dead the ones who, his name you should have called them.

9 U'ágɸa a^{n}ɸi$^{n'}$ hă. Wawáqpani. Iꝛ̨íga^{n}ɸai ma$^{n'}$zeskă' ctě wa'í-bájĭ. Ca$^{n'}$
Suffering we are . We are poor. The grandfather silver even has not given us. Yet

waɸíta^{n} kě'ꝛ̨a ca$^{n'}$qtañgáxai éde, ca$^{n'}$hna^{n} wajú-bajĭ, áhigiä'jĭ éga^{n}, áhigiqti
work at the we have done our best, but still we are below the standard, much not as, very much

añgáxa-bájĭ-hna$^{n'}$i. Waɸíta^{n} tě enáqtci wíuwagipí etaí, wéuda^{n} éte eáwa-
we have not done usually. Work the that alone pleasant to us may (be), good for us may (be) we

12 ga$^{n'}$i, a^{n}waň'Ꝙigɸíta^{n} tě é áwake. Ta$^{n'}$waňgɸa^{n} añgúꝛ̨a-ma íe wáspa-bájĭ,
are so, we work for ourselves the that I mean. Gentes our own (pl.) words do not behave,

enáqtci téqi jiñ'ga; níkagáhi íe wána'a^{n}-bájĭ. Iꝛ̨íga^{n}ɸai eáwawa$^{n'}$i ga$^{n'}$
that alone difficult a little; chief words they do not listen to us. Grandfather he caused it for us so

ta$^{n'}$waňgɸa^{n} amá íe wána'a^{n}-bájĭ. Ĭ$^{n'}$ta^{n} iéska aká waa$^{n'}$ɸai, Ꝙigɸízai
gentes the (sub.) words do not listen to us. Now interpreter the (sub.) abandoned them, he took himself back

15 gacíbe. Ta$^{n'}$waňgɸa^{n}-má íe wámaka-bájĭ. Ga$^{n'}$adi iéska cé'ꝛ̨a Paň'kaꝛ̨a
out of. The gentes words he was out of patience with them. Already interpreter yonder at the Ponka (land)

gáxai ɸi$^{n'}$ ĭ$^{n'}$tca^{n} iɸádiɸai aká gáxe, añgú añgáxa-bájĭ. Níkagáhi añ'gata^{n}
was made he who now agent the (sub.) made him, we we did not make him. Chief we who stand

aⁿná'aⁿ-bájĭ-cteaⁿ'i, cetaⁿ' iɸádiɸai aká uáwagiɸa-bájĭ. Uáwagiɸaí tědíhi
we have heard nothing about it, so far agent the (sub.) has not told us. He tells us it arrives at

ɤĭ, e'aⁿ' tatéiⁿte aⁿɸaⁿ'bahaⁿ-bájĭ: wécaⁿ eté ɤĭ'jĭ, wécaⁿ-bájĭ ɤĭ, aⁿwaⁿ'watě
when, how it may be we do not know: we agree ought if, we do not agree if, which one of the (two)

tatéiⁿte. Cĭ wiⁿ' gíɸa-gá, ɸé hníze ɤĭ. 3
it may be. Again one send back, this you take it when.

NOTES.

This letter was dictated partly by Sanssouci, the ex-interpreter, and partly by Cañge-ska. The interpreter appointed by the agent was Charles P. Morgan, who had been Ponka interpreter before the removal of the latter tribe in 1877.

503, 1. aⁿna'aⁿ-bájĭ-cteaⁿ'i. The ending "cteaⁿi" shows that what was done, or left undone, was against the wishes of the speaker and his friends; but "aⁿna'aⁿ-bajĭ-qtiaⁿi," we have heard *nothing at all*, would convey a different idea.

503, 2. tatéiⁿte, *i. e.*, taté éiⁿte, has a future signification.

TRANSLATION.

I have received the letter which you sent. You told of yourselves that you were sick, and we are so, too. The choicest ones of the most stout-hearted of our young men have died. Wacuce is dead, so is Cuɤa-maⁿɸiⁿ, and ɖahe-ɢadĕ, and Heqaga-jiñga, He-snata, ɖede-gahi's daughter (the wife of ɤaⁿze-hañga), White-feather's son, Cyu-jiñga's son, Wauqtawaɸe's wife, Gahige-wadaɸiñge's wife, and the grandchild of Ickadabi (*i. e.*, of Louis Sanssouci); and in addition to these, many very small children have died. And up to this time have I been wishing to hear the news from you, how you were. There is nothing else for me to tell you about the Omahas. You should have mentioned the names of the deceased Ponka chiefs. We are poor and suffering. The President does not give us even money annuities. And as to work, we have done our best, but we are still below the mark, as it was not much. We have not done very much. Work alone should be pleasant for us, as it is apt to benefit us. I refer to working for ourselves. Our gentes do not behave when they speak; they do not listen to the words of us chiefs. That is the only thing which is a little difficult for us to bear. The President having caused it for us, the gentes do not listen to our words. The interpreter has just abandoned them, by resigning and taking himself out of their company. He got out of patience with the gentes on account of their words. And the agent has just appointed as interpreter the man who was made Ponka interpreter yonder at the old reservation in Dakota. We did not appoint him; in fact, we chiefs have heard nothing about it officially. The agent has not yet told us. We do not know how it will be when he tells us. It will probably be one thing or the other in that case; we may consent or we may not consent. Send back a letter when you receive this.

WAJI$^{n'}$A-GAHÍGA TO MA^{n}TCÚ-ⱠAÑGA.

October 19, 1878.

Níkagáhi úju hnañkáce, Acáwage, Ma^{n}tcú-wá₵ihi é₵a^{n}ba, cénujiñga
Chief principal ye who are, Acawage, Ma^{n}tcu-wa₵ihi he too, young man

₵i₵íɬa waɬa$^{n'}$ba-májĭ, a^{n}wa$^{n'}$qpani hă. Wigíɬa^{n}be ka$^{n'}$b₵a. ₵é usní ₵é
your own I have not seen them, I am poor . I see you, my own, I wish. This cold this

3 tědíhi ӽĭ, cupí taté eb₵éga^{n} hă. Éskana uq₵ĕ'qtci waqi$^{n'}$ha g₵ia$^{n'}$₵akí₵ĕ
it arrives at when, I reach you shall I think . Oh that very soon letter you cause (one) to send it back to me

ka^{n}b₵éga^{n}, nisíha, wisañ'ga, wiɬúcpa méga^{n}, níkagáhi úju hnañkáce.
I hope, my child, my younger brother, my grandchild likewise, chief principal ye who are.

A^{n}wa$^{n'}$qpani éga^{n}, awágiɬa$^{n'}$be ka$^{n'}$b₵a, ta$^{n'}$wañg₵a^{n}. Cénujiñ'ga g₵úbaqti
I am poor as, I see them, my own, I wish, nation. Young man all

6 a^{n}₵a$^{n'}$wa^{n}he ga$^{n'}$₵ai hă. Juáwag₵e cupí taté, eb₵éga^{n}. Ca$^{n'}$ níkagáhi
to follow me desire . I with them I reach you shall, I think. In fact chief

b₵úga a^{n}₵a$^{n'}$wa^{n}he ga$^{n'}$₵ai, eb₵éga^{n}, nisíha, wisañ'ga, wiɬúcpa méga^{n},
all to follow me desire, I think, my child, my younger brother, my grandchild likewise,

níkagáhi úju hnañkáce. Cénujiñ'ga wiwíɬa juág₵ĕqti i$^{n'}$t'e éga^{n}, năn'de
chief principal ye who are. Young man my own I really was with him dead to me as, heart

9 i$^{n'}$pi-májĭ éga^{n}, waqi$^{n'}$ha cu₵éwikí₵ĕ. Níkaci^{n}ga b₵úgaqti gípi-bájĭ, waqpáni;
is bad for me as, letter I cause (one) to send it to you. People all are sad, poor;

ĭ$^{n'}$ta^{n} ₵igísi₵aí hă. Nisíha, wiɬa$^{n'}$be ka$^{n'}$b₵a hă. Wanág₵e cañ'ge a^{n}₵á'i-ma
at present they remember you . My child, I see you I wish . Domestic animal horse those which you gave me

cénawa₵éga^{n}, a^{n}wa$^{n'}$qpani, nisíha. A^{n}wa$^{n'}$qpani éga^{n}, ₵á₵uha i₵á't'e. Ukít'ĕ
they have been destroyed, as, I am poor, my child. I am poor as, nearly I have died from it. Nation

12 ₵é Caa$^{n'}$ amá atíi hă. Cañ'ge wáb₵i^{n} éde wañ'gi₵e awá'i. Kĭ ĕ'di pí
this Dakotas (sub.) the came here . Horse I had them but all I gave them. And there I arrived

ӽĭ, wi$^{n'}$ecte a^{n}'í-bájĭ hă, nisíha. Uma$^{n'}$ha^{n} amá, nisíha, ₵ida$^{n'}$be ga$^{n'}$₵ai,
when, even one they did not give me , my child. Omahas the (sub.), my child, to see you wish,

kĭ éga^{n} wiɬa$^{n'}$be ka$^{n'}$b₵a. Cupí taté eb₵éga^{n}, nisíha, usní ₵é. E'a$^{n'}$ ӽĭ,
and so I see you I wish. I reach you shall I think, my child, cold this. How if,

15 nisíha, ₵úta^{n}qti g₵ia$^{n'}$₵akí₵ĕ te eb₵éga^{n}. Uq₵ĕ'qtci éskana aná'a^{n} te
my child, very straight you cause (one) to send it back to me will I think. Very soon oh that I hear it will

eb₵éga^{n}. Cénujiñ'ga ₵i₵íɬa, níkagáhi ₵i₵íɬa edábe, íe ₵i₵íɬa uq₵ĕ'qti
that I think. Young man your own, chief your own also, words your own very soon

winá'a^{n}i ka$^{n'}$b₵a.
I hear from you I wish.

NOTE.

This Waji^{n}a-gahiga is the head of a part of the Omaha Wajiñga-ɸatajĭ, while the other one is the head of the Ponka Wasabe-it'ajĭ gens. The Omaha bearing this name is an old man, and his letter is a good specimen of the oratorical style, especially the first part, in which Acawage is addressed as "my child," Ma^{n}tcu-waɸihi, as "my younger brother," and Ma^{n}tcu-ɻañga, as "my grandchild."

TRANSLATION.

O ye head-chiefs, Acawage and Ma^{n}tcu-waɸihi, as I do not see your young men, I am poor. I wish to see you, who are my own kindred. I think that I shall reach you by the time that the cold weather arrives. I hope that you will send back a letter very soon, O my child, O my younger brother, O my grandchild, ye who are head-chiefs. As I am poor, I desire to see the tribe who are my kindred. I think that all the young men wish to follow me. I think that I shall bring them to you. Indeed, I think that all the chiefs wish to follow me, O my child, O my younger brother, O my grandchild, ye who are head-chiefs. I send you a letter because I am sad at heart on account of the death of my young man who dwelt with me. All the people are sad; they are poor. Now they think of you. My child, I wish to see you. As all of the stock, the horses that you gave me, are gone, I am poor, my child. As I am poor, I have almost died from that cause. These Dakotas came here. I gave them all the horses which I had. But, my child, when I was there they did not give me even one horse. These Omahas, my child, wish to see you, and so do I wish to see you. I think that I shall reach you, my child, during this cold weather. My child, I hope that you will send back to me and tell me just how it is with you. I hope that I may hear it very soon. I wish to hear very soon the words of your young men, and also those of your chiefs.

JÁBE-SKÁ TO GAHÍGE JIÑ'GA, WÁQA-NÁJI^{n}, AND ACÁWAGE.

Gahíge-jiñ'ga t'éska^{n}i eɸégа^{n} Jábe-skă íwa^{n}xe tíɸai. Wáqa-náji^{n}, Acá-
Gahige-jiñga dead, he might be thinking that Jabe-skă to question begins. Waqa-naji^{n}, Aca-

wage, cé-ɸabɸi^{n}, wi^{n}a$^{n'}$wa etécte t'éska^{n}i eɸégа^{n} wégɸa^{n}xe tí hă. Giná'a^{n}
wage, those three and no more, which one soever dead, he might be thinking that to ask about them, his kindred has come . To hear about his own

ga$^{n'}$ɸai Jábe-skă. Uqɸé'qtci kíɸĕ tá-bi waqi$^{n'}$ha, giná'a^{n} ga^{n}ɸai; uqɸé 3
wishes Jabe-skă. Very soon he says that some one will cause it to reach home letter, to hear about his own he wishes; soon

waqi$^{n'}$ha ɸa^{n} kí te.—Acáwage, waqi$^{n'}$ha cuɸéaɸĕ ɸíze áda^{n} da$^{n'}$be júwagɸá-gă.
letter the will reach home.— O Acawage, letter I send to you take it and seeing it be with them.

Gahíge-jiñ'ga, Wáqa-náji^{n}, Wahé'a^{n}, céna, da$^{n'}$bai-gă Waqi$^{n'}$ha hnízai ɻĭ,
Gahige-jiñga, Waqa-naji^{n}, Wahe'a^{n}, enough, look ye at it. Letter you take it when,

wi$^{n'}$ éska^{n} ɸat'á-bájĭ ɻĭ, uqɸé'qtci waqi$^{n'}$ha ɸa$^{n'}$ kíɸaɸĕ taí. Wahé'a^{n}, Waɸí- 6
one it might be you have not died if, very soon letter the (ob.) you will cause to reach home. Wahe'a^{n}, Waɸi-

daze cé-na^{n}ba, a^{n}wa$^{n'}$wa ctécte t'éska^{n}i giná'a^{n} ga$^{n'}$ɸai. Wíuwaɸágihná
daze those two, and no more, which one soever dead, he might be to hear of his he wishes. You tell us about our own

kíɸaɸě tá-bi. Cĭ ni$^{n'}$ɻa ɻĭ, wáɸuta^{n} giná'a^{n} ga$^{n'}$ɸai.
you will cause it to reach home, he said. Again alive if, straight to hear of his own he wishes.

NOTES.

This letter was written before October 25, 1878.

505, 1. t'eska^{n}i, *i. e.*, t'e eska^{n}i, "Dead, they might be."

505, 3. uqɸěqtci kiɸě ta-bi. Frank La Flèche does not understand how "kiɸě ta-bi" can be used here, and it is a puzzle to the collector, who suggests the substitution of "tiɸaɸe te, you will please send it here," or "gɸíɸaɸě té, you will please send one back."

506, 1–2. wiuwaɸagihna kiɸaɸě ta-bi. Frank La Flèche and the collector have agreed in substituting for this, "wíuwaɸágihná ɻĭ, íɸaɸě taí, when you tell us of our own, you will send one here."

TRANSLATION.

Jabe-skă begins to inquire, as he thinks that Gahige-jiñga may be dead. As he thinks that Waqa-naji^{n}, Acawage, or Gahige-jiñga may be dead, he has come to inquire about the deceased one. Jabe-skă desires to hear about his own. He says that some one will cause a letter to reach him at home (*sic*) very soon. He wishes to hear about his own kindred. The letter will please reach home soon (*sic*).—O Acawage, receive the letter which I send you, and look at it with them. O Gahige-jiñga, Waqa-naji^{n}, and Wahe'a^{n}, look ye at it. When you receive the letter, if one of you has not died, please cause the letter to reach home very soon (*sic*). He wishes to hear if either of his relations, Wahe'a^{n} or Waɸidaze, has died. You will tell us by sending a letter here. And if they be alive, Jabe-skă wishes to hear correctly about them.

JÍDE-TA^{N} TO ACÁWAGE.

October 25, 1878.

3 Wiji$^{n'}$ɸe i$^{n'}$t'e, năn'de i$^{n'}$pi-májĭ-hna^{n} ca$^{n'}$ca^{n}. Íɻuhábi t'é ɸaná'a^{n} te,
My elder brother died to me, heart bad for me regularly always. Íɻuhabi dead you hear it will,

Acáwage. Wa'ú wiwíɻa kě cĭ t'é kě ɻañgĕ'qtci-hna^{n} hí. Uma$^{n'}$ɸiñka ɸé
O Acawage. Woman my own the (recl. one) again dead when lying very near to usually arrived. Season this

wiɻa$^{n'}$be ka^{n}bɸéde bɸí'a hă; wiji$^{n'}$ɸe t'é, wa'ú wiwíɻa t'é ta tĕ'di hí.
I see you I wished, but I have failed ; my elder brother dead, woman my own die will at it has arrived.

6 Uma$^{n'}$ɸiñka áji ɻĭ, wiɻa$^{n'}$be ka$^{n'}$bɸa ɻĭ, wiɻa$^{n'}$be taté ebɸéga^{n}. Céki,
Season another if, I see you I wish if, I see you shall I think. O Ceki,

ɸiɻañ'ge t'é hă, a$^{n'}$baɸé, Gakíe-ma$^{n'}$ɸi^{n} igáqɸa^{n}.
your elder sister dead , to-day, Gakie-ma^{n}ɸi^{n} his wife.

NOTE.

506, 5. *t'e ta tĕdi hi.* T'e ɻañgĕqtci-hna^{n} hi, which Jide-ta^{n} gave as an equivalent, is hardly applicable here, as it refers to several occasions of sickness unto death.

TRANSLATION.

My elder brother is dead, and my heart is constantly sad. O Acawage, you will hear that Ikuhabi is dead. My wife has nearly reached death on several occasions. I wish to see you this year, but I have failed, as my brother died, and my wife is approaching death. If I wish to see you another year, I think that I shall see you. O Ceki, your younger sister, Gakie-ma^{n}¢i^{n}'s wife, died to-day.

ɻE-ÚɻA^{N}HA TO MA^{N}TCÚ-SI-TAÑ'GA.

Ca$^{n'}$, nisíha, wisí¢ĕ-hna^{n}-ma$^{n'}$. Ca$^{n'}$ éskana e'a$^{n'}$ ma^{n}hni$^{n'}$ ɻĭ, winá'a^{n}-
Now, my child, I am always thinking of you. Now oh that how you walk if, I have not

majĭ'-qti-ma$^{n'}$; ca$^{n'}$ e'a$^{n'}$ ma^{n}hni$^{n'}$ ɻĭ, i^{n}wi$^{n'}$¢ahna gí¢a¢ĕ ka^{n}b¢éga^{n}. Wiɻa$^{n'}$-
heard from you at all; yet how you walk if, you tell me you send back I hope. I see you

ba-májĭ a^{n}wa$^{n'}$qpani héga-májĭ. Kĭ éskana wiɻa$^{n'}$be ka^{n}b¢éga^{n} éde, b¢í'a- 3
I not I am poor I am very. And oh that I see you I hoped, but I have

hna^{n}-ma$^{n'}$. Kĭ ¢ikáge-ma, éskana wañ'gi¢e úwa¢agihná ka^{n}b¢éga^{n}. Kĭ
failed each time. And those who are your friends, oh that all you tell them I hope. And

a^{n}wañ'kega-májĭ, 'a$^{n'}$¢iñgĕ'qti ma^{n}b¢i$^{n'}$; éga^{n}qti ma^{n}hni$^{n'}$ ka^{n}b¢éga^{n}. Wa-
I am not sick, nothing at all is the matter I walk; just so you walk I hope. Let-

báxu wi$^{n'}$ cu¢éwikí¢ĕ. Ca$^{n'}$ uq¢ĕ'qtci g¢í¢a¢ĕ ka^{n}b¢éga^{n}. Wáqe amá 6
ter one I cause him to send it to you. And very soon you send one back I hope. White man the (mv. sub.)

maja$^{n'}$ ¢iñké 'iáwa¢aí ɻĭ, na^{n}bé t'a$^{n'}$ maja$^{n'}$ wa¢íta^{n} wagáji ag¢aí. Maja$^{n'}$
land the spoke about us when, hand pos-sessing land to work it commanded us went homeward. Land

¢an'di ɻáci a$^{n'}$¢i^{n} taí, eb¢éga^{n}. Cĕ'ɻa cañgáhi-báji taí, eb¢éga^{n}. Gátega$^{n'}$
in the a long time we will be, I think. Yonder we will not reach you, I think. In that manner

uwíb¢a cu¢éa¢ĕ. 9
I tell you I send to you.

NOTES.

507, 5. ega^{n}qti ma^{n}hni^{n} ka^{n}b¢ega^{n}. ɻe-uɻa^{n}ha explained this by another sentence:
¢í ctĭ éga^{n}qti wa¢íkegajĭ'qti winá'a^{n} ka^{n}b¢éga^{n}.
You too just so you are not sick at all I hear from you I hope.
"I hope to hear from you that you, too, have not been sick at all."

507, 6. Wabaxu, used by an Omaha instead of wabag¢eze.

507, 6. Waqe ama; *i. e.*, Inspector J. H. Hammond.

507, 7. maja^{n} ¢iñke, intended for "maja^{n} ¢a^{n}."—Frank La Flèche.

TRANSLATION.

My child, I always think of you. I have not heard at all how you are, though it has been my desire; yet I hope that you will send a letter back, and tell me how you are. As I do not see you, I am very poor. I have hoped to see you, but I have failed each time. I hope that you will tell all your friends. I am not sick; I walk without any trouble at all. I hope that you are just so. I cause some one to send you a letter. I hope that you will send one back very soon. A white man talked with us about the land. He went home after telling us to work the land with our hands. I think that we will be in the land for some time. I think that we will not reach yonder where you are. I send to you to tell you such things.

DÚBA-MA$^{n'}$¢I^{n} TO ꞱANDÉ-NAÑꞱÚGE.

October 25, 1878.

Ca$^{n'}$ wabágɢeze tíɢaɢě a$^{n'}$baɢé Ʇaⁿ′be. Níaci^{n}ga i$^{n'}$ɢadai ɢéaka. Ca$^{n'}$
Now letter you sent to-day I have seen it. Person read it to me this (sub.). Now

éskana Ʇí-ují ɢíꞱa úda^{n}qti aná'a^{n} Ʇĭ i$^{n'}$uda^{n}. Ca$^{n'}$ éskana Wakan'da aká
oh that household your very good I heard when good for me. Now oh that Deity the

3 uɢíka^{n}i ka^{n}bɢéga^{n}. Kĭ A$^{n'}$pa^{n}-Ʇañ′ga t'é tĕ aná'a^{n} hă, kĭ níkagáhi sátă^{n}
help you I hope. And Big Elk he died the I heard it , and chief five

t'aí tĕ awána'a^{n} hă. Kĭ níkaci^{n}ga-máce, áhigiqti ɢat'aí tĕ ca$^{n'}$ gíɢajĭwáɢě.
died the I heard of them . And ye people, very many you died the yet grievous.

A$^{n'}$baɢé añgú ctĭ wawákegaí. Níkaci^{n}ga úda^{n}qti sátă^{n} t'aí. Cĭ ĭ$^{n'}$tca^{n} t'é
To-day we too we are sick. Person very good five died. Again now to die

6 etéga^{n}qti ĕdí-ma-hna$^{n'}$i, kĭ wa'ú ctĭ t'é-hna^{n}i. Ca$^{n'}$ maja$^{n'}$ kĕ ca$^{n'}$ ɢé ctĭ
very apt those are usually here, and woman too usually die. Yet land the yet this too

éga^{n}, út'e t'a$^{n'}$ éga^{n} a^{n}t'é-hna^{n}i. Kĭ maja$^{n'}$ céꞱaɢica^{n} kĕ′Ʇa cañgáhi taité
like, death abounds like we are dying. And land towards yonder place at the we reach you shall

na$^{n'}$a^{n}pe héga-bájĭ. Kĭ níkaci^{n}ga amá edáda^{n} íbaha^{n} amá, 'iáwaɢě-hna$^{n'}$i
we fear it not a little. And people the (sub.) what they know they who, usually talk about us

9 ɢa$^{n'}$ja, añꞱíwacka^{n} héga-bájĭ. Ca$^{n'}$ wáɢiwagázu ga$^{n'}$ɢai. ¢éɢuádi wáɢiwa-
though, we have made efforts in our own behalf not a little. And to make us straight they wish. In this place make us

gázu tá amá tĕ. Áda^{n} maja$^{n'}$ kĕ′Ʇa, céꞱa kĕ′Ʇa, cañgáhi taí añga$^{n'}$ɢa-bájĭ
straight they will, doubtless. Therefore land at the, at yonder place at the, we reach you will we do not wish it

éga^{n}i hă. Kĭ e'a$^{n'}$ weágiɢígɢa^{n} ctĕ eáwaga^{n} tañ′gata^{n}, ca$^{n'}$ céɢu tĕ′di
somewhat . And how they decide for us even we are so we who will, yet there in the

12 cañgáɢa-bájĭ tañ′gata^{n} éska^{n}-a^{n}ɢa$^{n'}$ɢai. Maja$^{n'}$ ɢa^{n} iɢádiɢaí Ʇíi tĕ ceta$^{n'}$
we go not to you we who will we think it may be so. Land the agent houses the so far

itáxaꞱáɢica^{n} wakéga-bájĭ. Ca$^{n'}$ a$^{n'}$baɢé wisíɢai éga^{n}, wabágɢeze cuɢéwikíɢě.
towards up stream (north) they are not sick. Now to-day I remember you (pl.) as, letter I cause him to send it to you (sing.).

Ca$^{n'}$ ɻí-ují wiwíɳa tĕ úwakega ¢iñgć. Ca$^{n'}$ edáda^{n} maja$^{n'}$ ¢é¢uádi wi^{n}áqtci
And household my own the sickness has none. And what land in this only one

wéteqi éga^{n} uwíb¢ai-hna^{n}-ma$^{n'}$. Húɳañga-má téqi hă. Ca$^{n'}$ wabág¢eze
hard for us somewhat I have told you (pl.) regularly. The Winnebagos hard . Now letter

uq¢ĕ'qtci ¢é, wabáxu ¢é¢u ¢iñké, éskana ¢a'í g¢i¢a¢ĕ ka^{n}b¢éga^{n}. 3
very soon goes, writer here he who, oh that you give him you send back I hope.

NOTES.

508, 1. niaci^{n}ga i^{n}¢adai ¢eaka, another way of expressing, "Níaci^{n}ga ¢éaka i$^{n'}$¢adaí hă."

508, 6. Ca^{n} maja^{n} kĕ ca^{n} ¢e ctĭ ega^{n}. Duba-ma^{n}¢i^{n} gave "¢é¢u ctĭ, here too," as equivalent to "¢e ctĭ." Frank La Flèche reads: Maja$^{n'}$ ¢é ctĭ éga^{n}, omitting "Ca^{n}" and "kĕ ca^{n}."

508, 8. nikaci^{n}ga ama, edada^{n} ibaha^{n} ama, *i. e.*, the white people.

508, 9–10. wá¢iwagázu tá amá tĕ. Frank La Flèche and Duba-ma^{n}¢i^{n} say, "wá¢iwagázu," while Sanssouci says, "wa¢íwagazu." Sanssouci renders "ta ama tĕ" by "they will doubtless," distinguishing it from "taite, they shall." Frank La Flèche says that "wá¢iwagazu taité" is seldom used.

509, 3. wabaxu ¢e¢u ¢iñke, the one who sits here writing.

TRANSLATION.

To-day I saw the letter that you sent. This man read it to me. I am glad to hear that your household is in good health. I hope that Wakanda may help you. I heard that Big Elk and five chiefs had died. And as so many of you have died, it is grievous, O ye people. We, too, are sick to-day. Five very excellent men have died, and now there are those who are very apt to die. The women, too, are dying. As this land, too, as well as yours, is full of death, we have been dying. We are very much afraid of arriving yonder at a land in your neighborhood. Though the people who know something have been talking about us and to us, we have been making great efforts on our own account. They wish to settle our business in a satisfactory manner. They will doubtless make a satisfactory settlement of our business in this place. Therefore we do not wish to reach the land near you, if we can avoid it. Whatever they decide upon for us we shall abide by, yet we hope that we shall not depart from this place. They are not sick in the agent's country (*i. e.*, Indiana) as far south as his city (*i. e.*, Richmond). As I remember you to-day, I send you a letter. My household is without sickness. I have told you again and again of one thing in this land which is somewhat hard for us. The Winnebagos are hard for us to bear. I hope that, as this letter goes very soon, you will give one and send it to the writer who is here.

ƛÁ¢I^{n}-NA^{n}PÁJĬ TO ꓶLAꓶAÑ'GA-NÁJI^{n}.

Nisíha, a^{n}wa$^{n'}$qpani héga-májĭ ꓘĭ'jĭ, wigísi¢ĕ-hna^{n}-ma$^{n'}$. Éskana, nisíha,
My child, I am poor I am very if, I usually remember you, my relation. Oh that, my child

wigíꓶa^{n}be ka^{n}b¢éga^{n}-hna^{n}-ma$^{n'}$ áta^{n}hé.—Kagéha, maja$^{n'}$ ¢é¢u ca$^{n'}$ca^{n} hni$^{n'}$
I see you, my own I usually hope I who stand.— My friend, land here always you were

3 ꓘĭ'jĭ, a^{n}wa$^{n'}$qpani-májĭ taté eb¢éga^{n} ¢a$^{n'}$ja, ihné hă. Hnéga^{n} a^{n}wa$^{n'}$qpani
if, I (am) not poor shall I think though, you have gone . As you went I am poor

héga-májĭ. Ca$^{n'}$ edáda^{n} úcka^{n} ma^{n}hni$^{n'}$ ꓘĭ, ca$^{n'}$ e'a$^{n'}$ ma^{n}hni$^{n'}$ ꓘĭ, b¢úga
I am very. Yet what deeds you walk if, in fact how you walk if, all

aná'a^{n} ka^{n}b¢a hă. Ca$^{n'}$ íe úda^{n}qti wigína'a^{n} ka$^{n'}$b¢a hă. Nisíha, maja$^{n'}$
I hear it I wish . In fact words very good I hear of you, my own I wish . My child, land

6 anáji^{n} ¢an'di wab¢íta^{n} a^{n}¢a$^{n'}$cpaha^{n} hnaí tĕ, ĭ$^{n'}$tca^{n} átaca^{n} b¢é. Wáqe amá
I stood in the I worked you knew me you (pl.) went when, now beyond it I go. White people the (sub.)

edáda^{n} ca$^{n'}$ wa¢áte b¢úga gáxai gĕ eáwakiga$^{n'}$qtia$^{n'}$i. Ceta$^{n'}$ a^{n}¢íta^{n} tĕ
what in fact food all they make the (pl. ob.) we are just alike. So far we work the

añg¢í'aqti, g¢ísai tĕ añg¢í'aqti, má¢e hă. Maja$^{n'}$ cta$^{n'}$be ¢a$^{n'}$ b¢úga wamúske
we have failed indeed, plucking the their own we have failed indeed, winter . Land you saw the all wheat

9 ugípi. Maja$^{n'}$ ¢an'di úꓘuhe ¢iñgĕ'qti a^{n}náji^{n}i; sagíqti a^{n}¢i$^{n'}$. Níkaci^{n}ga-má
is full of. Land in the cause of fear having none at all we stand; very firm we are. The people

ána ¢at'aí gĕ ijáje zaníqti a^{n}wa$^{n'}$na'a^{n} añga$^{n'}$¢ai. Wacúce ijiñ'ge ¢añká
how many you have died the his name every one we hear them we wish. Wacuce his son the ones

wi$^{n'}$ t'é. Ĕ'di-á-i-naji$^{n'}$ ijáje a¢i$^{n'}$.
one died. Ĕdi-a-i-naji^{n} his name he had.

NOTES.

This ꓶaꓶañga-naji^{n} is sometimes called ꓶaꓶañga-naji^{n} jiñga (*i. e.*, the younger), to distinguish him from Acawage. He is the brother-in-law of Mi^{n}xa-skă, the elder Frank La Flèche.

510, 2. Kageha, *i. e.*, Ma^{n}tcu-wa¢ihi.

TRANSLATION.

My child, I always think of you when I am poor. I am ever hoping to see you. My friend, you have gone, though I thought that I should never be poor if you always remained here in this country. As you went, I am very poor. I wish to hear all, what you are doing, and how you are. I hope to hear very good words from you who are my own relation. My child, when you departed, you knew that I worked the land where I dwell. I have now exceeded what I did then. We are just like the white people in raising all kinds of food. We have not yet finished our work; we are far

from the end. It is winter, and yet we have not been able to finish gathering all of our crops. The land which you saw is full of wheat. We stand in the land with nothing at all to occasion apprehension; we are firmly settled. We wish to hear all the names of your people who have died. One of Wacuce's sons is dead. His name was Ĕdi-a-i-najiⁿ.

ICTÁ₵ABI TO MAˣTCÚ-WÁ₵IHI AND ACÁWAGE.

Waqiⁿ′ha g₵íɕa₵ĕ ɕaⁿ′ b₵íze. Majaⁿ′ ɕag₵iⁿ′ ɕaⁿ′ ɕútaⁿqti iⁿwiⁿ′ɕa
Letter you sent back the (ob.) I took it. Land you sit the (ob.) very straight to tell me

gíɕa-gă. ₵é cuɕéaɕĕ. Céama níkaciⁿga d'úba caɕaí hă. Itízĕ cub₵é
be sending back. This I send to you. Those people some went to you . At the same time I go to you

kaⁿb₵éde waqiⁿ′ha g₵íăjĭ égaⁿ, aⁿ′aⁿɕa caɕaí hă. Caⁿ′ uwíkie tĕ ékigaⁿ′- 3
I wished, but letter had not come back as, leaving me they went to you . Now I talk to you the it was just

qtiaⁿ′, waqiⁿ′ha ɕaⁿ′ b₵íze tĕ′di. Caⁿ′, jiⁿ₵éha, aⁿwaⁿ′qpani héga-májĭ. Majaⁿ′
like it, letter the I took it when. Yet, elder brother, I am poor I am very. Land

uhíacka ɕag₵iⁿ′ eb₵égaⁿ-májĭ ɕaⁿ′ctĭ; wéahidĕ′qti ɕag₵iⁿ′ eb₵égaⁿ. Caⁿ′
close by you sit I did not think heretofore; at a great distance you sit I thought. Yet

majaⁿ′ mactéaɻa ɕag₵iⁿ′ ɕaⁿ′ aⁿ′ba úmaⁿ₵iⁿ ána jaⁿ′ ɻĭ-hmaⁿ′i aná'aⁿ kaⁿ′b₵a. 6
land in the warm region you sit the day to walk in how many sleeps if only I hear it I wish.

Wawákegai caⁿ′añgáxai, añgínii.
We were sick we have quit, we have recovered.

NOTE.

511, 6. aⁿba umaⁿ₵iⁿ, etc. Frank La Flèche says that this is not exactly correct. It should be "aⁿ′ba ána jaⁿ′ ɻĭ′jĭ híwa₵ĕ éiⁿte aná'aⁿ kaⁿ′b₵a."

TRANSLATION.

I have received the letter which you sent home. Send me a letter, and tell me just how you dwell in the land. I send you this in order to make that request. Some of those men (*i. e.*, Omahas) went to you. I desired to go to you when they did, but they went to you without me, as a letter had not come from you. When I received the letter, it was just as if I talked with you. O elder brothers, I am very poor. I did not think, heretofore, that you dwelt in a land near by; I thought that you dwelt at a very great distance. And I wish to hear how many days it takes to walk to the land in the warm region where you dwell. We have brought our sickness to an end; we have recovered.

WAQPÉ-CA TO CÁHIÉȼA.

Negíha, maja$^{n'}$ águdi ma^{n}hni$^{n'}$ wisíȼĕ-hna^{n} ca$^{n'}$ca^{n}. Ána ca$^{n'}$ ȼat'aí
Mother's brother, land in what place you walk I am remembering you always. How many in fact you have died

éi^{n}te winá'a^{n}i ka$^{n'}$bȼa. Maja$^{n'}$ águdi ȼanáji^{n} ɤī, maja$^{n'}$ wágazuájī,. cubȼá-
it may be I hear from you (pl.) I wish. Land in what place you stand if, land not straight, I have not

3 májī. Ȼaŧ'é tĕ ékiga^{n} i$^{n'}$ȼa-májī héga-májī. Nújiñga, kagé, t'éĕ hă, He-
gone to you. You die the it is like it I am sad I am very. Boy, third son, is dead , He-

qága-jiñ'ga. Íɤuhábi ctī t'éĕ hă, ȼiɤa$^{n'}$cka. Ca$^{n'}$ wabágȼeze gia$^{n'}$ȼakíȼĕ
qaga-jiñga. Iɤuhabi too is dead , your sister's son. Now letter you cause him to be sending it back to me

ka^{n}bȼéga^{n}. Ca$^{n'}$ águdi úda^{n}qti ȼanáji^{n} tĕ aná'a^{n} ka^{n}bȼéga^{n}.
I hope. Now in what place very good you stand the I hear it I hope.

NOTES.

Cahieȼa, or Cheyenne, a Yankton Dakota, was adopted by the Ponkas, who have made him the head of one of their sub-gentes. He was enrolled in 1880 as Múxa-náji^{n}, which is a sacred name of his gens.

512, 13. kagé refers to Heqaga-jiñga, whom Waqpe-ca called his younger brother. He is spoken of by his household or ordinal birth-name, being the third son. Waqpe-ca might have said: "Nújiñga isañ'gaaȼéde t'éĕ hă, Heqaga-jiñ'ga: I had a boy for my younger brother, Heqaga-jiñga, but he is dead."

TRANSLATION.

Mother's brother, I always think of you, in whatever land you walk. I wish to hear from you how many of you have died. The land in which you stand is not straight, so I have not gone to you. I am very sad, because it is just as if you were dead. Heqaga-jiñga, the third son in our household, is dead. Iɤuhabi, your sister's son, too, is dead. I hope that you will send back a letter to me. I wish to hear in what place you do very well.

WANÍ$_{L}$A-WÁQE TO GAHÍGE.

6 Ca$^{n'}$ éwiȼĕ'qti wisíȼĕ a$^{n'}$baȼé. Éskana wiɤa$^{n'}$be ka^{n}bȼéga^{n} éde, a^{n}jú-
Now I have you for a very near relation I remember you to-day. Oh that I see you I hoped, but I am not

majī; ceta$^{n'}$ a^{n}wa$^{n'}$cte agȼi$^{n'}$, añgíni-májī. Ȼéȼu maja$^{n'}$ hnáji tĕ'di, a^{n}wa$^{n'}$-
well; so far I remain I sit, I have not recovered. Here land you did not go when, I was

qpani cta$^{n'}$be tĕ ca$^{n'}$ca^{n} bȼi$^{n'}$. Kĭ ȼí-hna^{n} wisíȼa-májī; Pañ'ka níkagáhi
poor you saw it the always I am. And you only I do not remember you; Ponka chief

9 zaníqti awásiȼĕ; cénujiñ'ga-ma ctī awásiȼĕ, zaní. Ca$^{n'}$ wisíȼai tĕ, méädi
all I remember them; the young men too I remember them, all. Now I remembered you when, last spring

úcka^{n} wi$^{n'}$ Caa$^{n'}$ amáꝛa pí tĕ éwa$^{n'}$ éga^{n}, đí ꝸī, úcka^{n} júajī gáxai.
deed one Dakotas to them I arrived when, it being the cause as, I was coming back when, deed wrong they did.

Gan ꝸi éega^{n} wisíçai. Hau. Edáda^{n} íuça níkaci^{n}ga-ma t'e-má zaníqti
And that being so I remember you ¶ What news the people the dead ones all

ijáje wái^{n}ç̣écpaxú gíçaçĕ ka^{n}bçéga^{n}. zaníqti awánaꝛa^{n} ka$^{n'}$bça. Ca$^{n'}$ i$^{n'}$ça- 3
his name you write them for me you send back I hope, all I hear them I wish. Now I am

maji qti-hna^{n}-ma$^{n'}$ wisíçai te'di. Ácka çagçi^{n} tĕ di, wiꝛa$^{n'}$be ka^{n} bça égа^{n},
always very sad I remember you when. Near you sat when, I see you I wished as,

cupí-hna^{n}-ma$^{n'}$; éde i^{n} ta^{n} cañ'ga^{n}-máji i$^{n'}$ça-máji. Hau. Gañ ꝸi Uma$^{n'}$ha^{n}-
I used to reach you; but now I am not so I am sad. ¶ And Omahas

má céma cuhíwaçĕ-hna^{n}i waeta$^{n'}$bai ꝸī, cuhíi ꝸi, wabágçeze íçaçĕ té; 6
the (pl.) those (you see) they have been sent to you you see them when, reach you when, letter you send will;

awánaꝛa^{n} ka^{n} bça. Ca^{n} éskana úda^{n}qti ma^{n}çi$^{n'}$i ka$^{n'}$bça, íe úda^{n}qti awánaꝛa^{n}
I hear about them I wish. Now oh that very good they walk I wish, words very good I hear about them

ka$^{n'}$bça. Hau. Gañ'ꝸī eáwaçĕ'qti Uma$^{n'}$ha^{n} céma cuhíi ꝸi, éskana
I wish. ¶ And I have them for near kindred Omahas these reach you when, oh that

cañ'ge-ma wi$^{n'}$ a^{n}çá'i ka^{n}bçéga^{n}, i$^{n'}$çi^{n} gí waçákiçĕ ka^{n}bçéga^{n}. Ca$^{n'}$ 9
the horses one you give me I hope, having coming for me back you cause them I hope. Still

çijiñ'ge, Úha^{n}-jiñga, é i$^{n'}$çi^{n} gí ka^{n}bçéga^{n}. Cañ ge ja^{n}-ma$^{n'}$çi^{n} 'i$^{n'}$ çañká
your son, Uha^{n}-jiñga, he having coming for me back I hope. Horse wagon carry it the ones that

wi$^{n'}$ i$^{n'}$t'e, wi^{n}áqtci i^{n}wi$^{n'}$cte. Cañ'ge a^{n}çá'i ꝸī, pahañ'ga wabágçeze í
one is dead to me, only one remains to me. Horse you give me if, before letter is coming

ka^{n}bçéga^{n}. Ian'kiçá-gă. Ceta$^{n'}$ taté ebçéga^{n}. Maja$^{n'}$ çéçu cañ'ge çiñgaí 12
I hope. Cause it to be coming for me. So far shall I think. Land here horse there are none

éga^{n}, cañ'ge t'a^{n} aꝛa çanáji^{n}, áda^{n} wína cuçéaçĕ. Ki Úha^{n}-jiñga gíiiji ꝸi,
as, horse where they abound you stand, therefore I beg from you I send to you. And Uha^{n}-jiñga is not coming back if,

Uma$^{n'}$ha^{n} jiñ'ga wi$^{n'}$ i$^{n'}$çi^{n} gí wáçací ka$^{n'}$bça.
Omaha small one having for me is coming back you ask him I wish.

NOTE.

513, 3. wai^{n}çecpaxu, from "wagíbaxu." See Dictionary.

TRANSLATION.

My near relation, I remember you to-day. I hoped to see you, but I am not in good health; I still have sickness left; I have not recovered. I am still poor in this land, as you saw me before you departed. And I do not remember you only; I remember all the Ponka chiefs, and all the young men. I remembered you last spring, when I went to the Dakotas and was coming back, at which time, owing to one occurrence, they did an unfortunate thing. And as that is the case, I remember you.

I hope that you will send back what news there is, and write for me the names of all the people who have died. I wish to hear about all of them. When I think of you, I am sorely grieved. When you dwelt near, I used to go to you when I wished to see you. But now I am not in that condition, so I am sad.

If you see those Omahas who have been sent to you, please send a letter, as I wish to hear about them. I hope that they are very well; I wish to hear very good words about them.

When those Omahas who are my near kindred reach you, I hope that you will give me one of your horses. I hope that you will cause them to bring it back for me, or else that your son, Uha^{n} jiñga, will bring it to me. As one of my wagon horses is dead, only one is left to me. If you give me a horse, I hope that a letter will come before it. Send it. I think that this letter is long enough. I send to beg of you because this land is without horses, and you are in the land where there are plenty of them. If Uha^{n}-jiñga does not come back, please ask one of the young Omahas to bring the horse home to me.

HÉ-WA^{N}JÍɸA TO GAHÍGE-WADÁɸIÑGE.

Nia$^{n'}$ɸiñgĕ́qti agɸí. Umáha akádi agɸí. Úcka^{n} ája^{n} kĕ wágazu
I have no pain at all — I have come back — Omahas — to them — I have come back. — Deed — you do that — the — straight

aná'a^{n} ka$^{n'}$bɸa. Umáha akádi úda^{n}qti agɸí, nia$^{n'}$ɸiñgĕ́qti. Éde Umáha
I hear — I wish. — Omahas — to them — very good — I have come back, — I have no pain at all. — But — Omahas

3 akádi agɸá-májĭ tatéska^{n}bɸéga^{n}, ehé. Éskana ɸagɸíi ka^{n}bɸéga^{n}, ehé. ɸéama
to them — I go not homeward — shall, I think, — I said. — Oh that — you have come back — I hope, — I said. — These

Umáha amá úda^{n}qti naji$^{n'}$ amá: níaci^{n}ga dáda^{n} gɸí ctéctewa$^{n'}$ ɸizé ga$^{n'}$ɸa
Omahas — the (sub.) — very good — are standing: — person — what — has come back — soever — to take him — wishing

gɸi$^{n'}$ amá. Ca$^{n'}$ wakéga nié ɸiɸiñ'ge éi^{n}te winá'a^{n} ka$^{n'}$bɸai hă. Ca$^{n'}$ eáwaɸĕ
they are sitting. — Now — sick — pain — you have none — it may be — I hear of you — I wish (pl. ob.) . — Indeed — I have them as kindred

6 jiñ'ga e'a$^{n'}$ ɤĭ éctewa$^{n'}$, aná'a^{n} ka$^{n'}$bɸa. U'ágɸaqti agɸí, nuɤáɸi^{n} agɸí,
small — how — if, — even that — I hear it — I wish. — Suffering greatly — I have come back, — bare of outer garments — I have come back,

Umáha akádi. Kĭ ɸéaka, winégi aká, waĭí^{n} i$^{n'}$ɸi^{n}wi^{n} Éskana wabáxu ɸa^{n}
Omahas — to them. — And this one, — my mother's brother — the (sub.), — blanket — bought for me. — Oh that — letter — the

cuhí ɤĭ, uqɸĕ́qtci wi$^{n'}$ a^{n}ɸá'i gíɸaɸai ka^{n}bɸéga^{n}. ɸéaka wiɲañ'ge aká
reaches you — when, — very soon — one — you give me — you (pl.) send it back — I hope. — This one — my elder sister — the (sub.)

9 éna agɸé taité ebɸéga^{n}, Caa$^{n'}$ amáta. Umáha akádi ɸábɸi^{n} ja$^{n'}$ cuɸé
she alone — go homeward — shall — I think, — Dakotas — to them. — Omahas — at them — three — sleep — it goes to you

wabáxu ɸa^{n}.
letter — the.

NOTES.

He-wa^{n}jiɸa is a Ponka of the Nikaḍaɔna gens. His name is given as pronounced by the Ponkas, but it is intended for the Dakota, He-wa^{n}jina (One Horn), which would be Hé-wi^{n}áqtci in ɸegiha. Gahige-wadaɸiñge is a Ponka of the Hisada gens.

514, 1. Nia^{n}¢iñgĕqti, contracted from nié a^{n}¢iñ′gĕqti, "Pain—I have not at all."

514, 3. tatéska^{n}b¢éga^{n}, in full, taté éska^{n}b¢éga^{n}.

514, 3. Omit "ehe" in both sentences.—Frank La Flèche.

514, 7. winegi aka, *i. e.*, the Omaha ⌊e-úɬa^{n}ha, of the Ictasanda gens.

514, 9. Frank La Flèche says that the last sentence should read:

Umáha akádi ag¢í tĕ ¢áb¢i^{n} ja$^{n'}$ ɣĭ, cu¢é wabáxu ¢a^{n}.
Omahas at them I came back when three sleep when, goes to you letter the.

"Umáha" is the Ponka form of "Uma$^{n'}$ha^{n};" and "wabáxu," letter, book, is equivalent to the Omaha "wabág¢eze."

TRANSLATION.

I have come back to the Omahas without any sickness at all. I desire to know just what thing you are doing. I have come back to the Omahas in very good health, without any sickness at all. But I said that I did not think I would go homeward to the Omahas. I say that I hope you may come back. These Omahas are doing very well. They are desirous of receiving any kind of person whatsoever who comes back. I wish to hear from you that you have no sickness or pain. I desire to hear how my young relations are, no matter what their condition may be. I suffered very much when I came back to the Omahas; I came back without any outer garments. But this one, my mother's brother, bought a blanket for me. I hope that when the letter reaches you, you will give me one very quickly and send it back. I think that my sister will go alone to her home among the Dakotas. The letter goes to you three days after my return to the Omahas.

⌋Á¢I^{n}–NA^{n}PÁJĬ TO ⌊A⌊AÑ′GA–NÁJI^{n} JIÑ′GA.

December 16, 1878.

Waqi$^{n'}$ha ¢é¢a^{n} atí b¢ízega^{n}, nisíha, wiɬa$^{n'}$be éga^{n}, i$^{n'}$uda^{n}qti-ma$^{n'}$,
Letter this I came here I took it, as, my child, I see you like, it is very good for me,

i$^{n'}$¢é-qti-ma$^{n'}$ hă. Ca$^{n'}$, nisíha, ata$^{n'}$ctĕ waqi$^{n'}$ha cuhía¢é-hma^{n}-ma$^{n'}$ taté. Kī
I am very glad . And, my child, whensoever letter I send to you regularly shall. And

¢isañ′ga cé¢u cuhí tĕ, a^{n}wa$^{n'}$qpani éga^{n} cú¢eákī¢ĕ hă. ⌋é¢u, nisíha, 3
your younger brother yonder reached you as to it, I am poor as I caused him to go to you . Here, my child,

anáji^{n} tĕ, maja$^{n'}$ ¢é¢u anáji^{n}, wab¢íta^{n} úda^{n}qti b¢úga anáji^{n}. Ca$^{n'}$, nisíha,
I stand when, land here I stand, I work very good all I stand. Yet, my child,

wigísi¢é-hma^{n} ¢an′di, edáda^{n} wi$^{n'}$ ahni$^{n'}$ tĕ′di ab¢i$^{n'}$ téi^{n}te, eb¢éga^{n} hma^{n}-ma$^{n'}$
I always remembered you when, in the past, what one you had when I have it will, perhaps, I used to think it

hă. Nisíha, ata$^{n'}$ctĕ ca$^{n'}$ wigíɬa^{n}be tatéska^{n}b¢éga^{n}-hma^{n}-ma$^{n'}$ hă. 6
. My child, whenever still I see you, my own shall I am used to thinking .

NOTE.

515, 3. ¢isañga, *i. e.*, Nidaha^{n}, the real son of ⌋a¢i^{n}-na^{n}pajĭ.

TRANSLATION.

My child, I was very glad when I came to this house and received this letter. It was very good for me, being just as if I saw you. And, my child, I shall send letters to you from time to time. And, as to your younger brother, who has reached you, I sent him to you because I was poor. My child, when I remain here, working the land, I do all the work very well. And, my child, as I am always thinking of you, I think that if you have any one thing I may have it. My child, I am constantly hoping to see you at some time or other.

ᗡÁ¢Iᴺ-NAᴺPÁJĬ TO HIS SON NÍDAHAᴺ.

Waqiⁿ′ha ¢aⁿ′ g¢í¢a¢ě ¢aⁿ′ b¢íze. Hau. Waqiⁿ′ha cu¢é a¢ě, ꓶaɬañ′ga-
Letter the (ob.) you sent it back the (ob.) I took it. ¶ Letter I send to you, ꓶaɬañga-

najiⁿ. Hníze ꭓĭ, gá¢aⁿ Nídahaⁿ ¢a′í te Wanáq¢iⁿqti gíi-gă hă. Wa¢ítaⁿ
najiⁿ. You take it when, that (ob.) Nidahaⁿ you give it to him will. Hurrying very much be ye coming home . Work

3 tě b¢í′aqti-maⁿ′ hă. Caⁿ′ údaⁿqtiä′jĭ égaⁿ anájiⁿ; úckaⁿ t′aⁿ′ anájiⁿ. Waná-
the (ob.) I have failed, indeed, at it . Indeed not very good like I stand; business plenty I stand. Hurry-

q¢iⁿ gí-gă. Caⁿ′ wiɬaⁿ′ba-májĭ năn′de iⁿ′pi-májĭ-hnaⁿ-maⁿ′ hă.
ing be coming home. Still I do not see you heart I always have it bad for me .

NOTES.

. Nidahaⁿ went to the Ponkas without the consent of his agent, who threatened to punish him if he did not return by a certain time. This was the trouble to which ᗡa¢iⁿ-naⁿpajĭ referred in the phrase, "uckaⁿ t′aⁿ anajiⁿ."

The second and third sentences were addressed to ꓶaɬañga-najiⁿ, but all the rest was intended for Nidahaⁿ.

TRANSLATION.

I have received the letter which you sent home to me. I send a letter to you, O ꓶaɬañga-najiⁿ. When you get it, please give it to Nidahaⁿ. O Nidahaⁿ, come home in a very great hurry. I can make no progress at all with my work. I am not prospering very well; I have plenty of trouble. Come home in a hurry. Now, when I do not see you, my heart is continually sad.

HÉ-WAᴺJÍ₵A TO HEQÁGA-NÁJIᴺ.

January 22, 1879.

Caⁿ′ ₵é₵u aⁿnájiⁿi tĕ údaⁿqti aⁿnájiⁿi ₵aⁿ′ja, caⁿ′ Cáaⁿáꞇa añgá₵e taité,
Now here we stand when very good we stand though, yet to the Dakotas we go shall,

eb₵égaⁿ. Wiꞇáhaⁿ aká ₵éaka cañ′ge ₵ábᵬiⁿ wá₵iⁿ, waíiⁿ ctĭ naⁿ′ba ‘íi,
I think. My sister's husband the (sub.) this one horse three has them, robe also two they have given him,

maⁿ′zepe-jiñ′ga naⁿ′ba ‘íi, niníba-wéawaⁿ ctĭ ‘íi, wamúske kĕ áhigi ‘íi, 3
sharp iron small two they gave him, calumet also they gave him, wheat the much they gave him,

áda ⁿ u‘ágᵬa ctĕwaⁿ′ ₵iñgé′qti aⁿnáji ⁿi. Cé꞊a údaⁿqti ₵anáji ⁿ ékigaⁿ′qti égaⁿ
therefore suffering in the least without any we stand. Yonder very good you stand just alike so

aⁿnáji ⁿi. Wamúske kĕ uᵬéwiⁿañ′giᵬĕ aⁿᵬícta ⁿi ꓘĭ, Cáaⁿáꞇa añgá₵e taité,
we stand Wheat the we collect ours we finish when, to the Dakotas we go shall,

eb₵égaⁿ. ₵éaka, wiꞇañ′ge aká, miⁿ′jiñga wiⁿ′ ída₵ai. ⊥adé-gaúᵬ₵iⁿ aká 6
I think. This one, my elder sister (sub.), the girl one bore. ⊥ade-gaꞋuwiᵃxe the (sub.)

Wajiñ′ga sí₵ĕ-hmaⁿ caⁿ′caⁿi. Caⁿ′ e‘aⁿ′ tĕ zaníqti winá‘aⁿi kaⁿ′bᵬa, píqti.
Wajiñga remembers him always. Now how it is all I hear of you I wish, anew.

Wa‘újiñgáqtci ₵iñké ctĭ ₵úta ⁿ aná‘aⁿ kaⁿ′bᵬa. ⊥é-wa‘ú ctĭ ijañ′ge é₵aⁿba
Very old woman the one who (ob.) also straight I hear I wish. ⊥e-wa‘u too her daughter she too

₵úta ⁿ awána‘aⁿ kaⁿ′bᵬa. Kĭ ₵úta ⁿ awána‘aⁿ ꓘĭ′ctĕ, e‘aⁿ′ ᗡáxa-májĭ té ꓘĭ, 9
straight I hear from them I wish. And straight I hear from them even if, how I do not will if,

caⁿ′ wisí₵ĕ-hnaⁿ-maⁿ′i. Kĭ ₵í, ₵iúda ⁿ ₵anáji ⁿ ꓘĭ′ctĕ wiꞇaⁿ′be taí; ₵íteqi
yet I always remember you (pl. ob.). And you, good for you you stand even if I see you (pl. ob.) will; hard for you

ꓘĭ′ctĕ aⁿctaⁿ′be taí, ₵í. Wíeqti e‘aⁿ′ maⁿbᵬiⁿ′ ꓘĭ, iⁿ′₵e-hnaⁿ caⁿ′caⁿ. Ataⁿ′ctĕ
even if you see me will, you. I my very self how I walk when, I am glad usually always. Whensoever

wisí₵ĕ-hmaⁿ-maⁿ′i. Ce-má núǰiñga ₵ábᵬiⁿ juáwag₵e-hmaⁿ-maⁿ′-de e‘aⁿ i ꓘi, 12
I usually remember you (pl. ob.). Those with you boy three I was with them regularly, and how they are if,

iⁿwiⁿ′₵ahma gí₵a₵e kaⁿbᵬégaⁿ. Maⁿ′-akíbanaⁿ, kĭ ᗡahú₵icaⁿ′, Wajiñ′ga-ᗡa
you tell me you send back I hope. Maⁿ-akibanaⁿ, and ᗡahu₵icaⁿ, Wajiñga-ᗡa

ijiñ′ge, kĭ Hañ′ga-ckáde, céna, wisí₵ĕ-hnaⁿ-maⁿ′i. Kĭ ag₵í tĕ′di aⁿctaⁿ′b
his son, and Hañga-ckade, enough, I always remember you. And I reached home when you see me

‘í₵a₵ai ₵aⁿ′ctí. Údaⁿqti maⁿhmiⁿ′ ctéctewaⁿ′, ₵íteqi ꓘĭ, iⁿwiⁿ′₵a gíça-gā. 15
you promised heretofore. Very good you walk even if, hard for you if, to tell me send back.

Kĭ ₵íteqi ctéctewaⁿ′, eᗡáda ⁿ újawaqti ahmiⁿ′ ꓘi, iⁿwiⁿ′₵a gí₵a-ga. ₵éanna
And hard for you even if, what very pleasant you have it if, to tell me send back. The se

Umáha ckáde-hnaⁿ′-ma ĕduéhe-hnaⁿ-maⁿ′-de caⁿ′ wisí₵ĕ-hnaⁿ-maⁿ′i. Iⁿ′₵ĕqtí
Omahas those who play regularly I usually join but yet I always remember you (pl. ob.). I am very glad

ctĕwaⁿ′, caⁿ′ wisí₵ĕ-hnaⁿ-maⁿ′ ꓘĭ, iⁿ′pi-májĭ-hnaⁿ-maⁿ′. 18
even if, yet I always remember you when, I am always sad.

NOTES.

517, 2. Wiąaba^{n} aka, *i. e.*, Unaji^{n}-skă, son of Cahieɸa, who had married ⱡé-iɸe, the sister of He-wa^{n}jiɸa.

517, 6. ⱡadé-gaúbɸi^{n}, the Ponka pronunciation of Taté-kahómni, a Dakota name, of which the ɸegiha equivalent would be "ⱡadé-gaąúwi^{n}xe." ⱡadé-gaubɸi^{n} is probably the son of Unaji^{n}-skă, as Wajiñga is the child of Heqaga-naji^{n}.

517, 13. Ⱡahuɸica^{n}, *i. e.*, Ⱡahe-uɸica^{n}, is a son of Bird-head (Wajiñga-da). Haũga-ckade is the son of Ma^{n}tcu-sĭnde-ɸiñge, who was a member of the Omaha Ma^{n}ɸiñka-gaxe gens. Ma^{n}tcu-sĭnde-ɸiñge has resided with the Ponkas for many years, and his son has a name peculiar to the Ponka Wacabe gens.

517, 14–15. a^{n}cta^{n}b 'iɸaɸai, in full, a^{n}cta^{n}be 'iɸaɸai.

TRANSLATION.

Though we are doing very well while we are here, I think that we shall go to the Dakotas. My sister's husband has three horses, two blankets, two hatchets, a calumet pipe, and plenty of wheat; so we have not suffered at all by staying here. You fare very well yonder where you are, and in like manner are we doing well. When we finish collecting our wheat from those who have given it to us, I think that we shall go to the Dakotas. My sister has given birth to a girl. Tate-kahomni always thinks of Wajiñga. I wish to hear from you again about everything that has occurred. I desire to hear just how the very aged woman is. I wish to hear, too, about ⱡe-wa'u and her daughter. And even when I hear correctly about them, I always remember you, though I may not be able to accomplish anything. As for you, if you prosper, I will go to see you; and if you have a difficult time, you will come to see me. I, my very self, am always glad, whatever may be my condition; yet I always remember you. I hope that you will send me word about those three youths with whom I used to go: Ma^{n}-akibana^{n}, Ⱡahuɸica^{n}, and Haũga-ckade. I always remember you three. You promised me heretofore to visit me when I reached home. Send me word whether you are doing well or are in trouble. And even if you have a hard time, send me word if you have anything which is very pleasant. I always join these Omahas in their games, but still, I always remember you. Even when I am very glad, I always feel sad when I think of you.

CÚDE-GĂXE TO WĔ'S'A-ⱡĂÑ'GA.

February 6, 1879.

Níkaci^{n}ga amá ɸéama i^{n}wiñ'ka^{n}i bɸúgaqti. Waɸáte tẽ ąí ugípiqti
People the (sub.) these have helped me all. Food the tent very full

iñgáxai. Cañ'ge cti wi^{n}' ĕdiñ'gɸa^{n}i. Iɸádiɸai aká i^{n}wiñ'ka^{n}qtia^{n}'i. Maja^{n}'
they have made for me. Horse too one they have bestowed on me. Agent the (sub.) has helped me very much. Land

3 cti iɸádiɸai aká a^{n}'íi ha; edáda^{n} uáji takĕ' cti wañ'giɸe a^{n}'íi: ɸaná'a^{n} tai-
too agent the (sub.) has given to me ; what I plant will, the (col. ob.) too all he has given to me: you hear it in or-

égaⁿ waqiⁿ′ha cuɸéwikíɸĕ. Aⁿ′baɸé ɸiɳíjaⁿ Cáaⁿáɬa bɸé, cañ′ge naⁿ′ba
der that letter I cause him to send it to you. To-day your sister's daughter at the Dakotas' land I go, pony two

iⁿɸiⁿ′baⁿ tíɸai égaⁿ. Wabáxu wiⁿ′ íɸaɸe itízĕ gáɬa. Bɸé tĕ wabáxu wi′í.
to call me on account of mine have sent here as. Letter one you send here at the same time to that place. I go when letter I give you.

Awánaqɸiⁿ′qti bɸé hă. Gañ′ɧĭ agɸí ɧĭ, uáji tá miñke. Wahaⁿ′-ɸiñgé iɧaⁿ′ 3
I am in a great hurry I go . And I come back when, I plant will I who. Wahaⁿ-ɸiñge his grandmother

é ɸaⁿba wáɸiⁿ gɸí gaⁿ′ɸa-gă. Ckaⁿ′hna ɧĭ, wáɸiⁿ gɸí gaⁿ′ɸa-gă.
her too having them to come back desire thou. You wish if, having them to come back desire thou.

NOTES.

Cúde-gáxe, commonly called "Smoke-maker," was a member of the Ponka ɸixida or Soldier gens, of which **Maⁿtcu-waɸihi** is the head. In the fall of 1878 he escaped from Ponka Agency, Ind. T., with his immediate family, **He-waⁿjiɸa** and **Unajiⁿ-skă**, and arrived at the Omaha Agency in December, 1878.

518, 2. ĕdiñgɸaⁿi, *i. e.*, ĕ′di iñ′gɸaⁿi, from ĕ′di gígɸaⁿ; synonym, **i**, to give.

519, 1. ɸiɳijaⁿ, *i. e.*, Louis Roy's wife, who was a Yankton woman. Cude-gaxe had married Louis Roy's mother; and Wĕs′ă-ɳañga's wife was Cude-gaxe's daughter by a former wife.

519, 3. Wahaⁿ-ɸiñge sometimes means "an orphan," but here it is, perhaps, a proper name.

TRANSLATION.

All of these Indians have aided me. They have given me a horse, and have filled my tent with food. The agent has given me great assistance. He has given me land, and all the things for me to sow or plant. As I wish you to know this, I cause this letter to be sent to you. I am going to-day to your sister's daughter, who is among the Dakotas at Yankton Agency. They have sent me an invitation, and have promised to give me two horses. I give you a letter as I go. I go in very great haste. When I return, I will plant. Desire to come back with Wahaⁿ-ɸiñge and his grandmother. If you wish it, desire to bring them back.

CAÑ′GE-IIIˢ-ZÍ TO HIS BROTHER, WĔ′S′Ă-ɳAÑ′GA.

March, 1879.

Jiⁿɸéha, *Monday* tĕ′di íe djúba uwíbɸa cuɸéaɸĕ. Edádaⁿ wiⁿ′, jiⁿɸéha,
Elder brother, Monday on the words a few I tell you I send to you. What one, elder brother,

iⁿ′teqi′qti-maⁿ′ ctĕ aⁿɸiⁿ′ge. Níaciⁿga ukéɸiⁿ wéɸigɸaⁿ tĕ itéɸa-gă; wáqe 6
I have it very hard for me even I have none. Indian mind the put it down; white man

wéɸigɸaⁿ gáxa-gă. Níaciⁿga wéɸigɸaⁿ júaji ɸiⁿ uíkaⁿji-ga. Úckaⁿ ɸíudaⁿ
mind do. Person mind not up to the mark the one who do not aid him. Deed good for you

etí tĕ ɧiɧáxa-gă; háhadaⁿ ɧiɧáxa-gă. Iɳígaⁿɸai aká úju aká wáɸitaⁿ-
apt the (ob.) do for yourself; ready make yourself. Grandfather the principal the did not work

baji′qti cañgáhi tĕ, kĭ qáɸa añgági taí tĕ, úwawéci gáxe taí tĕ gíteqi;
at all in our case / we reached yonder, where you are, / when, / and / back again / we are coming back / will / when, / pay / make / will / the / difficult for him;

áda^{n} ewáji^{n} añgú añgáxigɸáɸi^{n} añgágɸi tĕ uíe ɸiñgé tĕ úda^{n}qtia$^{n'}$ te, aí tĕ.
therefore / of his own accord / we / we having ourselves / we have come back / the / words about it / none / the / very good indeed / will, / he said it.

3 Níaci^{n}ga ukéɸi^{n} kĕ bɸúgaqti gíɸa-bájī; wáqe kĕ′ cti bɸúga gíɸa-bájī.
Indians / the / all / are sad; / white people / the / too / all / are sad.

Wéɸigɸa^{n} wi$^{n'}$ ckáxe xī, Heqága-náji^{n} éɸa^{n}ba, gáxe-lma$^{n'}$i-gă. Wia$^{n'}$bɸa
Decision / one / you make / if, / Heqaga-naji^{n} / he too, / do ye it alone. / I left you

agɸí tĕ, i$^{n'}$ɸa-mají′qti Wéɸigɸa^{n} đáxe tĕ éga^{n}qti ckáxai ka^{n}bɸéga^{n}. Waqi$^{n'}$ha
I came back / when, / I was very sad. / Decision / I made / the / just so / you make it / I hope. / Letter

6 hníze xĭ, uqɸĕ′qtci waqi$^{n'}$ha ɸa^{n} a^{n}′í iɸá-gă. Hau. Kagéha Badíze, iká-
you take / when, / very soon / letter / the (ob.) / give me / send here. / ¶ / Friend / Battiste, / I have

gewíɸĕ. Níaci^{n}ga céɸañká úcka^{n} ca$^{n'}$ úwakañ′-gă. Wáqe amá t′añ′gaqɸa$^{n'}$
you for a friend. / Person / those by you / deed / at any rate / help them. / White people / the (sub.) / fall hunt

tĕdíhi xĭ, wáɸita^{n} ′íɸai.
it arrives at / when, / to work about us / have promised.

NOTE.

519, 8—**520**, 2. Iɲiga^{n}ɸai uju . . . ai tĕ. Cañge-hi^{n}-zi said that when Indian Commissioner Hayt visited the Ponkas, and spoke to them in council, he told them that the Indian Bureau could not send them back to their own land, on account of the expense of the removal; but if any of them went back of their own accord, nothing would be said about it. Such was the interpretation of his speech, according to Cañge-hi^{n}-zi; and perhaps there were others who understood it so.

TRANSLATION.

Elder brother, I send to you on Monday to tell you a few words. Elder brother, I have not even one thing which is very troublesome to me. Put down the mind of an Indian; take up the mind of a white man. Do not help the person whose plans are wrong. Make for yourself a way that tends to your advantage; make yourself ready. The President did no work at all when we reached the place where you are; and should we come back, it would be difficult for him to pay for the expense. Therefore he said that if we, of our own accord, brought ourselves back to this place, there should be no accusations, and it would be a very good thing. All the Indians are sad, and so are all the white people. Should you come to any decision, do you and Heqaganaji^{n} act upon it. I was very sorry to leave you when I came back. I hope that you will make the very decision that I made. When you receive the letter, give me one very soon.

Friend Battiste, I consider you my friend. Aid those men with their undertaking. The white people promise to take up our case at the time of the fall hunt.

DÚBA-MAⁿ′ǂIⁿ TO TENÚGA-NÍKAGAHI (MACDONALD.)

March, 1879.

Kagé, waqiⁿ′ha gǂíǂaǂě ǂaⁿ ɪⁿ′tcaⁿ agǂí bǂíze hă. Kĭ waqiⁿ′ha ǂaná
Younger brother, letter you sent back the (ob.) now I have come home I have taken it . And . letter you beg

tě, aⁿ′baǂé ɖáxe hă. Kĭ edádaⁿ íuǂa údaⁿqti wiⁿ′ majaⁿ′ ǂéǂuadi ǂiñgé
as, to-day I make it . And what news very good one land at this place there is none

égaⁿ. Majaⁿ′ ǂan′di wackaⁿ′ tě enáqtci íniɬawáǂě tě éě hă. Ɣúwiⁿxe 3
somewhat. Land in the making an effort the that only life-sustaining the that is it . Going around

maⁿǂiⁿ′ níɬajĭ etégaⁿ. Caⁿ′-hmaⁿ gaⁿ′ waǂíkega uǂágǂa, kĭ, Ciñ′gajiñ′ga ǂañká
walking not living apt. Yet only so you were sick you told of your own, and, Child the ones who

wiⁿ′ecte iⁿ′t′ajĭ, eǂé tě, năn′de iⁿ′udaⁿ. Kĭ enáqtci-bájĭ tá aká hă; cĭ
even one not dead to me, you said when, heart good to me. And that alone not about to be (f) ; again

aⁿ′b áji tědíhi ɤĭ, iⁿ′ete ǂaɑáɖě hnégaⁿ. ǂéama níkaciⁿga d′úba gǂíi: 6
day another it arrives at when, for instance you are near it you go, somewhat. These people , some have come back ;

ɪⁿ′taⁿ gǂí; aⁿ′ba-waqúbe ǂábǂiⁿ agǂíi. Kĭ majaⁿ′ ǂéǂuadi gǂíi tě, waɤí′e
now has come back; sacred day three they have come back. And land in this place they have come back as, to farm for themselves

wégaⁿǂai. Kĭ ě′be níkaciⁿga utaⁿ′nadi daⁿ′be tě′di, t′é gígaⁿǂájĭwáǂě, caⁿ′
they wish it for them. And who person in a place between sees him when, to die not to be desired for him, in fact

năn′de-gípějĭwáǂě hégajĭ. Caⁿ′ éskana nié ǂiǂiñ′gěqti maⁿɔniⁿ′ kaⁿbǂégaⁿ, 9
apt to make the heart sad for him not a little. Now oh that pain you have none at all you walk I hope,

Wakan′da ǂiñkć ǂigáxe ɤi. Hau. Caⁿ′ níkaciⁿga ikágeawáǂě ctĭ at′aⁿ,
Deity the one who he makes for you it. ¶ Now people I have them as friends too I have plenty,

ciñ′gajiñ′ga waɖáxe, aⁿ′baǂé wisíǂai. ʟí-ují wiwíɬa tě nié ctě waǂiñ′gai.
child I make them, to-day I remember you (pl.). Household my own the pain even we have none.

C′etaⁿ′ wabǂítaⁿ-máji; aⁿ′baǂé wamúske náji tá minke hă. Níkaciⁿga amá 12
So far I have not worked; to-day wheat I sow will I who . People the

ǂéama bǂúgaqti ckaⁿ′i, aⁿ′baǂé. Kĭ e-hmaⁿ′ gátě uwíbǂa etégaⁿ, níkaciⁿga
these all stirring, to day And that only thing that I tell you apt, people

amá ckaⁿ′ maⁿǂiⁿ′i tě e-hnaⁿ′ uwíbǂa etégaⁿ, e-hnaⁿ′ íniɬawáǂě.
the stirring walk the that only I tell you apt, that only life-sustaining.

TRANSLATION.

Younger brother, I have just come home, and have received the letter which you have sent home. And I make a letter to-day, as you have asked for one. There is, as it were, no very good news in this land. The only thing by means of which a man can make his living is to do his best with the land. He who continues wandering is not apt to improve. When, in telling of your sickness, you said, "Not even one of my children has died," my heart felt good. But that will not be the only thing; on

some other day, you will, as it were, go to sickness when it will be close to you. Some of these Ponkas have come back. They have been home for three weeks. And since they have returned to this land, the Omahas wish them to farm for themselves. Now when a person sees any one unsettled he considers that as undesirable for the other, in fact, as something which must cause him to feel great sorrow for the other. I hope that God may cause you to be without any sickness whatever.

I have many persons among you Ponkas for my friends; I have made them my children, and to-day I remember them. We have had no sickness in my household. I have done no work up to this time; but I will sow my wheat to-day. All of the people are stirring to-day. And that is the only thing which I will be apt to tell you: the people are stirring. That is the only way in which they can get their living.

ᗡÁɸIᴺ-NAᴺPÁJĬ TO ⊥A⊥AÑ'GA-NÁJIᴺ JIÑ'GA.

March, 1879.

Waqiⁿ'ha gɸíɸaɸĕ ɸaⁿ' bɸíze hă. Ciñ'gajiñ'ga wiwíɬa údaⁿqti uhná
Letter you have sent home the (ob.) I have taken it . Child my own very good you told it

tíɸaɸĕ tĕ, năn'de iⁿɸiⁿ'udaⁿ. Cúde-gáxe amé Caaⁿ'aɬa aɸaí; cetaⁿ' agɸí-bájĭ.
you have sent here as, heart mine is good for me. Cude-gaxe it is he who to the Dakotas went; so far he has not come back.

3 Maⁿtcú-nájiⁿ gɸí tĕ, aⁿ'ba-waqúbe ɸábɸiⁿ; caⁿ' údaⁿqti áhaⁿ waƛígɸitaⁿ
Maⁿtcu-najiⁿ came back when, sacred day three; yet very good ! they will work

tá amá. Caⁿ' ɬí-ují ɸiɸíɬa tĕ wiⁿ'ecte cetaⁿ' ɸat'ájĭ tĕ năn'de iⁿɸiⁿ'udaⁿ'qti-
for themselves. Now house-hold your own the even one so far you have not died as heart I have mine very good

maⁿ'. Kĭ wí ctĭ égimaⁿ; ɬí-ují wiwíɬa údaⁿqti anájiⁿ. ɸéama níkaciⁿga
indeed. And I too I do that; household my own very good I stand. These people

6 amá údaⁿqti waƛígɸitaⁿi; údaⁿqtiaⁿ' tá amá. Gáɸaⁿ waqiⁿ'ha cuhí tĕ'di,
the (sub.) very good work for themselves; very good they will be. That one letter it reaches you when,

waɸítaⁿ uíkaⁿ aⁿɸiñ'gĕqti-maⁿ'; ciñ'gajiñ'ga wiwíɬa wanáqɸiⁿqti gí agáji-gă.
work to help him I have none at all; child my own hurrying very much to be coming back command him.

TRANSLATION.

I have received the letter which you have sent home. I was glad at heart because you sent hither to tell me that my child was very well. Cude-gaxe went to the Dakotas, and he has not yet returned. It has been three weeks since Standing Bear came back. The men of his party will work very well for themselves. I was very glad to learn that not even one of your household had died. And I, too, am so; I and my household continue very well. These people work very well; they will be sure to prosper. When that letter reaches you, I shall still be without any one to assist me with my work. Command my son to be coming home in a very great hurry.

HÚPEȻA[N] TO CÉKI.

March, 1879.

A[n']baȼé wabȼíta[n]-qti-ma[n'] tá miñke. Kĭ wisíȼěga[n] wawíƋaxu cuȼéaȼě.
To-day I work very hard will I who. And as I remember you I write to you about several things I send to you.

Ȼéama Uma[n']ha[n] amá ȼisíȼě-hna[n']i; uȼíkiai égipia[n']i. Ca[n'] Pañ'ka amá
These Omahas the (sub.) always remember you; they talk with you it is pleasant to them. Now Ponkas the (sub.)

agȼíi gĕ uȼíȼa-hna[n']i winá'a[n]. A[n']baȼé wiɬa[n']be ka[n]bȼéga[n]. Kĭ ca[n'] 3
have come back the they have told of you I have heard of you. To-day I see you I hope. And in fact

wisíȼě ɮĭ, wiɬa[n']be ka[n]bȼéga[n]. Cañ'ge waȼát'a[n], áda[n] wiɬa[n']be ka[n]bȼéga[n].
I remember you when, I see you I hope. Horse you have plenty of them, therefore I see you I hope.

Uma[n']ha[n] amá maja[n'] eɬaí ȼa[n] waȼíta[n]-má wacta[n']be ȼa[n] ĭ[n']tca[n] átaca[n]
Omahas the (sub.) land their the those who worked it you saw them in the past now beyond it

waȼíta[n], gíȼěqtia[n']; áda[n] uwíbȼa cuȼéaȼě Waɮígȼita[n] wégaⁿȼai égaⁿ, 6
work, are very glad; therefore I tell you I send to you. To work for themselves they wish for us as,

waqtáhi, céhi, ɮan'de, na[n']pa-jiñ'ga, házi, ca[n'] bȼúga wa'í 'íȼai É céna
fruit tree, apple tree, plum tree, cherry, grape, in fact all to give us they promise. That enough

uwíbȼa. Ƌaná'a[n] téga[n] cuȼéaȼě. Cĭ uma[n']ȼiñka ȼé maja[n'] aȼi[n'] níkaci[n]ga
I tell you. You hear it in order that I send to you. Again season this land having people

bȼúgaqti ɮéska-mi[n']ga ékina úwagíji tá amá. 9
all cow in equal shares they will put them in.

TRANSLATION.

I shall work very hard to-day. And as I think of you, I write about some things and send the letter to you. These Omahas always think of you; it is pleasant for them to talk with you. I have heard about you, as the Ponkas who have come back have been telling about you. I would like to see you to-day. And when I think of you I hope to see you. You have plenty of horses; therefore I hope to see you. The Omahas are now working much more of their land than when you saw them at work. They are very glad; therefore I send to tell you. As the President wishes them to work for themselves, he has promised to give them fruit trees, apple trees, plum trees, cherry trees, grape vines, in fact, all kinds. That is enough for me to tell you. I send to you that you may hear it. And during this year they will make an equal distribution of cows among the men who have farms.

APPENDIX.

Mr. Frank La Flèche, an Omaha who was referred to in the Introduction, came to Washington in August, 1881, having been appointed to a clerkship in the office of the Commissioner of Indian Affairs. The collector wished to obtain Mr. La Flèche's assistance in revising the proof-sheets of this volume; but he did not meet with much success till over two hundred of the preceding pages were in type. As Mr. La Flèche's corrections and alternative readings are of considerable value, it has been thought best to publish them in this Appendix. The parts of the Appendix for which the collector is responsible are followed by "D."

ERRATA.

The following words occur so frequently in the first two hundred pages of the texts that a general reference to them will suffice:—

25, 3; **80**, 17; *et passim.* For "á¢ita," read "á¢iɲa."

10, 18; *et passim.* "Aⁿhaⁿ, yes." When it means simple *assent*, read "Aⁿ′haⁿ;" but when it implies *consent*, the Omahas say, "Aⁿhaⁿ′."

107, 13; *et passim.* For "aⁿí¢a-gă," read "aⁿ‘í i¢á-gă, hand it to me;" from the verb, "‘í í¢ĕ."

9, 7; *et passim.* For "‘ábae," read "ábae."

52, 4; *et passim.* Translate "¢é¢a-biamá," by "sent off, they say."

13, 10; **229**, 7; *et passim.* For "¢é te amá," read "¢e té amá."

143, 2; **211**, 16; *et passim.* For "é¢ĕ," *indeed*, read "é¢e."—D.

111, 16; *et passim.* For "éɲii tĕ′di," read "e ɲíi tĕ′di."

10, 3; *et passim.* For "gañ′ki," read "gañ′ɴĸ," from "gaⁿ" and "ɴĸ."

9, 2; **10**, 8; *et passim.* Hă, the masculine oral period, is supplied by Mr. La Flèche after many imperatives and other clauses. While the collector is familiar with this usage, he has good reasons for believing that such a usage is optional with the speaker. In like manner, the Dakota oral period "do" is obsolescent.

35, 9; **36**, 1; *et passim.* For "Haú," read "Hau." When "Hau" is not addressed to a person, it marks the beginning of a paragraph, in which case the following words in the text and interlinear should begin with capitals. See **71**, 15.—D.

16, 1; **16**, 4; *et passim.* For "hégajíqti," read "hégajĭ′qti."—D.

46, 8; *et passim.* For "í‘u," read "íu."

57, 9; **210**, 16; *et passim.* For "iⁿ′i¢a-gă" or "iⁿ′‘i¢a-gă," read "iⁿ′‘i i¢á-gă," from "gí‘i í¢ĕ."

80, 4; *et passim.* For "Ĭn′daké," read "Hĭn′daké."

24, 1; *et passim.* For "kañ′ge," read "ɴañ′ge;" so for "kañ′gĕqtci," read "ɴañ′gĕ-qtci."

62, 4; **62**, 5; *et passim.* For "kagéhă," read "kagéha."—D.

28, 10; **28**, 11; *et passim.* For "nan'de," *heart*, read "năn'de;" but "nan'de" signifies the side of a tent or lodge.

13, 5; *et passim.* For "páha^{n}, to arise," as from sleep, read "đáha^{n}."

16, 3; **16**, 8; *et passim.* For "tá," a future interrogative, read "tă."

13, 12; **44**, 9; *et passim.* For "ta^{n}ɸi$^{n'}$," read "ꝗa$^{n'}$ɸi^{n}."

24, 3; *et passim.* For "tan'de," *ground*, read "ꝗan'de."

102, 2; **102**, 4; *et passim.* For "ꝗiga$^{n'}$hă," read "ꝗiga$^{n'}$ha."—D.

17, 16; *et passim.* For "úa^{n}ɸiñ'ge," read "ú'a^{n}ɸiñ'ge," from "ú'a^{n}" and "ɸiñgé."

168, 14; *et passim.* For "u'ábae," read "uábae."

32, 10; *et passim.* For "upé," read "uđé;" for "upá-biamá," read "uđá-biamá;" for "upá-bi ega$^{n'}$," read "uđá-bi ega$^{n'}$."

17, 5; *et passim.* For "uqɸúqaha," read "úqɸuqaha."

112, 14; **247**, 13; *et passim.* For "ús'u," read "úsu."

24, 6; *et passim.* For "'u," *to wound*, read "u."

26, 17; *et passim.* For "waxá-biamá," read "wáxa-biamá."

15, 12; *et passim.* For "wíuꝗañ'ga," read "wíutañ'ga." This is obsolescent, "úwatañ'ga" having become the common form.

NOTES.

9, 6–7. ɸé égima^{n} ca$^{n'}$ca^{n}. Supply "hă, á-biamá Mactciñ'ge-i$^{n'}$ aká."
, said, they say Rabbit the (sub.).

9, 7. Join the two sentences thus: "Égiɸe Usní aká ábae aɸé 'iɸa-biamá ɤĭ, Negíha, cubɸé tá miñke hă, á-biamá," etc.

9, 11. Omit "aɸá-biamá ɤĭ;" and change the second "aká," in line 12, to "amá," as the Rabbit was moving. Change "Usní aká," **10**, 3, to "Usní amá," for the same reason. Other examples of this use of "amá" after the subject are as follows: After "Mactciñ'ge," **15**, 5; **15**, 11; **16**, 12; **32**, 12; and **36**, 8. After "wa'újiñga," **17**, 10. After "iꝗúcpa," **21**, 5.

10, 11–12. "Añgáɸe tai, Let us (all) go," should be changed to the dual, "Añgáɸe te hă, Mactciñ'ge-i^{n}."

11, 1. After "Mactciñ'ge-i^{n} aká," supply, "Gañ'ɤĭ éga^{n} uné aɸá-biamá ɤĭ,"
And so hunting he went, they say when,

making one sentence with "wi$^{n'}$ iɸá-b ega$^{n'}$, t'éɸa-biamá."

11, 3. Supply the feminine oral period, "hĕ," after "aɸaí."

13, 7. For "a$^{n'}$aqai aɸaí te a$^{n'}$," read "a^{n}áqa aɸaí tĕ-na$^{n'}$."

13, 8. For "Áta^{n} ja$^{n'}$ tada$^{n'}$," read "Eáta^{n} aja$^{n'}$ tada$^{n'}$."

13, 9. Supply "ɸi^{n}" after "níaci^{n}ga," and "aká" after "Mactciñ'ge."

13, 10. For "ukínacke," read "uɤínacke;" and for "ha$^{n'}$ tĕ," read "ha^{n} té."

14, 2. As "Mi$^{n'}$ ɸa^{n}," which was given at first, could not refer to the Sun-god, but to the sun which we see in the sky, Mr. La Flèche has substituted "Mi$^{n'}$ aká." The former could not agree with "áiáɸa-biamá." Were it the subject of the verb, the sentence would read, "Mi$^{n'}$ ɸa^{n} ma$^{n'}$ciáha iɸé amá."

15, 1. Read: "Mactciñ'ge amá iɤa$^{n'}$ éɸa^{n}ba ĕdí akáma, ꝗígɸe júkigɸe." Or,
they were together.

"Mactciñ'ge aká ĕdí akáma ɤĭ, iɤa$^{n'}$ ɸiñké ꝗigɸe júgigɸe akáma."
Rabbit the (sub.) there he was sitting, they say when, his grandmother the (ob.) dwelling in a lodge he was with his, they say.

15, 3. "Wasábe níkagáhi ɸiñké" would be followed by "ɻí hĕ"; but as the phrase is "ɻíi hĕ," we must read, "Wasábe níkagáhi aká."

15, 6. For "ɺijébe ĕ'di," etc., read "ɺijébe tĕ'di a-ínajiⁿ'-bi ɻĭ, xagé gáxa-biamá Mactciñ'ge aká." "Gáxa-biamá, he made it, they say," should be distinguished from "gaxá-biamá," referring to turning grass by hitting it, or by blowing on it, and from "gaqá-biamá," referring to one who outruns another.

15, 10. Read "Égiɸe Mactciñ'ge ɸiñké ĕ'di gɸiⁿ' ɸiñké amá."

15, 11. Supply the classifier "tĕ" after "ɻijebe."

16, 4. "Éde níaciⁿga," etc. Read: "Éde níaciⁿga bɸúgaqti ugɸá'a'á-biamá."

16, 8–9. "Áqtaⁿ t'éwaɸáɸĕ tă. T'éɸĕ tĕ píbajĭ hĕ."—Or, "Áqtaⁿ t'éwaɸáɸĕ tadaⁿ'. T'éɸĕ uɸícii hĕ: How is it possible for you to kill them? They are hard to kill."

16, 10. Supply "aká" after "Wa'újiñga."

16, 15; 18, 4. Supply "amá," *the pl. sub.*, after "Wasábe."

17, 4. Supply "ɸiⁿ," *the mv. ob.*, after "Mactciñ'ge."

17, 6. Omit "tĕ'di."

17, 9. Change the end of the line to "tc'éɸiɸai, á-biamá."

17, 14. Supply "aká," *the sub.*, after "Wasábe"; and for "Átaⁿ jaⁿ," read "Eátaⁿ ajaⁿ' ă."

17, 18. Supply "aká," *the sub.*, after "Mactciñ'ge."

18, 1. For "Wasábe," read "Wasábe-ma, the Black bears."

20, 1. Read: "Mactciñ'ge aká."

20, 2. Or, "wakan'daɻiɸai égaⁿ, as he makes himself a god."

20, 6. Capitalize the first words in the text and interlinear. For "pai," read "pa-í."

21, 1. Supply "aká," *the sub.*, after "wa'újiñga;" and capitalize "ke" and "come."

21, 8. Supply "ɻĭ," *when*, after "gaⁿ'teqti."

21, 9. For "ikágewaɸáɸĕ amá," read "ikágewaɸáɸĕ ama ɸaⁿ'," referring to a single Pawnee. Corresponding changes should be made in the translation, page 22: "O grandchild! a young Pawnee, your friend, met me and took me to his home. As he made me eat, I did not come home."

21, 11. For "wakéga, á-biamá," read "wakéga amá, she was sick, they say."

23, 2. For "kíde," read "kéde," *the recl. ob., when.*

23, 4. For "égaⁿi édegaⁿ," read "égaⁿ édégaⁿ."

23, 12. For "éɔniⁿ" read "ɔniⁿ'," *you are.*

23, 19. For "najiⁿ'i-gă," read "najiñ'-gă," *stand thou.*

24, 4. Omit "aká" after "ɺáqti-gíkidabi."

24, lines 4–6 of translation. Read thus: "And when ɺaqti-gikidabi thought, 'At last they will be apt to kill them!' he went thither." The last line should read, "They cut it up, and divided it between them."

25, 4. "Unaí" should be rendered, "Were sought."

25, 5. For "íbisande atá-qti," read "íbisandeaɻá-qti, pressing close against."

26, 3. For "áma amá," read "aⁿ'ma amá."—Frank La Flèche. I have suspected that there was another form of this word, judging from the Dakota equivalent "uⁿma (uŋma);" but I never heard it among the Ponkas. Compare níɻa and niⁿ'ɻa; búɻa and búɻaⁿ; béni and béniⁿ; mácaka and mácaⁿkaⁿ, etc.—D. For "paháciaɻa," read "paháciaɻátaⁿ."

26, 9. Omit "é," and read "áwatĕɻátaⁿ," *whence?*

26, 10. For "ϕíadi ga$^{n'}$ a$^{n'}$ϕizaí," read "ϕíadi a$^{n'}$ϕize hă"; as "a$^{n'}$ϕizaí" requires the classifier "aká" or "amá" after the subject.

26, 19. For "uϕíqpaϕě," read "úϕiqpáϕě, making them fall by pulling them."

30, 22. For "O elder brother, of what sort is it when you do that?" read: "O elder brother, how is it that you are so"?

32, 1. For "iɻa$^{n'}$ aká," read "iɻa$^{n'}$ ϕiñké."

32, 5–6. For "Mactciñ'ge ĕ'di ahí-bi ɻĭ," read "Mactciñ'ge ĕ'di hí ɻĭ."

32, 9. For "íba-ha$^{n'}$-bi," read "íbaha$^{n'}$-bi."

33, 4. Translate "etai éde" by "should have."

33, 8. For "ɖahé kĕ bϕazáϕa-biamá," read "ɖahé kĕ bϕazáϕě amá." For "uϕéwi^{n}-waϕaí," read "uϕéwi^{n}ϕá-biamá, he collected it, they say."

33, 16. For "cehé," read "céhe," and for "da^{n}bá-gă," read "da$^{n'}$ba-gă."

35, 2. For "wéϕixuxúi," read "wéϕixuxú-hi." (Other Omahas, however, say, "wéϕixúxu-hi."—D.)

36, 1. For "naji$^{n'}$-gă," read "naji$^{n'}$i-gă, stand ye."

36, 5. Translate each "tĕ" by "when."

36, 10. As the subject of this sentence is "wamí" instead of "Mactciñ'ge," the sentence should read thus: "Mactciñ'ge wamí má kĕ jíde ké amá, ϕiqaí tĕ." "Jíde ké amáma" would refer to a line of red objects in motion.

38, 2. Omit "á-biamá" after "Uhu+!"

38, 3. Supply "ϕa$^{n'}$ctĭ," *heretofore*, after "ka^{n}bϕéga^{n}."

38, 5. Omit "á-biamá" after "Kagé."

38, 6. Omit "Kagé, á-biamá." (But we have such a use in English: "My friend," said he, "my friend, I have something to say to you."—D.)

38, 7. Omit "á-biamá" after "Añ'kăjĭ."

38, 8. For "witcí tce" read "witcí te," the regular pronunciation.

38, 9. Supply "ɻĭ," *when*, after "iϕai"; and omit "á-biamá" after "ji^{n}ϕéha."

38, 10. Omit "ji^{n}ϕéha."

38, 11. Omit "aká" after "Ictínike."

38, 14. Omit "amá," after "Mactciñ'ge."

39, 2. Omit "aká."

39, 14; **39**, 20. For "Ma^{n}ϕi$^{n'}$-bagí aϕi$^{n'}$ máma," read "Ma^{n}ϕi$^{n'}$-bagí a$^{n'}$ máma."

39, 18; **40**, 3; **40**, 7. Omit "amá" after "Ictínike."

40, 20. Supply "ă," before "á-biamá. It is equivalent to "áha^{n}."

43, 3. Read, "Úhe a^{n}wa$^{n'}$ϕa mañgϕiñ'-gă."

44, 16. For "Ga$^{n'}$-hniñké," read "Gá-niñké, You who are that one out of sight."

44, 16. For "ĕbéctĕ," read "ébé ctĕwa$^{n'}$."

44, 18. For "gϕi$^{n'}$ miñké," read "agϕi$^{n'}$ miñké."

45, 6. For "uϕáɻa^{n}jĭ ɔniñké," read "uϕáɻa^{n} ɔniñkĕ."

45, 8. For "éga^{n}qti" read "éga^{n}qti-na$^{n'}$." (Or, "éga^{n}qti-hna$^{n'}$."—D.)

46, 2. Omit "á-biamá" after "dúaϕa^{n}."

46, 10. Supply "aká," *the sub.*, after "ijiñ'ge."

50, 3. For "gϕé ϕiñké," read "ϕéϕiñké," *this st. ob.*

50, 3–4. Read: "Ga$^{n'}$ kída-bi ega$^{n'}$, kúsandĕ'qti iϕa$^{n'}$ϕa-biamá. Uqpáϕě í amá ɻĭ, uɻá amá." (The sentences in the text are correct, but Nuda^{n}-axa gave short ones because he was dictating.—D.)

50, 4; 50, 10; *et passim.* For "ʟucpáɬaⁿ" and "ɻúcpaɬaⁿ," read "ʟucpáha" and "ɻucpáha," as the speaker was a male.

50, 7–8. Read: "Wuhu+'a! iⁿc'áge úhe gaⁿ/ɬa ínahiⁿ áhaⁿ, á-bi egaⁿ/, wáɬaha tĕ gɬíɔnudá-biamá bɬúga."

50, 9. Supply "Gañ'ꓘĺ," the introductory "And," before "qɬabé."

51, 5. Supply "ꓘĺ," *when*, after "ɬé amá."

52, 7. Supply "ɬiũké," after "wa'ú."

52, 9; **52,** 19. Read: "Hiⁿ+! á-bi egaⁿ/, ɬaqúba-biamá."

53, 8–9. Read: "Daⁿ/ba-bi ꓘĺ, Hiⁿ+! á-bi egaⁿ/, ɬaqúba-biamá."

52, 17; **53,** 7; **53,** 17. Translate "uɬíqpaɬá-bikéama" by "had been caused to fall and lie there, they say."

53, 11. Omit "á-biamá."

54, 1. For "iⁿ/ɬiⁿ agí te," read "iⁿ/ɬiⁿ íwakíɬĕ te hă, let him cause them to bring it to me." This should be the reading of **55,** 1.

57, 1; **57,** 10. Supply "aká" after "Siɬémakaⁿ."

57, 5. Omit the first "jaⁿ/-biamá."

57, 7. Supply the feminine oral period, "hé," after "t'é kĕ."

58, 3–4. Read: "Hiⁿbɬiñ'ge itégiɬai gĕ ují-biamá újiha kĕ."

Beans	they piled	the	he put in,	sack	the.
	theirs	(scattered)	they say		

58, 7. Supply "amá" after "ɬábɬiⁿ."

58, 8. For "agíi tĕ," read "gí tĕ."

58, 14. Supply "kĕ'di," *in the*, after "Qáde."

59, 2. For "úɬaza-biamá," read "úɬaze amá."

59, 35–36. For "collecting the beans he put them in a sack," read "he put in the sack their beans which they had piled up here and there."

60, 2. Read: "Ictínike ĕ'di ɬé amá," or "Ictínike amá ĕ'di aɬá-biamá."

60, 3. Supply "ꓘĺ," *if*, after "Eátaⁿ ámaⁿ."

61, 6. "ʟañgáqti ɬáɬiⁿcé," or "ʟañgáqti-máce, Ye who are very large."

62, 1. For "Wabɬátĕ te'ɻa," read "Wabɬátetádaⁿ, on account of my eating them."

62, 9. For "ɬaqtá-biamá, they bit it, they say," read "ɬatá-biamá, they ate it, they say."

62, 18. Omit "aká" after "Ictínike."

63, 3. Supply "amá" after "Níkaciⁿgaⁿ," and "aká" after "Ictínike."

63, 13. For "ɬiũgĕ'qtci," read "ɬíɬiũgĕ'qtci, you have none at all."

63, 15. For "tabádaⁿ," read "tádaⁿ."

63, 20. Supply "aká" after "Ictínike."

71, 15. For "hau, é gaⁿ/-amá," read "Hau. E gaⁿ/ amá, ¶ While moving, some time after that occurrence."

72, 5. Omit the first "á-biamá."

72, 7. Supply "amá," *the sub.*, after "Aⁿ/paⁿ." Read "níaciⁿga-ma," *the men;* so also in line 8.

72, 13. For "ɬizá-bi," read "ɬizá-biamá."

72, 14. For "jiñ'ga," read "jiñ'ga-ma," *the small ones* (*pl. ob.*).

75, 4. Omit "égihe ɬéɬĕ."

75, 5. For "maⁿɬiⁿ/-biamá," read "gɬiⁿ/ amá, he sat, they say;" as he could not walk when confined in the tree.

75, 6. Omit "úqɸú'a wéɸě ꞰĬ," and supply, after "wa'ú amá," "**wéɸě ahí-bi ꞰĬ,**" joining this to the next sentence.

75, 7; 75, 10. For "cĭ," *again*, read "ꞰĬ," *when.*

75, 7. For "tí-biamá," read "tí amá."

75, 8. For wai$^{n\prime}$-biamá," read "wái^{n}i$^{n\prime}$-biamá."

75, 10. Supply "kě" after "sĭn'de."

75, 13. Supply "aká" after "Ictínike."

75, 17. Supply "amá" after "Ictínike."

76, 14. Supply "tě" after "ɖaqɸúge."

79, 16. Supply "ega$^{n\prime}$," *having*, after "aɸi$^{n\prime}$-bi."

79, 17. Supply "ctĭ," *too*, after "kě;" and read "aɸi$^{n\prime}$-biamá" for "**aɸi$^{n\prime}$-bi.**"

80, 14. After "jiñ'gajĭqti," supply "hé tě gaqáqaqtí-bi."
horn the branching very
(pair) much, they say

80, 17. For "ɸiñké," read "aká."

80, 18. Read: "ě'di ahí-bi ꞰĬ, ě'di gɸi$^{n\prime}$-biamá, when he arrived," etc.

81, 8. For "añgáxai ada$^{n\prime}$," read "añgáxai-da$^{n\prime}$," *we do it, when.*

83, 1. For "ta$^{n\prime}$wañgɸa^{n} e," read "ta$^{n\prime}$wañgɸa$^{n\prime}$-ma," *the villages* or *nations.*

84, 8. For "eɸéga^{n} éga^{n}," read "eɸéga^{n}-bi ega$^{n\prime}$."

84, 10. For "úkizá-biamá," read "úkiza amá."

84, 12. For "wáꞰu ɸiɔna$^{n\prime}$i kě íkiɸě-hna$^{n\prime}$-biamá," read "wáꞰu ɸiɔna$^{n\prime}$i kéde íkiɸá-biamá, they found by accident the awls which had been dropped."

84, 14. "sátă^{n}haí," *in five places.*

84, 15–16. Read: "Égiɸe máɸe amá ꞰĬ, núǰiñga na$^{n\prime}$ba na$^{n\prime}$-biamá."
At length writer they say when, boy two grown, they say.

85, 1. For "áɸaskabe áɸa-biamá," read "áɸaskabeɸá-biamá, they made it stick;" and for "áma," *the other*, read "áma^{n}" or "a$^{n\prime}$ma."

85, 15. For "wahúta^{n}ɸi^{n}," read "man'dě."

87, 14. Supply "ga$^{n\prime}$," *as*, before "pi."

88, 4. "ú'a$^{n\prime}$t'a^{n}, there is a cause, blame."

96, 1. For "kě" read "ꞰĬ," *when.*

96, 8. For "gaxá-bi ega$^{n\prime}$," read "giáxa-bi ega$^{n\prime}$, having made it for him, they say."

96, 11. Omit "aká" after "Ictínike."

97, 5; 97, 7; 97, 10. For "ga^{n}téga^{n}," read "ga$^{n\prime}$tega^{n}."

97, 7. For "waɔníze te," read "ɔníze te, you may take it."

97, 14; 97, 17. For "jiñgá-bajĭ," read "jiñ'ga-bájĭ."

97, 18. For "wa^{n}íbagíqti," read "wa$^{n\prime}$ibagi$^{n\prime}$qti."

99, 1. Read: "Iñgɸa$^{n\prime}$-si^{n}-snéde MíꞰasi céna^{n}ba ákikipá-biamá."

99, 7. For "ágɸi^{n} te hă," read "ágɸi^{n}-biamá, he sat on him, they say."

99, 8. "pamákide" or "pama$^{n\prime}$kide."

99, 13. Translate "aká" by "the ones who."

100, 4. For "é wawagiká-biamá," read "é wawagiká-bi ega$^{n\prime}$."

100, 7. For "ágigɸi$^{n\prime}$-da^{n}," read "ágigɸi$^{n\prime}$-bi ega$^{n\prime}$."

100, 15. Omit "ɸiñké."

101, 1. For "na'a$^{n\prime}$i," read "na'a$^{n\prime}$-bi."—D.

102, 13. of translation. Supply "*cum ea*" after "*mane.*"

103, 6. After "ákiagɸá-biamá" insert the following: "Kĭ Míɴasi aká ubábaɹa
And Coyote the (sub.) to the side (of the path)
uaⁿ′si áiáɸa-biamá. Ádaⁿ biɔnaⁿ′ ákusan′de áiáɸa-biamá ⊥enúga amá."
leaping had gone, they say. There-fore missing him in passing far beyond had gone, they say Buffalo-bull the (sub.).

For "éskaⁿbɸégaⁿ," read "éskaⁿ ebɸégaⁿ, it might be, I think."

103, 13. Supply "amá" after "⊥enúga."

104, 7; 104, 12. Supply "amá" after "⊥enúga jiñ′ga."

104, 10. Supply "ă," the interrogative sign after "ckaⁿ′ɔna."

104, 13. For "jáha-bi," read "jahá-bi-dé, when he thrust at it, they say."

107, 1. Read:—

"Wahaⁿ′ɸicige aká iɴaⁿ′ júgigɸe akáma. ɴaⁿhá, ɹíi ɸaⁿɹá bɸé te, á-biamá."
Orphan the (sub.) his grand-mother was with his, they say. Grand-mother, vil-lage to the I go will, said he, they say.

107, 2. Supply "á-biamá iɴaⁿ′ aká," after "ɸáji-ă hé;" and "á-biamá Wahaⁿ′ɸi-cige aká" after "bɸé ta miñke." Join the next sentences, thus: "Ĕ′ɹa aɸá-bi egaⁿ′, ɹíi ɸan′di ahí-biamá."

107, 4. After "aɸiⁿ′ tiɸái-gă" supply "á-biamá," referring to the men. "Mactciñ′ge ɸidaⁿ′be tí hă" was said to the head-chief by his attendants. Then the head-chief gave his orders to the people: "Ké, aɸiⁿ′ gíi-gă," etc., ending with "Égaxe iɸaⁿ′ɸai-gă;" after which supply "á-biamá níkagáhi aká."

107, 5. The next words were said to the Rabbit by the chief: "Ké, waɸátcigáxe taté hă, egá-biamá Mactciñ′ge, Come, you shall dance, said he to the Rabbit."

107, 6. Read: "Ké, iⁿ′quɴái-gă, á-biamá Mactciñ′ge aká."

107, 7. After "ɔniⁿ′ hă" supply "á-biamá níkaciⁿga amá," as the men said that to the Rabbit.

107, 9. "Égaxe iɸaⁿ′ɸai-gă. Gañ′ɴĭ ánasái-gă hă" is not as good as "Égaxe iɸaⁿ′ɸa-bádaⁿ ánasái-gă hă." See "bádaⁿ" in the Dictionary.

107, 14. For "ɸéɸĕ ɴĭ," read "iɸéɸa-bi egaⁿ′."

107, 15. For "Úaⁿɸiñ′ge ɸanájiⁿ," read "Ú'aⁿɸiñgé ɸanájiⁿi."

108, 1. Frank La Flèche has returned to the regular pronunciation "wajiñ′ga."

108, 4. For "áigáɸa-biamamá," read "áigáɸa amáma, carrying on his arm—was, as he moved, they say."

109, 3. Read: "Kĭ Wahaⁿ′ɸicige aká kída-biamá ɴĭ, t'éɸa-biamá."

110, 6. For "wéucii," read "wíucii;" and for "wabɸiⁿ′wiⁿ," read "wábɸiⁿwiⁿ."

110, 7. Supply "aká" after "Wa'újiñga."

110, 20. Change the first word, "taⁿ," to "ɸiñké," to agree with "-biɸiñké-ama" that follows, implying that she was placed in a sitting attitude.

111, 10. For "niúɸicaⁿ," read "néuɸicaⁿ."

111, 18. For "ĕbéi tĕ," read "ĕbé iⁿte."

112, 15. Supply "aká" after "Cínudaⁿ," which he gives as "Cínuda." See note on **26, 3.**

116, 3–4. For "ɸé amá ɴĭ," read "aɸá-biamá ɴĭ," to agree with the following "íɸa-biamá." For "ɸizé amá," read "ɸizá-biamá," having for its subject "núji̇ñga" understood.

117, 1. Supply "ɸaⁿ" after "wabágɸeze jiñ′ga."

117, 5. Supply "amá" after "Níaciⁿga," as it refers to all the Indians.

117, 18. Supply "aká" after "núji̇ñga."

118, 1–2. Change "kagá" and "kagé" to "kagéha," *my friend.* (But I have heard two or three say "kagá."—D.)

118, 9. Supply the interrogative "ă" after "wéđaxe taté."

118, 11. Read: "ijáje ɸadá-bi ega$^{n\prime}$, Ni-úha-ma$^{n\prime}$ɸi^{n}-á!" etc.

118, 13; 118, 14; *et passim.* "Akí-biamá" may be translated by "reached there again, they say." This is a secondary meaning.

119, 8. Supply "aká" after "Núji̇ñga."

120, 1. Supply "ɸiñké" after each "ijañ'ge," and "ɸa^{n}" after "ta$^{n\prime}$wañgɸa^{n}."

120, 16. Supply "ɸa^{n}" after "ta$^{n\prime}$wañgɸa^{n}."

121, 10. Supply "ɻĭ," *when*, after "akí-bi."

122, 15. Joseph La Flèche gave me, "ɸéze ɸa^{n}, the tongues;" but his son Frank says that "ɸéze ɸa^{n}" means "the one tongue," and that we must say "ɸéze gĕ" for "the tongues." According to analogy, Frank is correct.—D.

124, 15. Change "agɸí" to "agɸíi hă."

125, 11. As several soldiers or policemen were addressed, read: "ahni$^{n\prime}$ ckí tai hă," instead of the singular, "ahni$^{n\prime}$ ckí te."

126, 1. Change "gɸi$^{n\prime}$ tĕ" to "gɸi$^{n\prime}$-biamá."

126, 9. Supply "amá" after "wanáce."

131, 1. Read:—

Waha$^{n\prime}$ɸicige aká iha$^{n\prime}$ iɸádi eɸa$^{n\prime}$ba gíṫ'a-biamá ɻĭ, iɻañ'ge ɸiñké júgigɸá-biamá.
Orphan the (sub.) his mother his father he too died for him, they say when, his sister the one who he was with her, they say.

131, 3. Supply "aká" after "Waha$^{n\prime}$ɸicige."

132, 14. Supply "aká" after "nújiñga."

132, 16. Change the first part of the line to "máqa^{n}-biamá. Kĭ jégɸa^{n}-biamá."

133, 16. Supply "aká" after "$_{\perp}$e-mi$^{n\prime}$ga."

133, 17. For "iɻía^{n}he," read "iɻí'a^{n}he."

133, 18. Supply "aká" after "wa'ú."

134, 2. Supply "ɸiñké" after "$_{\perp}$e-jiñ'ga."

134, 5. Supply "ta^{n}" after "Ictínike."

134, 11. For "aɸá-biama," read "agɸá-biamá."

134, 12. For "amá aɸaí," read "ɸi^{n} ɸé."

134, 16; 134, 21; 135, 5. For "amá" read "ɸi^{n}."

135, 17. Supply "ta^{n}" after "$_{\perp}$e-sa$^{n\prime}$ jiñga."

135, 20. Supply "kĕ," *the recl. ob.*, after "$_{\perp}$e-mi$^{n\prime}$ga."

136, 1. "$_{\perp}$e-mi$^{n\prime}$ga kĕ ɸicpácpa ɸiñgĕ'qti gáxa-biamá," or "$_{\perp}$e-mi$^{n\prime}$ga kĕ ɸiɸiñ'gĕ-qtia$^{n\prime}$-biamá," the latter meaning, "They reduced to nothing at all the body of the female buffalo."

136, 13. Supply "wi^{n}," *one*, after "ékiga^{n}qti."

136, 17. Change "ɸizaí tĕ" to "ɸizá-biamá."

140, 4. Supply "kĕ," *the long object*, after "Maja$^{n\prime}$," as "áhe" conveys the idea of length.

141, 6. Change "A-ígɸi$^{n\prime}$-biamáma" to "A-ígɸi^{n} amáma."

144, 19. Change "na^{n}péhi^{n}qti-t'é etéga^{n} ɸañká amá" to "na$^{n\prime}$pehi^{n} t'é téga^{n}qtia$^{n\prime}$ ɸañká amá."
"hungry to die very apt
the ones they say."

147, 1. Change "ĕdedí-amáma" to "ĕdedí-ɸa^{n} amá."

147, 4. Change "Nu aké" to "Nu aká."

149, 5. Supply "ɸiⁿ" after "ɸiɳúcka."

149, 12. Supply "amá" after "ijiñ'ge."

149, 16. Change "djúb inahiⁿ' hă" to "djúb ínahiⁿ ábaⁿ."

150, 10. Supply "kĕ" after "ɸéde."—D.

151, 2. Supply "ɻĭ," *when*, after "ákaⁿ-bi."

151, 5. Change "qɸáje-hnaⁿ'-bi" to "qɸáje-hnaⁿ'-biamá."

151, 9. Change "ɸéɸai" to "ɸéɸa-biamá."

152, 18. Read: "Cĭ gaⁿ'te amá ɻĭ, ʟandé."

152, 19. Change "eɸégaⁿ égaⁿ" to "eɸégaⁿ-bi egaⁿ'."

153, 3. Supply "aká" after "ʟé-waʻujiñ'ga."

154, 2; **154**, 7. Supply "ɻĭ," *when*, after "égasáni."

154, 13. Supply "ɸiⁿ" after "níaciⁿga."

154, 15. Supply "amá" after the second "Waʻújiñga."

156, 1. Change "atí tĕ" to "atí-bi ɻĭ: he came, they say—when."

156, 5. Supply "ɻĕ" after "hiⁿqpé."

162, 6. Change "ʂnédeqti" to "ʂnédeáqti."

162, 8. Insert "taⁿ," the classifier, after "núji̇ñga."

162, 9. Insert "wiⁿ," *one*, after "ciñ'gajiñ'ga."

163, 5; *et passim.* Change "háajiñga" to "hájiñ'ga."

163, 6. Read: "sásaqtiaⁿ' amá" and "údaⁿqtiaⁿ' amá." Omit "e."

163, 8. Omit the second "égiɸe."

163, 9. Insert the classifier "kĕ" between "hájiñga" in the preceding line and "gaségaⁿ."

163, 10. Omit the "cĭ" before "naⁿ';" and "Naⁿ' amá" in the next line; making the text read thus: "Cĭ núji̇ñga ídaɸaí ɸiñké naⁿ' amá ɻĭ, cĭ agíahí-biamá."

163, 13. Omit "cĭ" at the end of the line.

163, 14. Insert the classifier "taⁿ" after "núji̇ñga" at the beginning of the line. Omit "cĭ núji̇ñga" at the end of the line.

163, 15. Omit the classifier "ɸiⁿ" at the beginning of the line.

163, 16. Insert "wiⁿ," *one*, after "Hiⁿqpé-ágɸe."

163, 18. Insert the classifier "ɸiⁿ" after "núji̇ñga."

163, 19. Insert the classifier "ɸiⁿ" after "núji̇ñga," and omit the following "égiɸe."

164, 3. Change "wágiatí ede," to "wágiatíi-dé, they came for them, when."

164, 4. Change "éde," *but*, to "ɻĭ," *when;* and omit the "h" in "t'éwaɸĕ-hnaⁿ'i."

164, 6. "Ke," *Now!*

164, 7–8. Insert the classifier "kĕ" after the first "hiⁿqpé," and omit the second "hiⁿqpé."

164, 11. Insert the classifier "ɸañká," *the ones who*, after "dúba;" and change "ɸiñkĕ'di" at the end of the line to "ɸiñké."

164, 20. Read: "núji̇ñga taⁿ é waká-bi egaⁿ'."
"boy (std. ob.) the that meant, say they having."

165, 2. Read: "Añ'kaji hă, píäjĭ éde ecéce hă, No, it is bad, but you say it often"—said by the bad men. The text and translation give these as the words of Hiⁿqpé-ágɸe.

165, 14. Change the first clause, so as to read, "cĭ núji̇ñga Hiⁿqpé-ágɸe aká pahañ'ga akí-biamá."

165, 20. Change "Ahí-bají-bi ɻĭ" to "Ádaⁿ," *Therefore.*

166, 3. Insert the interrogative sign "ă," between "ɸaa$^{n'}$he" and the following comma.

166, 14. Change "ɸi^{n}" to "amá."

166, 20. For "éskana," read "é eska$^{n'}$, that—it might be."

167, 6. Read:—

"wanăn'deɸagɸájĭ aɔni$^{n'}$ hĕ, you keep it because you do not loathe it."
"you do not loath it" you have it (fem.)

167, 13. Omit "aká" after "wiwíɳa."

167, 16. Insert the classifier "ɸiñké" after "ija$^{n'}$ɸe."

167, 18; *et passim*. He writes "na^{n}" instead of "hna^{n}," which latter form is used by Joseph La Flèche and others. The three forms are all used: "ɔna^{n}" being the ancient one; "hna^{n}," a modern equivalent, used by old men of the present day; and "na^{n}," the latest, used by the young men.—D.

168, 1. Omit the second "Akí-biamá."

168, 3. Omit "ĕ'di."

168, 5. Omit "aká" before "t'éɸĕ."

168, 10. Omit "Níaci^{n}ga" at the beginning of the line.

168, 15. Change "Níaci^{n}ga" to "Níaci^{n}ga amá," *The men* (*pl. sub.*).

168, 16. Insert "aká" after "mi$^{n'}$jiñga."

168, 17. Supply "amá" after "cínuda^{n}."

168, 18. dázĕqtci, "very late in the evening."

168, 19. For "ma^{n}hni$^{n'}$," read "ma^{n}ɔni$^{n'}$," the ancient form. See note on **167**, 18.

169, 3. Omit "ĕ'di," as superfluous after "céhiɸetĕ'di."

169, 4. Omit "á-biamá."

169, 6. Supply "tĕ" after "i$^{n'}$ĕ;" so also in the next line, before "ɸetéĕ hĕ."

169, 20. For "añgáɸe taí," read "añgáɸe te hă'."

170, 3. Supply "wi^{n}," *one*, after the first "níaci^{n}ga;" and "ɸi^{n}" after the second "níaci^{n}ga," which is the object of the following verb.

170, 6. Omit "hi^{n}qpé" at the end of the line.

176, 10. For "waɸáta-bájĭctĕa$^{n'}$-biamá," read "waɸáta-bájictĕa$^{n'}$-bi ega$^{n'}$, when he ate nothing at all, they say."

176, 11. After "Ata$^{n'}$ctĕqtci" supply "-na$^{n'}$." (Or "-hna$^{n'}$."—D.)

176, 13. Read: "Edáda^{n} cka$^{n'}$na tĕ égija^{n} taté hă, á-biamá. Níkana^{n}-jíha wái^{n}ji$^{n'}$ taté hă, á-biamá."

177, 1. For "Uɸagacaⁿʹjĭ," read "Uɸágacaⁿʹajĭ."

177, 12. Read: "Ga^{n} ɻíi ɸan'di ahí-biamá." Omit "ĕ'di ahí-biamá ɻĭ."

177, 16. He reads "Níkawasá" for "Níkawasa$^{n'}$;" but the latter is in common use.—D.

177, 17. Omit "égiɸe" at the beginning, and supply "hă" before "á-biamá."

177, 20; **178**, 12; **179**, 5. For "t'éa^{n}ɸa-bájĭ é," read "t'éa^{n}ɸa-bájĭ tá-bi, ai."

178, 2; **179**, 8. For "t'éɸa-bi," read "t'éɸĕ."

178, 18. For "ega$^{n'}$," read "ɻĭ," *when*.

178, 19. For "ihéɸa-gă," read "ihéɸai-gă," *place ye*.

179, 2. Omit the first "égiɸe," and change "ĕdedíɸi^{n}" to "ĕ'diedí-ɸi^{n}."

179, 3. Read thus: "Égiɸe wada$^{n'}$be aɸá-biamá ɻĭ, ma^{n}tcú wi$^{n'}$ íɸa-biamá."

179, 19. For "nújiñga aká," read "nújiñga ɸi^{n}."

179, 20. Supply "ga^{n}/," *as*, after "añga^{n}/ɕai."

180, 5. Supply "tĕ" after "cúde."

180, 12. Supply "wi^{n}," *one*, after "i^{n}c'ágĕqtci."

180, 13. "Na^{n}cki" or "nacki," See note on **26**, 3. Read "jiñ'ga-ctĕwa^{n}-bájĭ, by no means small"; and supply "ɕa^{n}" after "najíha."

180, 14. Read:—

"Kĭ nuda^{n}/haũga ɕi^{n} ɻí tĕ úde ɕé tĕ'di, i^{n}c'áge ɕiñké wébaha^{n}/ajĭ amá."
And war-chief the lodge (mv.) the (ob.) enter- ing went when, old man the (st. one) knew him not they say.

180, 15. Supply "ɻĭ," *when*, after "ga^{n}/ɕiñkĕ'qti."

181, 11. For "eɕéga^{n}," read "eɕéga^{n}-bi."

181, 17. For "hni^{n}," read "ɔni^{n}."

182, 14. For "ɕañké," read "ɕañká."

182, 16. Omit "áha^{n}" after "ínahi^{n}"; and supply it after "miñké."

182, 17–18. Read: "Wi^{n}/ ɕiñké najíha skă'qti ega^{n}/, ga^{n}/ wi^{n}/ ɕiñké jídĕqti, kĭ wi^{n}/ ɕiñké zíqti, kĭ wi^{n}/ ɕiñké ɻúqti am áɕa."

183, 5. Supply "ɕañká" after "dúba."

183, 20. Supply "gĕ," *the scattered inanimate objects*, after "najíha."

189, 1. Read: "Iɕádi aká níkagahí-biamá ɻĭ, gá-biamá," etc.

189, 2. For "Nika^{n}/hi," read "Nika^{n}/ahi"; and for "nika^{n}/hi-májĭ," read "nika^{n}/ahi-májĭ."

189, 3–4. Read "áɖae hă. Ú'a^{n}ɕiñ'ge a^{n}/qtiañ'ga^{n}-májĭ hă, áda^{n} éga^{n} wíka^{n}bɕa hă." For "a^{n}/qtiɕiéga^{n}," read "a^{n}/qtiɕiéga^{n} te hă, you will be a great man."

189, 5. For "Núji̇ñga," read "Kĭ núji̇ñga aká."

189, 6. For "aká na^{n}/qa," read "ta^{n} na^{n}/qa-hi."

189, 6–7. Read: "Égiɕe a^{n}/pa^{n} d'úba wéɕa-biamá ɻĭ, cañ'ge," etc.

189, 8–9. Read: "mi^{n}/de a^{n}/pa^{n}-ma wagɕáde aɕá-biamá. A^{n}/pa^{n}-mádi ahí-biamá
crawling the elk creeping up to them he went, they say. At the elk (pl. ob.) he arrived, they say

ɻĭ, áckaqtci wakída-biamá. Kĭ wi^{n}/ ú-bi ɕa^{n}/ja," etc.
when, very close he shot at them, they say. And one he wounded, they say though,

189, 11. For "naji^{n}/-biama. Kĭ ewéahidĕ'qti," read "naji^{n}/ amá hă. Kĭ wéahidĕ'qti."

189, 12. For "wakan'diɕega^{n}," read "wakan'diɕá-bi ega^{n}/."

189, 14. For "ĕdedí-te amá," read "ĕ'diedí-te amá." (The former is generally used.—D.)

189, 16. Read: "ɕiéwa^{n}ja^{n}/ ega^{n}/, níɻa te," etc.

189, 17–18. Read "Báazá-bi ga^{n}/ a^{n}/ha-biamá."

190, 2. For "eɻáwada^{n}/be tĕ'di," read "eɻáwada^{n}/ba-bi ɻĭ."

190, 3. Read: "cĭ ní tĕ ɕata^{n} ɕé ɻĭ, cĭ Wĕ'sʻă aká éɕa^{n}be atí-biamá. Cĭ a^{n}/he amá." Omit the final "Cĭ."

190, 4. Omit "wéduba^{n}/ tĕ." For "áda^{n}be tĕ'di," read "da^{n}/ba-bi ɻĭ."

190, 12. Read "a^{n}wa^{n}/ɕate te hă, ecé te hĕ."

190, 17–18. Read: "Na^{n}búɕiqɕá ɕa^{n} ɕiɔnúda-bi ega^{n}/, eca^{n}/adi iɕa^{n}/ɕa-biamá. Ké, a^{n}wa^{n}/ɕate taté hă, á-bi ɻĭ, égiɕe waʻú," etc.

190, 19. Omit "ɻĭ ɕasni^{n}/-biamá."

190, 20. Supply "aká" after "Wĕ'sʻă-waʻú."

190, 21. Supply "aká" after "núji̇ñga."

191, 5. Read "i^{n}cʻáge amá," and "waʻú watcígaxe-má."

191, 6. For "Ca$^{n\prime}$ckaxe tai á-biamá aɸa+!" read "Ca$^{n\prime}$ckaxe taí hă."

191, 10. For "ɸiɔnúda-biamá," read "ɸa^{n}," *the curvilinear inanimate object.*

191, 11. Omit "ɸiɔnúd."

191, 12. For "á-bi ega$^{n\prime}$," read "á-bi ɤĭ."

191, 21. For "taí," read "tá-bi."

192, 1. Change "wa'ú amá" to "wa'ú-ma," *the women.*

192, 2. Change the plural, "Ca$^{n\prime}$ckaxe taí," etc., to "Ca$^{n\prime}$ckaxe te, aí aɸa+," omitting "á-biamá."

192, 6; **192**, 9; **192**, 17; **193**, 13. Supply "ɸa^{n}" after "na^{n}búɸiqɸa."

192, 7. Change "ega$^{n\prime}$" to "ɤĭ," *when.*

192, 9. Change "ɸiñké" to "aká."

192, 10. Change "na$^{n\prime}$ ɸi^{n} watcígaxe te" to "na$^{n\prime}$-ma watcígaxe taí há."
the grown ones let them dance

192, 10–11. Change "Cémi^{n}jiñ'ga ɸana$^{n\prime}$ ɸáɸi^{n}cé waɸátcigaxe taí aɸa+" to "Cémi^{n}-jiñ'ga-máce, waɸátcigaxe te, aí áɸa."

192, 12. Change "amá" to "ɸi^{n}."

192, 14. Change "úha^{n} ágají-biamá" to "úha^{n} wágají-biamá." The former takes a singular object, the latter, a plural.

192, 15. Read "na^{n}pa$^{n\prime}$hi" instead of the alternative form, "na^{n}pa$^{n\prime}$hi^{n}." See note on **26**, 3.

192, 17. Translate "aɸúha" by *again.* (But the meaning is rather, "in addition to," with an idea of finality.—D.)

192, 19–20. Read "Ukíkie-na$^{n\prime}$-biama ɤĭ, iɸádi aká na'a$^{n\prime}$-biamá." Also, "da$^{n\prime}$baigă hă."

193, 2. Read "júgɸe gɸi$^{n\prime}$ aká hĕ, she is sitting with him."

193, 4. Supply "aká" after "wa'ú."

193, 4–5. Read "Égiɸe nú aká aɸá-biamá ɤĭ, wa'ú úda^{n}qti wi$^{n\prime}$ íɸa-biamá ɤĭ, gábiamá," etc.

193, 6. Read: "tá miñke hă. ɸíadi ɸiha$^{n\prime}$ eɸa$^{n\prime}$ba úwagiɸá-gă hă, á-biamá. Gañ'ɤĭ wa'ú aká ugɸá," etc. "Eɸa$^{n\prime}$ba," *she too;* "ugɸá," *to tell about her own.*

193, 12. "Éɸi^{n} ahí-bi ega$^{n\prime}$." Or, "Éɸi^{n} ahí-bi ɤĭ."

193, 16. Change "bɸé tá miñke, á-biamá," to "bɸé tá miñke hă."

193, 16–17. "Cañ'ge ta^{n} na$^{n\prime}$qa cánakagɸe iñ'gɸa^{n}i-gă." This should be changed, either to "Cañ'ge ta$^{n\prime}$ cánakagɸe iñ'gɸa^{n}i-gă," or to "Cañ'ge ta^{n} na$^{n\prime}$qa-hi iñ'gɸa^{n}i-gă." The former means "Put the saddle on the horse for me"; the latter, "Put it on the horse's backbone for me."

193, 17–18. "Wáɸaha - - - - Aɸá-biamá" (the first one). Read: "Wáɸaha úda^{n}qti áɸahá-bi ega$^{n\prime}$, cañ'ge ta$^{n\prime}$ ctĭ úda^{n}qti, cánakágɸe ctĭ úda^{n}qtia$^{n\prime}$ aɸá-biamá."

193, 19. Change "Nihañ'ga tĕ" to "Nihañ'ga tĕ'ɻa"; and omit "Sígɸuɸúgihá-biamá."

193, 21. Change "ɻí tĕ píäjĭqti" to "ɻí píäjĭqti wi$^{n\prime}$, a very bad lodge." "Sígɸuɸúgihe aɸá-bi" may be changed to "Uɸúgihe aɸá-bi: following his own—he went, they say."

194, 2. The first "akáma" may be omitted, if desired. Then read: "wáɸaha tĕ íɸicpacpaqtcia^{n} akáma: clothing—the—torn in shreds as to it—he was, they say."

194, 3. Omit "ahíi ɤĭ." Change "eɻá tĕ" to "eɻaí tĕ."

194, 4. Change "ehnéga^{n}" to the ancient form, "eɔnéga^{n}."

194, 7. "áhnaha hné." Or, "áɔnaha ɔné."

194, 8. Insert "wi^{n}," *one,* after "ctĭ"; and "ctĭ" after "wahíɸage."

194, 9. Change "hné te" to "né te hă"; and "ĕdedíɬaⁿ" to "ĕ'diedíɬaⁿ."

194, 11. Change "gɬiⁿ'" to the plural, "gɬiⁿ'i hă."

194, 13. "Gaⁿ" may be omitted.

194, 14. Supply "kĕ" after "Ní-ɬañga." For "gáxai," read "gáxa-bi."

194, 15. Omit "iⁿcʻáge aká."

194, 16. Supply "wiⁿ," *one*, after "ɬí."

194, 17. For "cúde gaⁿ," read "cúde tĕ," *the smoke.*

194, 20; 195, 6; 196, 2. For "ugídadaⁿ-bi," read "ugídidaⁿ'-bi," from "ubídaⁿ."

195, 4; 195, 6; 195, 18; 197, 10. Supply "ɬaⁿ" after "waɬáge."

195, 5. Supply "ɬaⁿ" after "niníba." (This must refer to the pipe bowl, without the stem, as the *whole pipe* is "niníba kĕ."—D. See line 16.)

195, 8. Supply "aká" after "Áma"; and change "éwidacíbe, ehé te" to "éwidacíbe hă." After "cénajĭ" supply either "ă," the interrogative, or "éiⁿte," as in the preceding line.

195, 11. Instead of "Hau! ha+!" the Omahas now use "Wáhuʻá!"

195, 12. Read "ajaⁿ'i" at end of line.

195, 14. Change "gɬéwaɬaɬaí" to the objective singular, "gɬéɬaɬaí, you sent him homeward"; and supply "hă" after "Íwitʻabɬai."

195, 16. "ɬaná-bi egaⁿ'." Or, "ɬaná-bi ɬĭ."

195, 17. Supply "aká" after "Áma."

195, 20. Read: "Íɬae-naⁿ'i hă."

196, 4. Omit "íhusá-biamá cĭ"; and supply "ɬiⁿ" after "níkaciⁿga."

196, 5. Change "gɬéwaɬákiɬé" to "gɬéɬakíɬĕ."

196, 9. Change "atí" to "atíi."

196, 10. Change "júbajĭ" to "júbajíi."

196, 11. "tí tĕ." Or, "tí ɬĭ."

196, 18. Read: "tʻéɬaɬájĭ" and "kigɬéɬaɬĕ."

196, 19. Change "atí-hnaⁿ" to "tí-naⁿ."

197, 1–2. Change "taí" to "taité hă"; and omit "á-biamá."

197, 2. Change "atí" to "tí." And in lines 3 and 4 change "tʻéwaɬáɬa-bájĭ" to "tʻéɬaɬa-bájĭ."

197, 5. Omit the second "á-biamá."

197, 9. Change "wenáca-biamá, íbistá-biamá," to "wénacá-biamá ɬĭ, íbistá-biamá, when he snatched it from them," etc.

198, 6. Change "Caⁿ'ckaxe taité" to "Caⁿ'ckaxe taité ă, Will you really stop it?"

198, 15. Insert "amá" after "Wĕ'sʻă-waʻú."

199, 1. Read: "Égiɬe Wĕ'sʻă-waʻú ígiɬá-biamá; nú wiⁿ áɬixe akáma."

199, 2. Change "ítʻaɬá-biamá" to "ítʻaɬá-bi egaⁿ': he hated him, they say—having."

199, 3; 199, 18. Supply "ɬaⁿ" after "taⁿ'wañgɬaⁿ."

199, 4. At the end of the line read: "gaqɬí-biamá ɬĭ, agɬá-biamá: he killed her, they say—when—went homeward, they say."

199, 7. Read: "ehé ɬaⁿ'ctĭ," and "ɔné taité hă."

199, 8. Read: "maⁿmiⁿ'" and "wániⁿ."

199, 9. Change "gaⁿ - - - á-biamá" to "égaⁿ maⁿ'ci né taité hă, á-biamá," and "maⁿ'ci huné ɬĭ" to "maⁿ'ci naí ɬĭ."—Frank La Flèche. But "nai" is the plural of "na," *to beg*, and means "they beg"; hence I prefer writing "maⁿ'ci hnaí ɬĭ," *when ye go on*

high, to avoid confusion; though, perhaps, the context would determine which verb was intended.—D.

199, 12; 199, 14. "ahí-biamá" should be "akí-biamá," as in line 15, "he reached there again, they say."

199, 13. Supply "kĕ" after "ni."

199, 14. For "ɸékiɸa-biamá," read "gɸékiɸa-biamá, he sent him back, they say."

200, 2. For "Cañ'ge wahíɸageqtia$^{n'}$i," read "Cañ'ge ɸi^{n} wahíɸagĕqtia$^{n'}$."

200, 3. For "bɸabɸázĕqti," read "bɸabɸázaɸĕ'qti, torn very much accidentally or of its own accord."

200, 5. Read: "Níaci^{n}ga wi$^{n'}$ waqpáni tcábe tí hă, á-biamá."

200, 6. "E'di" is superfluous.

200, 8. Read: "ca$^{n'}$ hă, ɸagɸí tĕ, it is enough, since you have come home."

200, 12. Omit the first "á-biamá"; and read: "wa'ú gátĕdi ɸi^{n} qtáaɸĕ hă, I love the woman who is in that place (out of sight)."

200, 13. For "ɸéwakiɸá-gă," read "ɸéwakiɸá-gă hă, á-biamá."

207, 1–2. If we retain "ɸiñké," we must change the verb to "watézugɸa$^{n'}$ amá"; but if we retain "watézugɸa$^{n'}$-biamá," we must change the classifier "ɸiñké" to "aká."

207, 3. Change the line so as to read thus:

"nú aká ɻúha-bi ega$^{n'}$, gá-biamá: Égiɸe, etc."
man the (sub.) feared, they say having, said as follows, they say: Beware.

Supply "wi^{n}," *one*, after "níkaci^{n}ga."

207, 4. "Názugáqɸe: Facing the back of the lodge".—D.

207, 4–5. Read: "Égiɸe nú ɸiñké é ɸé amá ɻĭ, níkaci^{n}ga wi$^{n'}$ a-í-biamá."

207, 6. Change "ubáha íja^{n}" to "ubáha^{n} a-íja^{n}."

207, 7–8. Read: "Égiɸe nú ɸi^{n} ábae tĕ gí amá ɻĭ, agɸá-biamá i^{n}c'áge ahí aká."

207, 8; 207, 13. "'A$^{n'}$ ă." Or, "E'a$^{n'}$ ă."

207, 9. "Ecé te ɸéga^{n}." Change to "Ecé te ɸa$^{n'}$ éga^{n} hĕ: i^{n}c'áge," etc.
What you said in the past so it was : old man.

207, 12–13. Read:—

"Cĭ nú ɸi^{n} ábae tĕ gí amá ɻĭ, cĭ agɸá-biamá i^{n}c'áge aká."
Again man (mv.) the hunting the was coming back, they say when, again went homeward, they say old man the.

Change "atí hĕ" to "atíi hĕ."

207, 15. Change "Da^{n}bá-bi ega$^{n'}$" to "Da$^{n'}$ba-bi ɻĭ."

207, 17. Supply "kĕ" after "wa'ú."

208, 2. Read: "égihe iɸéɸa-biamá" at the end of thé line.

208, 3–4. Read: "Nú ɸi$^{n'}$ kí amá ɻĭ, égiɸe wa'ú kĕ t'éɸĕ ákiágɸa-bitéama, níxa kĕ mábɸaza-bikéama." Change "ɻan'de kĕ" to "ɻan'de kĕ'di." Or else, omit the phrase.

208, 5. Read either "akí-biamá nú aká" or "kí amá nú ɸiñké." Supply "wi^{n}," *one*, after "ciñ'gajiñ'ga."

208, 8–9. Read: "Ma^{n}ɸída^{n} wakan'dagiqtia$^{n'}$-biamá ɻĭ, Dadíha, man'dĕ jiñ'ga iñgáxa-gă hă, á-biamá."

208, 9–10. Read: "Wajiñ'ga ga$^{n'}$ wakíde-hna$^{n'}$-biamá ɻĭ, iɸádi aká ábae aɸé
Bird so shooting at them regularly, they say when, his father the (sub.) hunting to go

tá-bi éga^{n} gia$^{n'}$ze-hna$^{n'}$-biamá."
in order that, they say taught him regularly, they say.

208, 10. Read: "jégɸa^{n}-bi ɻĭ," or else, "jégɸa^{n}-bi ega$^{n'}$."

208, 12–13. Frank La Flèche changes "Wa'a^{n} gáxe a-í-biamá" to "Wa'a$^{n'}$ a-í-biamá: singing—he was coming, they say."

208, 18. He translates "kagéha" by "friend"; though in this case it means, "younger brother," in my opinion.—D.

208, 19. Change the plural, "aⁿ¢áte taí," to the dual, "aⁿ¢áte té hă."

209, 4. Change "ɔnásniⁿ áhaⁿ" to "ɔnásniⁿ-naⁿ áhaⁿ."

209, 5. Read: "dadíha, é amá ɤĭ, gisíɕajĭ amá íe tĕ." Change the last part of the next line so as to read: "Ê ¢é amá ɤĭ, cĭ núǰiñga amá."
He went they say when, again boy the (mv. sub.).

209, 8; 209, 15. Omit "núǰiñga ¢iñké."

209, 9. Read: "Kagé, ¢íadi cugí, á-biamá gaⁿ′, ag¢á-biamá cĭ."

209, 11. Read: "é amá ɤĭ, gisíɕajĭ amá." For "giáxa-biamá," read thus:—
he made for him, they say.

"giáxa-bi egaⁿ′, cĭ aⁿ′¢a a¢á-biamá."
he made for him, they say having, again leaving him he went, they say.

209, 13. Read: "Cĭ núǰiñga amá a-í-bi egaⁿ′, ¢íadi iɕé ă, á-biamá."

210, 6. Supply "kĕ" after "ásku."

210, 7. Read: "¢ǰiⁿ′¢e ¢ictaⁿ′ăǰĭ-gă, á-biamá gaⁿ′, đáhaⁿ átiá¢a-biamá iɕádi aká."
Your elder brother do not let him go, said, they say as, arising he started, they say his father the (sub.).

210, 7–8. Read: "Núǰiñga ¢iñké gɕé gaⁿ′¢aqtiaⁿ′ ɤĭ, égiɕe ckaⁿ′ăǰĭ iɕaⁿ′-biamá."
Boy the one who to go back wished very much when, at length motionless became suddenly, they say.

210, 9. Read: "¢ǰiⁿ′¢e mégaⁿ uɕákikíǰii hă, á-biamá."

210, 10. For "uɕíhi," read "uɕíhii hă."

210, 11. Put a period after "wegáxai-gă"; and omit "á-biamá."

210, 13. Omit "égiɕe ĕdi."

210, 15; 211, 7. Supply "¢aⁿ′ctĭ," *heretofore*, after "wágaji."

210, 15; 211, 7; 212, 10; 214, 8. For "Égiɕe," read "Égaⁿ," *If so.*

210, 16; 211, 8. After "Hĭn′degaⁿ′" supply "añgáɕe te hă, let us two go."

210, 19. At the end of the line read thus: "ubétaⁿ aɕiⁿ′."

211, 1; 221, 20; 231, 10. Supply "tĕ" after "ɂijébe."

211, 2. Supply "kĕ" after "ɂáqti."

211, 3; 212, 2. Change "ckaxe" to the plural, "ckáxai." (The dual, ckáxe, would answer just as well. See the above note on 210, 16.—D.)

211, 4–5. Read:—

"Cĭ iɕádi aká ábae aɕé tá-bi tĕ′di, Égiɕe ɂíqĭnde gátĕdi hne taí hă, á-biamá."
Again his father (sub.) the hunting to go was about when, Beware gorge to that you go lest . said he, they say.

211, 6. Supply "te hă" after "añgáɕe," instead of "taí."

211, 9. Supply "wiⁿ," *one*, after "wa'újiñgaqtci."

211, 10. Read: "¢é¢iñké é ¢iñké: this one who is sitting—she—is the one who."

211, 16. Change "á-bi egaⁿ′" to "á-biamá." Change "cpaɕaⁿ′" to "cpaɕaⁿ′hĕ," and "Aⁿ" to "E'aⁿ′."

211, 17. Change "wábɕaskábe éɕĕ" to "wábɕaskábe-naⁿ-maⁿ′ éɕe."

211, 18. Change "¢i'íɕa ctéctewaⁿ′" to "¢i'íɕa-bi caⁿ′ gaⁿ′."

211, 19. Supply "¢aⁿ" after "sĭndéhi" and "sĭndé-qɕu'a." So in 212, 5.

212, 1. Change "añgágɕi" to "añgágɕii hă."

212, 4. Read: "ɤaⁿhá, tiɕá-gă, á-biamá. Añ′kajĭ éɕe, cpaɕaⁿ′ hĕ."

212, 5. Change "wábɕaskábe éɕĕ" to "wábɕaskábe-naⁿ-maⁿ′ éɕe."

212, 6. Read: "ugáqpaɕĕ iɕéɕa-biamá."

212, 7. Change "kĕ′di" to "ɸan′di."

212, 18. Supply the interrogative sign, "ă," after "ahni^{n}′."

213, 16. Supply "ɸañká," *they who*, after "Iũgɸa^{n}′ jiñ′ga."

214, 2. Omit "ɸa^{n}"; and change "ckáxe" to "ckáxai hă."

214, 5. Omit "ĕ′di" after "keɸan′di."

214, 6. Change "añgáɸe taí" to the dual, "añgáɸe te hă."

214, 14. Supply "amá" after "núji̇ñga"; also in line 15 after "iɸádi." Omit "sí tĕ."

219, 1. Read: "Ukíkiji dubá-biamá ꞑĭ, enáqtci ɳígɸa-biamá. Iha^{n}′ iɳañ′ge ctĕwa^{n}′" —"ꞑĭ," *when;* "ctĕwa^{n}′" or "ctĭwa^{n}," *even*, instead of "ctĭ wi^{n}′."

219, 2–3. Read: "ábae aɸá-biamá ꞑĭ, isañ′ga aká ɳíaɳa gɸi^{n}′-biamá." Supply "kĕ" after "ja^{n}′jiñga."

219, 4. Supply "ꞑĭ," *when*, after "iheɸa-biama."

219, 5. Change "iji^{n}′ɸe" to "iji^{n}′ɸe-má," *his elder brothers* (*the ob.*).

219, 9. Change "Akí-bi" to "Kí-bi." (The former is generally used.—D.)

220, 4. Supply "ɸiñké," *she who*, after "wa‘u"; and "amá," *the plural sub.*, after "dúba."

220, 8. Read: "wañ′giɸe akí-biamá ꞑĭ, égiɸe," etc., "when all her brothers reached home, behold," etc.

221, 6. Supply "ɸiñké," *she who*, after "Mi^{n}′jiñga."

221, 7. Supply "ɸiñké" after "wa‘ú"; and change "edáda^{n}" to "dáda^{n}."

221, 11. After "á-biamá" supply "wa‘ú aká."

221, 12; 221, 19. Supply "amá," *the mv. sub.*, after "núji̇ñga."

221, 13. Read: "ahí-biamá ꞑĭ, Níaci^{n}ga dúba," etc.

221, 17. Read: "amá," *the mv. sub.*, instead of "ni," which is superfluous.

222, 1. Read: "waqpáni-ctĕwa^{n}′-bájĭ akáma hă, wa‘ú aká égɸañge eɸa^{n}′ba."

222, 2. Change "giɳa^{n}′be ꞑĭ," to "giɳa^{n}′ba-bi ꞑĭ, when he saw his, they say."

222, 3. Supply "aká" after "iɳañ′ge."

222, 8. Change "jiñgáqtci-hna^{n}i" to "jiñgáqtci-na^{n}." Read: "ʟaha^{n}′ha, O wife's brother," instead of "ʟaha^{n}′." Omit the second "ʟaha^{n}′."

222, 9. Change "áha^{n}" to "hă."

222, 11. Supply the classifier "tĕ" after "mandé jiñ′ga," as there were several small boats.

222, 15. Omit "gañ′ki."

222, 17. Change "ɸiñké" to "aká"; and supply "kĕ" after "mandé."

223, 3. Supply "aká" after "nu."

226, 1. Supply "aká" after "Háxige." Read: "Kĭ ijiñ′ɸe aká," etc.

226, 2. Read: "aɸé-na^{n}′-biamá ꞑĭ, ɳáqti wakíde-na^{n}′-biamá."

226, 4. Read: "Kĭ iji^{n}′ɸe aká," etc.

227, 2. Supply "kĕ" after "ɳáqti;" "ɸiñké" after "Isañ′ga"; and "amá hă" after "céɸectĕwa^{n}′jĭ."

227, 3. Supply "ɸa^{n}" after "ɳijébe."

227, 4. Change "ega^{n}′" to "ꞑĭ," *when.*

227, 6. Change "ahí ꞑĭ′ji" to "ahí-bi ꞑĭ′jĭ"; supply "ɸi^{n}" after "isañ′ga;" and read: "sigɸé ɸe té amá hă," instead of "sigɸé ɸé te amá."

227, 15. Prefix, "Kĭ a^{n}′ma^{n}," *And the one*, to "gá-biamá."

227, 17. Supply "tĕ na^{n}′-qtci: the ob.—alone," after "na^{n}béhiujiñ′ga."

227, 19. Read: "Háxige aká ja^{n}'abe gáxa-bi ega^{n}', ní kĕ'di uqpáɕa-bi ega^{n}'," etc.

227, 20. Frank La Flèche reads, "utána^{n}" instead of "uta^{n}'na."

228, 1. Read: "Mi^{n}'xa-jiñ'ga-ma," *the Ducks* (*pl. ob.*); and change "edéce ɕáɕi^{n}cé" to "edéce-máce, what say you?"

228, 3. Period at the end of line; and omit the following "á-biamá."

228, 5. Change "aɕi^{n}' akí" to "aɕi^{n}' akíi hă."

228, 6. Read: "biamá ɮĭ, ímaxá-biamá: E'a^{n}' ɮĭ-na^{n}' éɕa^{n}baí ă, á-biamá ɮĭ, Mi^{n}'-ɕuma^{n}ci cúdemaha^{n}."

228, 7. After "á-biamá" supply the following: "Gañ'ɮĭ Háxige aká Mi^{n}'xa-jiñ'ga
And Haxige the (sub.) Duck

ɕiñké i^{n}'cta-ɕéde tĕ sañ'kiɕá-bi ega^{n}', áhi^{n} hidé tĕ' ctĭ ʇúkiɕá-bi ega^{n}', ɕicta^{n}' ɕéɕa-
the (ob.) corner of eye the (ob.) made white for him, they say having, wing base the too made blue for him, they say having, let him go suddenly

biamá hă. Ke! ma^{n}ɕiñ'-gă ha. Mi^{n}'xa-wagɕa^{n}'xe eɕíge tabáce, á-biamá hă Háxige
they say . Come! walk . Duck conjurer they call you must, said, they say . Haxige

áka." Then read: "A^{n}'ba tĕ éga^{n} amá ɮĭ, qíɕa gáxe éde aɕá-biamá,"—
the (sub.). Day the so they say when, eagle made but he went, they say.

in place of the text in lines 8 and 9.

228, 9. Read: "Égiɕe ʇehúqɕabe ma^{n}'aɕa nádĭndiñgíɕĕ ja^{n}' akáma hă."

228, 10. Supply "Kĭ," *And*, before "Eʇáta^{n}" and "Háxige."

228, 15; 228, 19. Omit "amá" after "Háxige." If "amá" be retained, we must change the preceding "gɕé amá" to "agɕá-biamá."

228, 19. Change "ĕdíhi" to "tĕdíhi.

229, 6; 229, 8; 229, 9. Supply "wi^{n}," *one*, after "níaci^{n}ga."

229, 16. For "t'éwaɕaí. Zéawaɕĕ pí áta^{n}hé, á-biamá," read "waúi ega^{n}', zéawáɕé-na^{n} pí áta^{n}hé hă, á-biamá."

230, 10. Change "níaɕĕ" to "níawáɕĕ," *I heal them.*

230, 11. Read: "Wéduba kĕ."

230, 12. Change "a^{n}'ɕi^{n} ɕé-hna^{n}i" to "a^{n}'ɕi^{n} aɕé-hna^{n}i."

230, 18. Read: "nájiñgai áha^{n}, á-bi ega^{n}', gaqíqixá-biamá, t'éɕa-biamá." Supply "gĕ" after "wáɕaha."

230, 19. Supply "ɕa^{n}" after "ɻéxe."

231, 8. After "ʟijébe ágaha," supply "ɕa^{n}."

231, 11. Supply "ta^{n}," *the standing inanimate object*, after "Isañ'ga."

231, 14. For "Kagé, i^{n}c'áge-hna^{n}," read "Kagéha, i^{n}c'áge amá."

231, 15. For "kagé" read "kagéha."

231, 16. For "ʠé" read "ʠéĕ," *This is it.*

232, 2. Read: "atí-hna^{n}-ma^{n}' kĕ ɮihá guáɕica^{n}'aʇa;" "kĕ" referring to line of bluffs.

232, 2–3. "ʟí-uji ɕañká wañ'giɕĕqti ɕéwakiɕá-biamá, He sent away all of the families."

232, 4. For "uɕúwiđáva^{n}" read "uɕúwiđáxa^{n}i."

232, 5. For "taté" read "taité"; and for "te" read "tai."

232, 19–20. Read: "Háxige aká é akédega^{n}, ɮaciqti Wakan'dagi ɕañká náʇube-
Haxige the (sub.) that was he, but, very long ago Water-monster the ones who he has

wáɕĕ aká hă, ecé cí te ha, uɕá mañgɕiñ'-gă."
cooked them to pieces , you say you reach there will . to tell it begone.

232, 20. Omit "aká" after "Wĕ's'ă-nídeka."

233, 11. Or, "Ní égihe ákiágɸa-biamá."

233, 12. Read: "Ga^{n}' wawénaxíɸa-mà wáɸi'a gɸá-biamá."

233, 15; 247, 1; 247, 12; 247, 15. Omit "gañ'ki." (Intended for "ga^{n}' ɻĭ."—D.)

233, 16; 235, 1. Supply "ɸiñké" after "isañ'ga."

234, 9. Frank La Flèche reads "bɸé ta" for "bɸé te;" and in 234, 10, "ɖáxe ta" for "ɖáxe te."

234, 17. Supply "aká" after "I^{n}'ĕ."

235, 6. Supply "wi^{n}," *one*, after "Jábe-ẉá'ujiñ'ga."

235, 16. Change "ɸizaí-de" to "wáɸizaí-de, when he takes them."

236, 16. Change "ágimakají-biamá" to "ágimáka-bají-biamá." The former is incorrect, as we must say, "ágimakáji amá" when the subject is used without the classifier "aká" or "amá;" and "ágimáka-bají-biamá" when such classifiers are expressed.

236, 19. Change "snéděqti" to "snédeáqti."

244, 8. Omit commas at end of line.

244, 10. Supply "amá" after the second "Háxige."

244, 11. Supply "kĕ" after "Ictábɸi."

244, 13. Supply the interrogative sign, "ă," after "ɔné."

245, 4. Change "wé'ui" to "wéui"; and "zéwaɸĕ" to "zéwaɸĕ-na^{n}."

245, 11. For "áwategija^{n}' te," read "áwategija^{n}' taté ă."

245, 16. For "wa'úi," read "waúi."

246, 2. Omit "e."

246, 3–4. Read: "Huhú! ɸéɻa amá Héga wazéɸĕ amá áiáma hă, á-biamá, Háxige éɸa^{n}be hí ɻĭ."

246, 6. Read: "Kĭ Héga é eɸéga^{n}-bi ega^{n}', agíaɸaí tĕ." (The last clause may be changed to "agíaɸá-biamá."—D.) Omit "ɸiñkĕ'di" in the next line.

246, 13. For "ɻí'u," read "ɻíu." So also in Note on page 250.

246, 15. Read "aká ɻijébegɸa^{n} ɸikiáha^{n}i tĕ'di isañ'ga ɸiñké íɡiɖaha^{n}'-biamá, há ɸa^{n}."

246, 16. Omit "gá-biamá," and read: "Gañ'ɻĭ ɸikiáha^{n}i ɻĭ, He!" etc.

246, 17. For "égiɸa^{n}i," read "égiɸa^{n}'-biamá."

246, 18. Or, "ɻijébegɸa^{n} ɸa^{n} ɸikiáha^{n}i ɻĭ, He! wisa^{n}'ji^{n}qtciɸé! ai hă."

246, 19. For "Égiɸa^{n}-bájĭ-gă," read "Égiɸa^{n}-bajíi-gă."

247, 1. For "ɔné te," read "ɔné tai."

247, 3. Read: "ɸéɸañká zéawáɸĕ bɸícta^{n} ɻĭ, íhiɸáawákiɸĕ tá miñke hă."

247, 7. Read "Ma^{n}'ze kĕ nájidĕ'qti gáxa-bi ɻĭ, ú tĕ uíbaxa^{n}'-biamá." "Uibaxa^{n}-biama" means "he thrust it into the wound for him, they say."

247, 8. Omit all as far as "ɻĭ," inclusive, the rest of the line being changed to "Ha^{n}+! ha^{n}+! é amá ɻĭ, Ca^{n}' qɸíäjĭ."

247, 10–11. Omit "Gañki amá," and join the two lines, thus: "ja^{n}t'éqti iɸé hă, á-biamá ɻĭ, cĭ éga^{n} gi'a^{n}'-biamá." For "Gañ'ki jiñ'ga kĕ," read "Ga^{n}'-ke jiñ'ga ɻĭ: a little while he lay—when."

247, 13. For "na^{n}'ba," read "na^{n}bá ɸañká." For "akíwa" (the Ponka form), read "akíɸa."

247, 14. For "wáxai ɻĭ," read "wáxa-bi ɻĭ."

247, 16. Omit "gigɸá-ba," "á-biamá," and "Kĭ."

247, 18. For "ctĭ," read "ɸa^{n}'ctĭ," *heretofore*. Omit "e."

248, 4. Read "G¢é ga^{n}'¢a ɤĭ, na^{n}'wape amá hă Wĕ's'ă-nídeka."

248, 7. Supply "¢añká" after "Wakan'dagi."

248, 9. For "s'ú-biamá," read "sú-biamá."

248, 12. For "ag¢aí Háxige," read "ag¢á-biamá Háxige amá."

248, 14. For "ĥna^{n}'-biamá," read "-na^{n}' amá." (Or, "ĥna^{n}' amá."—D.)

248, 17. For "ukí¢ataqtia^{n}' ¢i^{n}," read "ukí¢ataqtia^{n}' ¢i^{n} hă, it is sticking very tight in his throat as he moves."

248, 19. Supply "wi^{n}," *one*, after "Jábe-wá'ujiñga."

249, 1. For "aká," read "¢añká."

249, 3. For "mand úg¢i^{n}," read "mandé ug¢i^{n}'."

249, 7–8. Omit "ug¢i^{n}' tá aká hă, Uq¢úqa"; and for "ug¢i^{n}'-de," read "ug¢i^{n}'i-de."

249, 10. Read "Háxige aká ɤéha uɤa^{n}'i-de wĕ's'a-má đá," etc.

249, 11. Omit "gĕ" and "gañ'ki."

249, 18. Supply "¢iñké" after the first "isañga"; change "Ni^{n}'ɤa" to "Ni^{n}'ɤa-biamá"; and "giáxa-biamá" to "giɤáxa-biamá," *he made his.*

254, 5. For "ugácke tĕdi hidé tĕ," read "ugácke hidé tĕ'di."

254, 7. Read "wé'a^{n}-na^{n}'i hă, níkawasa^{n}'."

256, 3. For "abíi," read "ahí-biamá."

256, 9. For "úha^{n}i," read "úha^{n}-biamá." (Then we should read: "Nuda^{n}'hañgá-biamá; ucté amá wagáq¢a^{n}-biamá."—D.)

256, 11. Supply "aká" after "ɤéɬañga;" so in line 14, after "I^{n}'¢apa."

257, 7–8. Read: "₵akú¢a-gă. E'a^{n}' ma^{n}hni^{n}' éi^{n}te, á-biamá." Make a similar change on page **258**, lines 6 and 7.

257, 15; **258**, 12–13; **259**, 6; **260**, 10. "Edáda^{n} náa^{n}xí¢a í¢ai ɤĭ, if any difficulties are found," *or* "if anything is found that gives me trouble."

258, 9. For "taté," read "te hă."

258, 16. Omit "á-biamá" after "ba-gă."

258, 18; **259**, 18. For "cĭ atí wi^{n}," read "cĭ wi^{n} tí hă."

259, 8–9. Read "wada^{n}'ba-gă." Omit "á-biamá."

259, 12. For "Qe-í!" read "He-í!"

259, 15. Omit "aká" before "ágajade."

260, 5. Supply "ctĭ," *too*, after "Sí tĕ."

260, 9. Read "wawénaxi¢á a¢á-bi ega^{n}', ɬáqti wi^{n}," etc.

260, 15. Supply "amá" after "ɤéɬañga."

260, 16. Read: "Éga^{n}qti ɤĭ i^{n}wi^{n}'¢a-gă hă."

260, 18. Supply "aká" after the second "ɤéɬañga."

261, 7. Supply "tĕ" after "na^{n}bé."

261, 12. Read: "Kĭ wa'ú wi^{n}' áci a¢á-biamá ɤĭ, Miɤáhe kĕ í¢a-biamá."

261, 19. Supply "aká" after "ɤéɬañga."

262, 6. Supply "úda^{n}," *good*, after the second "wáɤu." The following word, ínahi^{n}, shows that the adjective was omitted from the text.

262, 8–9. Read: "Hi^{n}bé i¢ágiđáte té, á-bi ega^{n}', íbatá-biamá ɤĭ, na^{n}béhi tĕ
Moccasin I sew mine with it will, said, they say having, she sewed with it, they say when hand-stock the

íbaqapí-biamá, baɔna^{n}' ¢é¢a-bi ega^{n}'."
she thrust it through, they say, missing in punching she sent it suddenly, they say having.

262, 12. Supply "kĕ" after "Man′dehi."

262, 13. Read: "agɸáɸi^{n}-bi ega$^{n'}$, Ꞟéɬañga ɸiñkĕ′di akí-biamá."—D.

263, 2. Supply "ɸa^{n}" after "Cinan′dĕqti"; and after "cínande" in the next line.

263, 19–20. Read: "Ꞟáci agɸí-majĭ Ꞟĭ, égiɸe ɸagɸé tai hă, á-biamá Ꞟéɬañga aká."

264, 1–2. Read: "Maqúde d'úba áhigi gaqta$^{n'}$-bitéama Ꞟĭ, náji té amá."

264, 11. Omit "Gá-biamá."

264, 14. Supply "Ꞟĭ," *if*, after "ana$^{n'}$bixa^{n}."

264, 15. Omit the second "á-biamá."

265, 1. Change the last sentence, thus: "Cĭ Ꞟéɬañga aká, Hi^{n}+!" etc. "And the Big turtle said, 'Hi^{n}+' again." This makes the Big turtle cry out twice. (But I prefer the text as dictated, which refers this sentence to one of the men as speaker.—D.)

265, 3. Omit "aká" after "Ꞟéɬañga."

265, 13. Change "weáqaqá" to "weáqaqái hă."

265, 15. Change "ɸéɸandi" to "ɸéɸandíi hă."

265, 18. Change "enáqtci éɸa^{n}be amá" to "enáqtci éɸa^{n}be gɸi$^{n'}$-biamá: alone—in sight—he sat, they say."

266, 3. For "ɸané?" read "ɸané ă."

266, 7. Supply the interrogative, "ă," after "taté."

266, 8. Insert "'íɸe," *he promises*, between "a$^{n'}$ɸacta^{n}" and "áɸa."

266, 9. Read: "ɸaqtá-bi é hă, á-biamá. Hí-uta$^{n'}$na ɸaqtá-bi é hă, á-biamá."

267, 7; 267, 14. Change "akí-biamá" to "kí amá, it reached there again, they say."

267, 9. The Swans sewed up the pouches of the Pelicans.

267, 13. Insert "gĕ" between "núde" and the verb.

267, 17. Supply "aká" after "Ꞟéɬañga."

268, 1–2. Read: "Úɸica^{n} ma^{n}ɸi$^{n'}$-biamá, dĕxe ɸa^{n} gigɸásaɸu ma^{n}ɸi$^{n'}$-biamá."

268, 13. Supply "amá" after "Níkaci^{n}ga."

268, 15. Supply "tĕ′cti" after "ictá ɸiñgaí."

268, 17. Change "wáqɸi" to "awáqɸi, I killed them"; and "ɸiáqɸi-hna$^{n'}$i" to "ɸiáqɸi-na$^{n'}$i-ma, those who killed you regularly."

277, 1. Change the first sentence, thus:—

"Ta^{n}wañgɸa^{n} wi$^{n'}$ ĕdí-ɸa^{n} amá; héga-bají-biamá."
Nation one it was there, they say; not a few, they say.

279, 7. Change "baxú ĕ′di" to "baxú kĕ′di," *at the peak.*

279, 17. Omit "Hi^{n}bé ɸa^{n};" and read: "Níaci^{n}ga pahañ′ga ta$^{n'}$ hi^{n}bé wa'í ɸa^{n} ɸiɔnúda-bi ega$^{n'}$," etc.

280, 1. Supply "ɸa^{n}" after "Hi^{n}bé."

287, 1. Change the first sentence to "Níkaci^{n}ga d'úba ɋí amáma."
People some camped, they say.

287, 4. Supply "aká" after "mi$^{n'}$jiñga." So in 288, 5.

288, 6. Change "wékináqɸi^{n} tĕ" to "wékinaqɸi$^{n'}$-bi ega$^{n'}$, having hurried to get ahead of her."

288, 8. "Eɸa+!" The women say this when their husbands die.

289, 17. "Égiɸe" is of doubtful use here. Omit it.

290, 3. Supply "amá" after "mi$^{n'}$jiñga."

298, 10. Omit "Wa'ú" and "mi$^{n'}$jiñga."

298, 16–17. Read: "Usá-biamá Ꞟĭ, cúde tĕ sábĕ amá." So in 299, 1–2: "Cĭ usá-biamá Ꞟĭ, cúde tĕ ɋúqti amá."

310, Title. For "Crabs" read "Crawfish." So on 313, *et passim.*

318, 3; *et passim.* For "wahutaⁿ¢iⁿ" read "wahutaⁿ¢ĕ."

370, first line of notes. Insert "snede" after "Waeuce" and in the seventh line change "juaugce" to "juañg¢e."

372, 14. For "Nañge-ti¢a" read "Nañge-ti¢e." This battle is that which is referred to by Sanssouci in the notes on the next text, at the bottom of p. 381.

375, note on 374, 2, Change "Úhaⁿ'-naⁿba" to "Úhaⁿ-naⁿ'ba."

378 and 381. For "Ámaha" read "Ámaⁿhe."

381, note on 378. For "amahe" read "amaⁿhe," and for "wamahe" read "wamaⁿhe."

381, note at bottom of page. This is the battle described by Nudaⁿ-axa, 372–5. Four Omaha messengers were with the Pawnees at the time of the battle, *fide* J. La Flèche and Two Crows (1882).

381, notes, *et passim.* For "waiiⁿ" read "waiⁿ."

382, first line. For "Miɻa qega" read "Nañka hega."

402, 13. "ɻii ¢aⁿ" should be "ɻii kĕ," as the Pawnees pitched their tents (and built their earth-lodges) in the form of a parallelogram.

409–412. This text is full of mistakes, *fide* J. La Flèche, who was present with the Pawnees when they killed Paris Dorion. Two distinct fights have been treated in this text as one by Big Elk.

421, 4. W. objected to the use of "ukig¢iⁿ" in this connection, substituting "ug¢iⁿ", *sitting in.*

433, 2–3. áma aká ɖagahaⁿi, etc. J. La Flèche and Two Crows never heard of this They doubt it.

435, 15. ɻe-saⁿ was not there, *fide* J. La Flèche and Two Crows.

438, 12. Omit "buɻa," *fide* same authorities.

439, 18. For "Unaⁿsude" read "Unásude," *bare spots were made on burnt ground.*

442, 13. weɔnaⁿaⁿ¢agi¢e, you cause *me* to be thankful.

444, 20. For "hide keɻa" (though good Omaha) read "hídeáɻa," *at* or *towards the mouth, down-stream, south* (*fide* J. La Flèche and Two Crows).

445, first note. The same authorities denied that these white people were Mormons. They confirmed Sanssouci's statement in the notes on 444, 8, on p. 446.

449. The same authorities say that the sacred bag there mentioned was carried only when there was a large war party, and that such a party did not steal off one by one, as stated in the next sentence, which refers only to a small war party.

450, eleventh line from the bottom. Read: "and tied them around the horses' jaws."

458, note on **454, 6.** "The four war-chiefs," etc., read "the two war-chiefs or captains were Two Crows and Wanace jiñga, the two lieutenants being ɻa¢iⁿ naⁿpajĭ and Sĭnde xaⁿxaⁿ."

463, 1. Insert "amá," between "Wakidepi" and "aɻigɸajii."
the pl. sub.

466, 7. Read "aká."

468, 3. For "nikagahi" read "nikaciⁿga," and for "mazi" read "taɔnañge;" omit "edabe."
chief people cedar ash

469, 1–2. ɻe-ma uɸagɸi-hnaⁿi, etc. Denied by J. La Flèche and Two Crows.

470, 17–20. Not exactly correct, *fide* same authorities.

471, 11. Supply "úda$^{\text{good}}$ⁿ" before "te-hnaⁿi."

471, 15. For "uji-de" read "ujiäjı".
not filled.

471, 16. Quɻa aka, *i. e.*, Iñke-sabĕ men.

472, note on 471, 15–16. Omit first sentence, *fide* J. La Flèche and Two Crows.

472, translation, I. For "chiefs" read "people," and for "cedar" read "ash," to conform to changes in the text.

474, translation, V, near the end. Read: "They had one or two drums." Omit "the young men of" before "the Iñke-sabĕ." Change the "members of the Quɻa section, who were the professional singers," to "The Iñke-sabĕ singers."

481, translation, line 8. After "eccentric" insert "(*or*, are not progressive)."

487, 16. For "ɸagɸiⁿ" read "ɸagɸiⁿi" (2d pl.), and change "iⁿwiⁿɸagă" to "iⁿwiⁿɸa-gă."

488, 8. For "weđahaⁿ amá" read "wéđahaⁿ-ma," as they did not die *willingly*.
those (pl. ob.) whom I know

488, 9. For "ɸkaⁿhna" read "ckaⁿhna."

490, 1 and 2. Change "maⁿhniⁿ" to "maⁿɸiⁿi."
you walk they walk

499 and 500, titles. For "Wata-najiⁿ", read "Wataⁿ-najiⁿ."

510, first note. For "brother-in-law" read "son-in-law."

515, note, *et passim*. Read "Niⁿdahaⁿ."

523, title, *et passim*; *Dele* "ⁿ."

523, 1. "gĕ" used for "gĕdi." Compare the use of "tĕ" for "tĕdi" *when*, referring to a single occasion. But "gĕ" and "gĕdi" refer to different occasions, as the Ponkas returned in separate parties.

THE ŒGIHA LANGUAGE.

PART II.

ADDITIONAL MYTHS, STORIES, AND LETTERS.

MYTHS AND STORIES.

ICTINIKE AND THE CHIPMUNK.

Told by Frank La Flèche.

Ictínike amá aɸá-bi ɤĭ, a-íja^{n}-biamá, miɤáha wai$^{n'}$ ·gii$^{n'}$ ja$^{n'}$bi ega$^{n'}$.
Ictinike the (mv. sub.) went, they say when came and slept, they say, raccoon skin robe wearing his he reclined, they say having.

Ha$^{n'}$ega$^{n'}$tce íɤiɸa-bájĭ tĕdi, jedi$^{n'}$i tĕ hă. Kĭ jé aká dĭn′di^{n} aɸaí tĕ′di
Morning he woke not when *membrum virile riguit* And *membrum virile* (sub.) the rigid was going when

wai$^{n'}$ ɸa^{n} uɸáha aɸaí tĕ hă ma$^{n'}$ci. Kĭ ma$^{n'}$ciaɬáqti gahíhiɸa gɸi$^{n'}$ tĕ hă. 3
robe the (garment) with it went . high in the air. And far up on high waving to and fro sat .

Gañ′ɤĭ Ictínike aká íɤiɸá-biamá. Kĭ wai$^{n'}$ ɸa^{n} da$^{n'}$ba-bi ɤĭ, úciki-
And then Ictinike the (sub.) awoke, they say. And robe the saw, they say when it gave him need-

ɸá-biamá. Kĭ, "Ci ete! Héga ɸéta^{n}. Áqta^{n} éga^{n} i^{n}ɸe′a^{n} táda^{n}? Iɸáɤiɸe
less trouble, they say. And Fie! buzzard this (std. ob.) How possible. you do so to me should? I awoke

aja$^{n'}$ hă," é amá ɤĭ, wai$^{n'}$ aká íɸapiɸi$^{n'}$qtci ɤihá agí-biamá. Kĭ ígiɗaha$^{n'}$- 6
I recline . he was saying, when, robe the (sub.) very slowly downward was returning, they say. And he knew his, they

biamá. "Qĕ!" á-biamá. "Wai$^{n'}$ wiɬá é ɸa^{n} éda^{n} úciáɤiɸĕ áha^{n}." Ga^{n} jé
say. Bother! said he, they say. Robe my that (aforesaid) the (cv. ob.) (expresses surprise!) I deceived myself ! And *membrum virile*

kĕ giɗéta^{n}-bi ega$^{n'}$, aɸá-biamá. Aɸá-biamá ɤĭ, Laoniñ′ge wi^{n} uhé éɸa-biamá.
the (lg. ob.) wrapped up his, they say having went, they say. Went, they say when Streaked chipmunk one traveling the path he came to him suddenly, they say.

Laoniñ′ge aká, "Tsí-tsi-tsí!" á-biamá. "Qa-í! ɸé-na^{n} égiɸañ′-gă." Cĭ égiɸa$^{n'}$- 9
Streaked chipmunk the (sub.) Tsi-tsi-tsi! said, they say. Whew! only this say it! Again said it (to him),

biamá Laoniñ′ge aká. "Qa! a$^{n'}$ɸajiñ′ga ínahi^{n} áha^{n}," á-bi ega$^{n'}$, ĕ′di
they say Striped chipmunk the (sub.) Whew! he underrates me truly ! said, they say having there

aɸá-biamá. Laoniñ′ge aká ma^{n}táha áiáɸa-biamá, ma^{n}can′de ugíɗe. Kĭ
went, they say. Striped chipmunk the (sub.) within had gone, they say, den entered his. And

Ictínike aká jé kĕ gɸígɸa-biamá. Kĭ ma^{n}can′de tĕ uɸúbahi$^{n'}$-biamá. Kĭ 12
Ictinike the (sub.) *membrum virile* the (lg. ob.) unwrapped his, they say. And den the (ob.) thrust it into, they say. And

Laoniñ′ge íta-biamá. Kĭ Laoniñ′ge aká jé kĕ hébe ɸasá-biamá. "A^{n}ɸá-
Striped chipmunk touched, they say. And Striped chipmunk the (sub.) *membrum virile* the (lg. ob.) part bit off, they say. Pierce my

q¢aq¢áʤja-gă! Iⁿ¢éni taté. ɸiúdaⁿ taté hă," á-biamá Ictínike aká. Cĭ
flesh often with your teeth! You escape from me shall. It shall be good for you . said, they say Ictinike the (sub.) Again

eɬáha ¢é¢a-biamá jé kĕ. Cĭ hébe ¢asá-biamá. Ca$^{n'}$ éga^{n}-hna^{n} ¢asć a¢i$^{n'}$
further sent, they say *mem-brum virile* the (lg. ob.) Again part bit off, they say. Still so only biting off having it

3 a¢á-biamá. Kĭ, "Tsí-tsi-tsí!" á-biamá ʟaɔniñ'ge aká. "A$^{n'}$ha^{n}, Tcí-tci-tcí,
he went, they say. And Tsi-tsi-tsi! said, they say Streaked chipmunk. the (sub.) Yes, Tci-tci-tci,

á-gă ha. ɸiúdaⁿ taté há," á-biamá Ictínike aká. "Eátaⁿ édaⁿ" e¢éga^{n}-bi
say ! It shall be good for you . said, they say Ictinike the (sub.) What can be the matter ? he thought, they say

ega$^{n'}$, Ictínike aká jé kĕ g¢íza-biamá. Kĭ égi¢e tcéckaqtci u¢ácta-
having Ictinike the (sub) *mem-brum virile* the (lg. ob.) took his back, they say. And behold very short it remained of a (lg. ob.)

6 bikéamá. "He+-i-cĭ! a$^{n'}$¢ijuájĭ ínahiⁿ áhaⁿ," á-bi ega$^{n'}$, g¢í'uda-biamá.
after biting, they say. Alas! he has made me suffer truly ! said, they say having took his out of the hole, they say.

Ca$^{n'}$ hébe g¢íza-bi tĕ uátaⁿ a$^{n'}$¢a ¢é¢a-bi-dć, "Gániñke házi ¢íɸade taí,"
Then part took his, they say when next threw it away, they say, when (as) You who are that (unseen) grapes they call you shall

á-biamá. Kĭ edítaⁿ majaⁿ$^{'}$ ¢aⁿ házihi é¢aⁿbá-biamá. Kĭ' cĭ hébe g¢íza-bi
said, they say. And from that land the grape-vines came out of, they say. And again part took his, they say

9 ega$^{n'}$, cĭ a$^{n'}$¢a ¢é¢a-biamá. "Gániñke ɤan'de ¢íɸade taí," á-biamá. Kĭ
having, again threw it away, they say. You who are that (unseen) plums they call you shall, said, they say. And

edítaⁿ ɤan'dehi é¢aⁿbá-biamá. Ca$^{n'}$ égaⁿ waqtá kĕ b¢úga ugácibá-biamá.
from that plum-trees came in sight, they say. Then so fruit the all he accomplished (the making of) all, they say.

NOTES.

This myth should follow that of Ictinike and the Buzzard. (See pp. 74–77.) It should precede that of Ictinike and the Four Creators.

552, 3. Tci-tci-tci! Could this have been intended as the explanation of the origin of the verb, tci, *coi ?*

ʟe da u¢iqaga told part of this myth, as follows: ɸétědedí-biamá ʟaɔniñ'ge.
There was here they say Striped chipmunk.

"I-ctí-ni-ké ¢á-¢iⁿ-cé! Ca$^{n'}$-te-¢á ¢á-gi-'i$^{n'}$ ¢á-¢iⁿ-cé, ¢á¢iⁿ-cé! Hé-cka-¢a-¢á!
Ictinike you who move Letting it alone you carry yours on your back you who move you who move

Tc!tc!tc!tc!tc!" á-biama. "Wŭ! níkaciⁿga ictá ɤañ'ga pĕ'jĭ," á biama Ictínike aká.
Ah! person eye big bad said they say Ictinike the (sub.)

[It is said that there was a striped chipmunk. And they sang thus: "O Ictinike, you who move! You who move, you who move carrying your own on your back though you do not disturb it! He-cka-¢a-¢a! Tc!tc!tc!tc!tc!" "Ah! the bad person with big eyes!" said Ictinike.] Then Ictinike took four sticks (*sic*), one being part of a daⁿqĕ (artichoke?), one part of a potato plant, the third a turnip or a part of that plant, and the fourth part of a plum tree. He threw them among the "ja" (vegetation resembling and including sunflowers), saying to the first, Haú, gá-niñke daⁿ$^{'}$qĕ
Ho! you who are that unseen one arti-choke

ɕíge taí. Níkaciⁿga ukéɕiⁿ í íɕickaⁿ/ɕě tai, ɕíɕate taí, *i. e.* "Ho, you who are out
they call you shall Indian mouth made to move by you shall they eat you shall

of sight! You shall be called 'ɖaⁿqě!' Indians shall move their mouths on account of you! they shall eat you!"

ɖaɕiⁿ naⁿpaji's version follows: The striped chipmunk ridiculed Ictinike and ran into his den. Ictinike took sticks, which he thrust into the den in order to reach the striped chipmunk. But the latter bit off the ends again and again (ɕadaⁿdaⁿ/pa) till each stick was not more than four inches long. Ictinike threw the ɖaⁿqě stick among the ja (sunflowers, etc.). Uspáspa, níhañga áɕa'ábe égaⁿ (hollow places, resembling those seen where there is a spring on a hillside?) refers to the place where he threw the piece of the potato vine. He threw the piece of the turnip on the hill and the plum stick among the "ɣandehi cugaqti" (very dense plum trees).

It is evident that the last informant modified his language, not caring to tell the myth exactly as he had heard it.

TRANSLATION.

After punishing the Buzzard, Ictinike resumed his wanderings. He stopped somewhere for the night, wrapped himself in his robe of raccoon skins, and lay down. Before he woke in the morning, *membrum virile riguit*, carrying the robe up into the air. And the robe continued waving to and fro far above the head of Ictinike. At length Ictinike awoke, and when he beheld the robe it gave him needless trouble. Just as he said, "Fie! this is the Buzzard! How can you possibly take your revenge on me? I am awake," the robe was coming down again very slowly. Then he recognized it. "Bother! how could I have been deceived by my own robe!" So he wrapped up the *membrum virile* and journeyed on till he came suddenly upon a striped chipmunk. The latter said, "Tsi-tsi-tsi!" "Do not say that again," said Ictinike, but the chipmunk repeated the cry. "Whew! he really underrates me," said Ictinike, enraged at the chipmunk, whom he chased into his retreat in the side of a bank. *Tum* Ictinike *membrum virile explicuit, et in foramen id trusit donec Tamiam vario colore distinctum tetegit. Hic partem membri quod longissimum erat, praemordit. Itaque membrum ulterius intrusit. Iterum Tamias vario colore distinctus partem praemordit, et sic facere non intermisit. Tum dixit,* "Tsi-tsi-tsi." "*Sane,*" *inquit* Ictinike "*dic,* 'Tci, tci, tci!'" *Tum membrum ex foramine extraxit. Miratus est id tam saepe praemorsum esse ut modo curtissima pars remaneret. Itaque in foramen manum trusit et membri partem extraxit.* As he threw it far to one side he exclaimed, "You shall be called, Hazi (?ha, *skin ;* zi, *yellow*)." And grape-vines came out of the place where it had fallen. Again he thrust his hand in and took out another piece, which he hurled aside, saying, "You shall be called, ɣande." And plum bushes (ɣande hi) sprang up from the ground where the piece had fallen. In like manner he accomplished the creation of all kinds of fruits and vegetables.

ICTINIKE AND THE FOUR CREATORS.

Told by Frank La Flèche.

A¢á-biamá ɴ̨ĭ, ɸíg¢a-biamá, mi$^{n'}$g¢ă^{n}-bi ega$^{n'}$. "Níniújiha cé¢a^{n} i$^{n'}$'i
He went, they say when he dwelt in a lodge they say, he took a wife they say as. Tobacco-pouch that visible (cv. ob.) give back to me

í¢a-gă. ɸiɪíga^{n} Jábe ¢iñkĕ'di b¢é táce," á-biamá. Ga^{n} ĕ'di a¢á-biamá.
send it hither. Your grandfather Beaver to the (st. ob.) I go must, said he, they say. And there he went they say.

3 Ubáha^{n} hí amá ɴ̨ĭ, "Hau, gé¢ica^{n} ti¢á-gă," á-biamá Jábe aká. I$^{n'}$behi^{n}
Part of the lodge opposite the entrance he was reaching there, they say when Ho, in that direction pass along, said he, they say Beaver the (sub.). Pillow

kĕ'di ág¢iñki¢á-biamá. "Wa¢áte ctĕwa$^{n'}$ ¢iñgé ¢a$^{n'}$cti. ɸiɪíga^{n} ĭndáda^{n}qti
by the he caused him to sit on it, they say. Food soever there was none heretofore. Your grandfather what indeed

¢até teda^{n}+," á-biamá Jábe igáq¢a^{n} aká. Gañ'ɴ̨ĭ Jábe aká jábe jiñ'ga dúba
he eat shall? said, they say Beaver his wife the (sub.). And Beaver the (sub.) beaver young four

6 wat'a$^{n'}$-biamá Jiñ'gaqtci aká, gá-biamá, "Dadíha, wíeb¢i^{n} tá miñke, wa¢áte
he had them, they say. Very small the (sub.), said as follows, they say O father, I am that I who will, food

tĕ," á-biamá. Ic¢ádi aká gig¢áq¢i-biamá. Ugíha^{n}-bi ega$^{n'}$, Ictínike ¢iñ-
the, said he, they say. His father the (sub.) he killed his own by hitting, they say. He boiled his own they say as, Ictinike the st.

ké ¢atćki¢á-biamá. Ictínike aká ¢atá-bajĭ tĕ'di, Jábe aká gá-biamá:
one they caused him to eat it, they say. Ictinike the (sub.) he ate it not when, Beaver the (sub.) said as follows, they say:

9 "Égi¢e wahí wi^{n}éctĕwa^{n} náqa^{n} te hă'! ɸaqa$^{n'}$jĭ-gă ha!" á-biamá. ɸa$^{n'}$ja
Beware bone even one you break by biting lest ! Do not break it by biting ! said he, they say. Yet

Ictínike aká siɗáhi wi$^{n'}$ ¢aqa$^{n'}$-biamá. Wénandá-bi-dé, wahí gĕ giɗáhi-
Ictinike the (sub.) toes one he broke it by biting, they say. Felt full after eating they when, say bone the (pl. ob.) he gathered his own,

biamá. Há úji-bi-dé, niáha ¢é¢a-biamá. Ga^{n}éga^{n}tĕctĕwa$^{n'}$jĭ jábe
they say. Skin he filled for him they say when, into the water he plunged it, they say. Not even a little while (had elapsed) beaver

12 jiñ'gaqtci aká é¢a^{n}be akí-biamá, giní. I¢ádi aká, "E'a$^{n'}$ ă," egá-biamá ɴ̨ĭ,
very small the (sub.) emerging came thither again, they say, he revived. His father the (sub.), How is it ? he said the preceding, they say when,

ijiñ'ge aká, "Dadíha, siɗáhi wi^{n} a$^{n'}$¢aqa$^{n'}$i hă," á-biamá. Áda^{n} edíta^{n} jábe
his son the (sub.), O father, toes one he broke mine by biting said he, they say. Therefore since then beaver

amá b¢úga siɗáhi wi$^{n'}$, siɗáhi ujiñ'ga íbiski tĕ, u¢ásna-bitćama. Níni-
the (pl. sub.) all toe one, little toe next to the, has been split by biting, they say. Tobac-

15 újiha ¢a^{n} gisí¢a-bájı gáxe ag¢á-biamá (Ictínike amá). Kí ciñ'gajiñ'ga é
co-pouch the (cv. ob.) he did not remember it pretending he started homeward, they say Ictinike the (mv. sub.). And child that (aforesaid)

wawágiká-bi ega$^{n'}$, "Cé¢a^{n} i¢é¢i^{n} ma^{n}¢iñ'-gă. Qa^{n}xáɬa ígia^{n}¢a ¢é¢a-gă.
he meant them, his own they say as, That visible (ev. ob.) having for him, the owner walk thou. At a great distance throw it back to him, the owner.

Décteáa-na$^{n'}$," á-biamá. Kĭ ciñ'gajiñ'ga amá i¢é¢i^{n} a¢á-biamá. Qa^{n}xáɬa
he talks incessantly usually, said he, they say. And child the (mv. sub.) having it for the owner went, they say. At a great distance

ígia$^{n'}$¢a ¢é¢ĕ tábi ɬĭ, "Dúdiha! dúdiha!" á-biamá Ictínike aká. Eɬáha
to throw it back to him, the owner about, when they say This way! this way! said, they say Ictinike the (sub.). Further

wé¢agá¢i^{n} hí amá ɬĭ'jĭ, "Ɬíadi a$^{n'}$da^{n}be hí te, uí¢a-gă," á-biamá. "Dadíha,
having them for the owners he was reaching there, they say when, Your father to see me he shall reach there tell him, said, they say. O father,

wacta$^{n'}$be cí te, aí," á-biamá nújiñga aká. "Gé wiañ'ɬuhaí éga^{n}, Qa^{n}xáɬa
you see them you shall reach there he said, said, they say boy the (sub.). That we apprehended it as, At a great distance

wé¢gia$^{n'}$¢a ¢é¢a-gă, a^{n}¢a$^{n'}$i ¢ă$^{n'}$cti," á-biamá Jábe aká. Ictínike ɬiúde
throw it back to them, the owners, we said heretofore, said, they say Beaver the (sub.). Ictinike to enter the lodge (=visit)

a¢á-biamá Jábe amá. Kĭ ĕ'ɬa ahí-bĭ ɬĭ, Ictínike aká ciñ'gajiñ'ga-ma wi^{n}
went, they say Beaver the (mv. sub.). And there arrived they say there when, Ictinike the (sub.) the children one

t'égikí¢ĕ ga$^{n'}$¢a-biamá, gaq¢áje a¢i$^{n'}$-biamá. Éde Jábe aká uí¢i'agá-
to kill him, his own wished, they say, making him cry out by hitting him he had him, they say. But Beaver the (sub.) was unwilling for him,

biamá. "Ca^{n}¢iñké¢a-gă! 'Ág¢a¢á¢ĕ hă," á-biamá. Gañ'ɬĭ Jábe amá niáɬa
they say. Let the (st. ob.) alone! You make him suffer said he, they say. And then Beaver the (mv. sub.) to the water

a¢á-bi ega$^{n'}$, jábe jiñ'ga wi$^{n'}$ a¢i$^{n'}$ aki'-bi-dé, wañ'gi¢e ¢atá-biamá.
went they say as, beaver young one he brought back thither they say when, all they ate, they say.

Kĭ cĭ' a^{n}b ájĭ ɬĭ, "Níniújiha cé¢a^{n} i$^{n'}$'i íc¢a-gă. Ɬiíga^{n} Si$^{n'}$hnedewá-
And again day another when Tobacco-pouch that visible (ev. ob.) give back to me send it hither Your grandfather Musk-

gi¢e ¢iñkĕ'di b¢é táce," á-biamá. Ga$^{n'}$ ĕ'di a¢á-biamá. Ubáha^{n} hí amá
rat to the (st. ob.) I go must said he, they say. And there he went, they say. Part of the lodge opposite the entrance he was reaching there, they say

ɬĭ, "Haú, gé¢ica^{n} ti¢á-gă," á-biamá Si$^{n'}$hnedewági¢e aká. I$^{n'}$behi^{n} kĕ'di
when Ho! in that direction pass along said he, they say Muskrat the (sub.). Pillow by the

ágciñki¢á-biamá. "Wa¢áte ctĕwa$^{n'}$ ¢iñgé ¢a$^{n'}$cti. Ɬiíga^{n} mdáda^{n}qti
he caused him to sit on it, they say. Food soever there was none heretofore. Your grandfather what indeed

¢até teda^{n}:, á-biamá Si$^{n'}$hnedewági¢e igáq¢a^{n} aká. Kĭ Si^{n}hnedewá-
he eat shall ! said, they say Muskrat his wife the (sub.). And Musk-

gi¢e aká, "Ní agíma^{n}¢iñ'-gă," á-biamá. Wa'ú amá agía¢á-bi ega$^{n'}$, a¢i$^{n'}$
rat the (sub.), Water fetch thou said he, they say. Woman the (mv. sub.) she went after it they say as, she

aki'-biamá ní tĕ. Ugácke ágají-biamá. Kĭ wa'ú aká ugácka-biamá, ní
took it home, they say. water the (ob.) To hang the kettle over the fire he told her, they say. And woman the (sub.) hung up the kettle over the fire, they say, water

tĕ. Ábixĕqtia$^{n'}$ amá ɤĭ, baca$^{n'}$ɸa-biamá nú aká. Baca$^{n'}$ɸa-bi ɤĭ, si$^{n'}$
the (ob.). It was boiling very fast they say when pushed over kettle, they say man the (sub.). He pushed over the kettle they say when wild rice

baca$^{n'}$ɸa-biamá. Ga$^{n'}$ Ictínike aká ɸatá-biamá si^{n} tĕ. Níniújiha ɸa^{n}
he [pushed over the kettle and] poured out, they say. And Ictinike the (sub) he eats, they say wild rice the (ob.). Tobacco-pouch the (cv. ob.

3 gisí'ɸa-bájĭ gáxe agɸa-biamá (Ictínike amá). Kĭ ciñ'gajiñ'ga ɸañká é
not remembering it he pretended he started homeward, they say. Ictinike the (mv. sub.). And child the (pl. that ob.)

wawágiká-bi ega$^{n'}$, "Céɸa^{n} iɸéɸi^{n} ma^{n}ɸiñ'-gă! Qa^{n}xáɻa ígia$^{n'}$ɸa ɸéɸa-gă
he meant them they say as, That seen (cv. ob.) having it for the owner walk thou. At a great distance throw it back to him, the owner

Décteáa- na$^{n'}$," á-biamá. Kĭ ciñ'gajiñ'ga amá iɸéɸi^{n} aɸá-biamá. Qa^{n}xáɻa
He talks incessantly usually said he, they say. And child the (mv. sub.) having it for the owner went they say. At a great distance

6 ígia$^{n'}$ɸa ɸéɸĕ tábi ɤĭ, "Dúdiha! dúdiha!" á-biamá Ictínike aká. Eɻáha
he was about to throw it back to him, the owner, they say when This way! this way! said, they say Ictinike the (sub.). Further

wéagáɸi^{n} hí amá ɤĭ'jĭ, "ɸíadi a$^{n'}$da^{n}be hí te, uíɸa-gă," á-biamá. "Dadíha,
having them for the owners he was reaching there, they say when Your father to see me he reach there shall tell him said, they say O father,

wacta$^{n'}$be cí te, aí," á-biamá núǰiñga aká. "Gé wiañ'ɤuhai éga^{n}, Qa^{n}xáɻa
you see them you shall reach there he said said, they say boy the (sub.). That we apprehended it as At a great distance

9 wégia$^{n'}$ɸa ɸéɸa-gă, a^{n}ɸa^{n}í' ɸa$^{n'}$cti," á-biamá Si$^{n'}$hnedewágiɸe aká. Ictínike
throw it back to them, the owners, we said heretofore said, they say Muskrat the (sub.). Ictinike

ɻiúde aɸá-biamá Si$^{n'}$hnedewágiɸe amá. Kĭ eɻáha ahí-bi ɤĭ, Ictínike
to enter the lodge (=visit) went, they say Muskrat the (mv. sub.). And further arrived there they say when Ictinike

aká, igáqɸa^{n} ɸiñké é wagiká-bi ega$^{n'}$, "Ni agíma^{n}ɸiñ'-gă," á-biamá.
the (sub.) his wife the (st ob.) that (aforesaid) he meant his own, they say, as, Water fetch thou said he, they say.

12 Igáqɸa^{n} amá ní agíaɸá-biamá. Ugácka-bi ega$^{n'}$, ábixĕ'qti ɤi, baca$^{n'}$ɸa-bi
His wife the (mv. sub.) water she went after it they say. She hung the kettle over the fire, they say as, it boiled very fast when, he pushed it over, they say,

ɤĭ, ní sía^{n}ɸĕ'qti baca$^{n'}$ɸa amá. Si$^{n'}$hnedewágiɸe gáxe tĕ éga^{n} gáxe ga$^{n'}$ɸa
when, water alone he was pushing it over, they say, Muskrat he did the (act) so to do he wished

tĕ ɸi'á amá Ictínike aká. Si$^{n'}$hnedewágiɸe aká cĭ éga^{n} gáxa-bi ega$^{n'}$
the he was failing to do it, they say Ictinike the (sub.). Muskrat the (sub.) again so he did, they say as

15 si$^{n'}$ áhigi gía^{n}ɸa agɸá-biamá. Kĭ' cĭ gá-biamá a^{n}b ájĭ ɤĭ, "ɸiníga^{n}
wild rice a great quantity he left for him he started home, they say. And again said as follows, they say day another when Your grandfather

Naxíde-cka$^{n'}$ni ɸiñkĕ'di bɸé tá miñke," a-biamá. Kĭ ĕ'di aɸá-biamá. Ĕ'di
Blue Kingfisher (?) to the (st. ob.) I go I who will said he, they say. And there he went, they say. There

hí amá ɤĭ, Naxídecka$^{n'}$ni aká ɸíxucpa^{n} ágaɗamúqti kédega^{n} áta^{n}-bi ega$^{n'}$,
he was arriving, they say when Blue Kingfisher (?) the (sub.) large white willow as it lay bent down so far that it was horizontal (?) he stepped on it, they say as,

edítaⁿ ní kĕ gɸañ′ge aɸá-biamá. Huhú wiⁿ éɸaⁿbe aɸiⁿ′ akí-biamá. Kĭ
thence wa- ter the (lg. ob.) diving he went, they say. Fish one emerging he brought it back, they say. And

Ictínike ɸiñké ɸatékiɸá-biamá. Kĭ Ictínike gɸé amá ɧĭ′jĭ, naⁿbúɸiciⁿ
Ictinike the (st. ob.) he caused to eat it, they say. And Ictinike was starting home, they say, when glove

masániha gisíɸajĭ gáxe gɸé amá. Kĭ núǰiñga taⁿ′ é wagiká-bi egaⁿ′, 3
on one side not remembering it pretending he was starting home, they say. And boy the (std. ob.) that he meant his own, they say as

“Céɸaⁿ iɸéɸiⁿ maⁿɸiñ′-gă! Qaⁿxáɪa ígiaⁿ′ɸa ɸéɸa-gă! Décteáa- naⁿ′,”
That seen (cv. ob.) having it for the owner. walk thou! At a great distance throw it back to him, the owner! He talks incessantly. usually

á-biamá. Kĭ ciñ′gajiñ′ga amá iɸéɸiⁿ aɸá-biamá. Qaⁿxáɪa ígiaⁿ′ɸa ɸéɸĕ tábi
said he, they say. And child the (mv. sub.) having it for the owner went, they say. At a great distance he was about to throw it back to the owner, they say,

ɧĭ, “Dúdiha! dúdiha!” á-biamá Ictínike aká. Eɪáha wéagáɸiⁿ hí amá 6
when, This way! this way! said, they say Ictinike the (sub.). Further having them for the owners he was reaching there, they say

ɧĭ′jĭ, “ɸíadi aⁿ′daⁿbe hí te, uíɸa-gă,” á-biamá, “Dadíha, wactaⁿ′be cí te,
when Your father to see me he reach there shall tell him said, they say, O father. you see them you shall reach there

aɾ,” á-biamá núǰiñga aká. “Gé wiañ′ɧuhai égaⁿ, Qaⁿxáɪa wégiaⁿ′ɸa ɸéɸa-gă,
he said, said they say boy the (sub.). That we apprehended it as, At a great distance throw it back to them, the owners,

aⁿɸaⁿ′i ɸaⁿ′cti,” á-biamá Naxídeckaⁿ′ni aká. Gaⁿ′ ĕ′di aɸá-biamá 9
we said heretofore said, they say Blue Kingfisher (?) the (sub.). And there went, they say

Naxídeckaⁿ′ni amá, Ictínike ɪiúde. É′di hí amá ɧĭ, Ictínike aká ɸíxucpaⁿ′
Blue Kingfisher (?) the (mv. sub.), Ictinike to enter his lodge (= to visit) There he was arriving, they say when Ictinike the (sub.) large white willow

ágadamúqti kédegaⁿ áne aɸá-biamá. Kĭ edítaⁿ ní kĕ u‘aⁿ′si égihe
as it lay bent down so far that it was horizontal (?) climbing it went, they say. And from it stream the (lg. ob.) leaping in beneath the surface

áiáɸa-biamá. Kĭ naⁿ′jiⁿckĕ′qtci Naxídeckaⁿ′ni aká ɸizá-biamá. Ní 12
had gone, they say. And scarcely Blue Kingfisher (?) the (sub.) seized him, they say. Water

ínandĕ′qti Ictínike ɸizá-biamá. Gaⁿ′ huhú wiⁿ ɸizá-bi egaⁿ′, Ictínike gíaⁿɸa
having his fill of it Ictinike he seized him, they say. And fish one he took, they say as Ictinike he left for him

agɸá-biamá.
he started home, they say.

Kĭ ci′ aⁿb ájĭ ɧĭ, “ɸiɪígaⁿ Siñ′ga ɸiñkĕ′di bɸé tá miñke,” á-biamá. Kĭ 15
And again day another when, Your grandfather Flying-squirrel to the (st. ob.) I go I who will said he, they say. And

ĕ′di aɸá-biamá. Ĕ′di hí amá ɧĭ, Siñ′ga aká, igáqɸaⁿ ɸiñké é wagiká-bi
there he went, they say. There he was arriving, they say when. Flying-squirrel the (sub.), his wife the (st. ob.) that he meant his own, they say

egaⁿ′, “Wáɧu cékĕ íɸa-gă,” á-biamá. Wáɧu ɸizá-bi egaⁿ′, í tĕ ágime aɸá-
as Awl that seen (lg. ob.) hand hither said he, they say. Awl he took, they say as, lodge the (std. ob.) climbing his own went,

biamá. Paháciaɪáqti ahí-bi ɧĭ, candé ɸaⁿ jáɧihá-biamá. Ɪáge uqpáɸĕ 18
they say. At the very top he reached, they say when *scrotum* the part he stabbed himself, they say. Black walnuts to fall from a height

gáxa-biamá, hégajĭ. Ɫáge ¢atéki¢á-biamá Ictínike. Kĭ ag¢á-bi ɤĭ,
he made, they say, not a few. Black walnuts he caused to eat, they say Ictinike. And he started home, they say when,

na^{n}bú¢ici^{n} masániha gisí¢ajĭ gáxe g¢é amá. Kĭ núјiñga ta^{n} é wagiká-bi
glove on one side not to remember pretending he was starting home, they say. And boy the (std. an. ob.) that (afore said) he meant his own, they say

3 ega$^{n'}$, "Cé¢a^{n} i¢é¢i^{n} ma^{n}¢iñ'-gă! Qa^{n}xáɬa ígia$^{n'}$¢a ¢é¢a-gă! Décteáa-na$^{n'}$,"
as, That seen (cv. ob.) having it for the owner walk thou! At a great distance throw it back to him, the owner! He talks incessantly unusually,

á-biamá (Siñ'ga aká). Kĭ ciñ'gajiñ'ga amá i¢é¢i^{n} a¢á-biamá. Qa^{n}xáɬa
said, they say (Flying-squirrel) the (sub.). And child the (mv. sub.) having it for the owner went, they say. At a great distance

ígia$^{n'}$¢a ¢é¢ĕ tábi ɤĭ, "Dúdiha! dúdiha!" a-biamá Ictínike aká. Eɬáha
he was about to throw it back to the owner, they say when, This way! this way! said, they say Ictinike the (sub.). Further

6 wéagá¢i^{n} hí amá ɤĭ'jĭ, "ɸíadi a$^{n'}$da^{n}be hí te, uí¢a-gă," á-biamá. "Dadíha,
having them for the owners he was reaching there, they say when, Your father to see me he reach there shall, tell him, said he, they say. O father

wacta$^{n'}$be cí te, aí," á-biamá núјiñga aká. "Gé wiañ'ɤuhai éga^{n}, Qa^{n}xáɬa
you see them you reach there shall, he said, said, they say boy the (sub.). That we apprehended as, At a great distance

wégia$^{n'}$¢a ¢é¢a-gă, a^{n}¢a$^{n'}$i ¢a$^{n'}$cti," á-biamá Siñ'ga aká. Ga$^{n'}$ ĕ'di da$^{n'}$be
throw it back to them, the owners, we said heretofore, said, they say Flying-squirrel the (sub.). And there to see him

9 a¢á-biamá Siñ'ga amá, Ictínike. Ĕ'di hí amá ɤĭ, Ictínike aká wáɤu ¢izá-bi
went, they say Flying-squirrel the (mv. sub.), Ictinike. There he was reaching there, they say when, Ictinike the (sub.) awl took it, they say

ega$^{n'}$, ɬí tĕ ágine a¢á-biamá. Paháciaɬa éctiamá¢a^{n}qti ahí-bi ɤĭ'jĭ, candé ¢a^{n}
as, lodge the (std. ob.) climbing his own went, they say. At the top he barely he reached there, they say when scrotum the part

já¤ihá-biamá. Kĭ wamí sábĕqti badúja-biamá. "Qé! nié¢ĭqtci ¤i¤áxe áha^{n},"
stabbed himself, they say. And blood very black he forced out by stabbing, they say. Why! not paining at all he made for himself, !

12 á-biamá Siñ'ga aká. Siñ'ga aká wáɤu ¢izá-bi ega$^{n'}$, ɬí tĕ áne a¢á-biamá.
said, they say Flying-squirrel the (sub.). Flying-squirrel the (sub.) awl he took, they say as lodge the (std. ob.) climbing he went, they say.

Kĭ ɬáge hégajĭ'qti giáxa-biamá Siñ'ga aká Ictínike.
And Black walnuts an exceedingly great number made for him, they say Flying-squirrel the (sub.) Ictinike.

NOTES.

Ictinike married after his adventure with the Ɫaɔniñge, as told in the preceding part of the myth. The order of his adventures is as follows: 1. With the Buzzard (see pp. 74–77). 2. With Ɫaɔniñge. 3. With the Beaver. 4. With the Muskrat. 5. With the Kingfisher. 6. With the Flying-squirrel.

The four Creators were the Beaver, whose deeds are told in the myth; the Muskrat, who made rice out of water, roots of trees, and men; the Flying-squirrel, who made nuts of his "cande"; and the Kingfisher, who made all the fishes.

554, 16. Naxidecka^{n}ni (O.), eq. to Nida^{n}-b¢e¤a (P.), *the blue kingfisher*. – F. La Flèche.

Samuel Fremont (Wadjepa) said in 1889 that the nida^{n} bɸeɣa and the naxíde ckúni were different birds, resembling in plumage, beak, and fondness for fish, the naxíde ckúni being slightly larger than the other fisher. Frank La Flèche insists that they are two names for the same bird.

TRANSLATION.

Ictinike married and dwelt in a lodge. One day he said to his wife, "Hand me that tobacco-pouch. I must go to visit your grandfather, the Beaver." So he departed. As he was entering the Beaver's lodge the latter person exclaimed, "Ho, pass around to one side." And they seated Ictinike on a pillow. The wife of the Beaver said, "We have been without food. How can we give your grandfather anything to eat?" Now, the Beaver had four young beavers. The youngest one said, "Father, let me be the one who shall serve as food." So the father killed him. After boiling her son, the Beaver's wife gave the meat to Ictinike, who ate it. But before Ictinike ate it the Beaver said to him, "Beware lest you break even a single bone by biting! Do not break a bone!" Yet Ictinike broke the bone of one of the toes. When Ictinike felt full, after eating, the Beaver gathered the bones and put them in a skin, which he plunged beneath the water. In a moment the youngest beaver came up alive out of the water. When the father said, "Is all right?" the son said, "Father, he broke one of my toes by biting." Therefore from that time every beaver has had one toe, that next to the little one, which has seemingly been split by biting. When Ictinike was about to go home, he pretended that he had forgotten about his tobacco-pouch, which he left behind. So the Beaver said to one of his children, "Take that to him! Do not go near him, but throw it to him when you are at a great distance from him, as he is always very talkative." Then the child took the tobacco-pouch and started after Ictinike. After getting in sight of the latter, the young beaver was about to throw the pouch to Ictinike when standing at a great distance from him; but Ictinike called to him, "Come closer! come closer!" And when the young beaver took the pouch closer Ictinike said, "Tell your father that he is to visit me." When the young beaver reached home he said, "O father, he said that you were to visit him." The Beaver replied, "As I apprehended that very thing, I said to you, 'Throw it to him while standing at a great distance from him.'" Then the Beaver went to see Ictinike. When he arrived there Ictinike wished to kill one of his own children (in imitation of what he had seen the Beaver do), and was making him cry by hitting him often. But the Beaver was unwilling for him to act thus, so he said, "Let him alone! You are making him suffer." And then the Beaver went to the stream where he found a young beaver that he took back to the lodge, and they ate it.

On another day Ictinike said to his wife, "Hand me that tobacco-pouch. I must go to call on your grandfather, the Muskrat." So he departed. As he was entering the Muskrat's lodge the latter exclaimed, "Ho, pass around to one side." And Ictinike was seated on a pillow. The Muskrat's wife said, "We have been without food. How can we give your grandfather anything to eat?" Then, said the Muskrat, "Fetch some water." And the woman brought the water. He told her to put it in the kettle and hang the kettle over the fire. When the water was boiling very fast the husband upset the kettle, and instead of water out came wild rice! So Ictinike ate the wild rice. When Ictinike departed he left his tobacco-pouch, as before. Then the Muskrat called

one of his children, to whom he said, "Take that to him! Do not go near him, but throw it to him when you are at a great distance from him, as he is always very talkative." So his child took the tobacco-pouch to return it to Ictinike. But when he was about to throw it to Ictinike the latter said, "Come closer! come closer." And when he took the pouch closer Ictinike said, "Tell your father that he is to visit me." When the young muskrat reached home he said, "O father, he said that you were to visit him." The Muskrat replied, "As I apprehended that very thing, I said to you, 'Throw it to him while standing at a great distance from him.'" Then the Muskrat went to see Ictinike. And Ictinike said to his wife, "Fetch water." Ictinike's wife went after water. She filled the kettle and hung it over the fire till it boiled. When Ictinike upset the kettle, only water came out. Ictinike wished to do just as the Muskrat had done, but he was unable. Then the Muskrat had the kettle refilled, and when the water boiled he upset it, and an abundance of wild rice was there, which he gave to Ictinike. And thereupon the Muskrat departed, leaving plenty of wild rice.

On another day Ictinike said to his wife, "I am going to see your grandfather, the Kingfisher." When he arrived there the Kingfisher stepped on a bough of the large white willow, bending it down so far that it was horizontal; and he dived from it into the water. He came up with a fish, which he gave Ictinike to eat. And as Ictinike was starting home, he left one of his gloves, pretending that he had forgotten it. So the Kingfisher directed one of his boys to take the glove and restore it to the owner; but he charged him not to go near him, as Ictinike was very talkative and might detain him too long. Just as the boy was about to throw the glove to Ictinike the latter said, "Come closer! come closer!" So the boy carried the glove closer. And Ictinike said, "Tell your father that he is to visit me." And the boy said to his father, "O father, he said that you were to visit him." The Kingfisher replied, "As I apprehended that very thing, I said, 'Throw it to him while you stand at a great distance from him.'" Then the Kingfisher went to see Ictinike. When he arrived there Ictinike climbed upon a bough of a large white willow, bending it till it was horizontal; he leaped from it and plunged beneath the water. And it was with difficulty that the Kingfisher seized him and brought him to land. Ictinike had swallowed more of the water than he liked. Then the Kingfisher plunged into the stream, brought up a fish, which he gave to Ictinike. But the Kingfisher departed without eating any portion of it.

On another day Ictinike said to his wife, "I am going to see your grandfather, the Flying-squirrel." So he departed. When Ictinike arrived the Flying-squirrel said to his wife, "Hand me that awl." He took the awl and climbed up on his lodge. When he reached the very top *per testes subulam impulit*, causing a great many black walnuts to fall to the ground. Thus he provided black walnuts, which Ictinike ate. And when Ictinike departed he left one of his gloves, as before, pretending that he had forgotten it. In like manner did the Flying squirrel send the glove to Ictinike by one of his sons. And Ictinike sent by the son an invitation to the Flying-squirrel to visit him. When the Flying squirrel reached the lodge of Ictinike, the latter took an awl and climbed to the top of his lodge. He had barely reached the top of the lodge when *per testes subulam impulit*. And he forced out very dark blood. "Why," said the Flying-squirrel, "he has surely hurt himself severely!" So the Flying-squirrel took the awl and climbed up on the lodge. And the Flying-squirrel made a large quantity of black walnuts for Ictinike.

ICTINIKE, THE WOMEN, AND CHILD—AN OMAHA MYTH.

Told by George Miller.

Égiᵩe Ictínike amá aᵩé amáma. Égiᵩe ɬí wiⁿ gaⁿ′ te amá. Ni-ʞaⁿ′ha
At length Ictinike the (mv. sub.) was going, they say. At length lodge one of some sort was std., they say. Bank of stream

kĕ′ɬa aᵩá-bi aⁿ′, ní kĕ uhá-biamá. Ní kĕ maⁿ′taɬa ʞan′de ĕdedí ke amá,
to the (lg. ob.) having gone, they say, stream the (lg. ob.) followed, they say. Stream the (lg. ob.) beneath plum were there in abundance, they say

jíde ké amá. "Wuhu+!" eᵩégaⁿ-biamá. ʞigᵩíɔnudá-bi egaⁿ′, miʞáha
red lay (or in abundance!) they say. Oh! he thought, they say. Having stripped off his clothing, they say, raccoon skin

pĕ′ji gĕ itéᵩa-bi aⁿ′, ʞan′de tĕ ágᵩañge áiáᵩa-biamá. Maⁿᵩiñ′ka kĕ ᵩiqᵩaⁿ′-
bad many (in. ob.) the down, they say, plum the (col. ob.) diving on account of had gone, they say. Soil the (lg. ob.) seizing a large hand-

ɋti ᵩizá-biamá. Agᵩí-bi ʞĭ, daⁿ′ba-bi ʞĭ, ɱaⁿᵩiñ′ka té amá. "Wuhu+!"
ful took it, they say. Had come back (to land), they say when, looked at it, they say when, soil a mass they say. Oh!

á-biamá. Cĭ ní kĕ′ɬa daⁿ′ba-bi ʞĭ cĭ ʞan′de tĕ égaⁿqti daⁿ′ba-biamá. Cĭ
said, they say. Again stream at the (lg. ob.) looked at it, they say when again plum the (col. ob.) just so saw, they say. Again

égaⁿqti áiáᵩa-biamá. Cĭ égaⁿ-biamá, maⁿᵩiñ′ka-naⁿ aᵩiⁿ′ agᵩí-biamá. Cĭ
just so had gone, they say. Again was so, they say, soil only having it he returned (to land), they say. Again

daⁿ′ba-bi ʞĭ, ní kĕ′ɬa, "Wáhua+!" á-biamá. Cĭ ʞan′de kĕ jíde ké amá,
looked at it, they say when, stream at the (lg. ob.), Really! said he, they say. Again plum the (lg.) line red in abundance they say

ní kĕ′ɬa. Cĭ égaⁿqti áiáᵩa-biamá. Cĭ égaⁿqti maⁿᵩiñ′ka ᵩizá-biamá.
stream at the. Again just so had gone, they say. Again just so soil took, they say.

"Qa-í!" á-biamá. Cĭ égaⁿqti áiáᵩa-bi aⁿ′, agᵩí-bi ʞĭ, maⁿá kĕ′ɬa úᵩixidá-
Whew! said, they say. Again just so having gone thither, they say had come back (to land), they say when, cliff, to the gazed,

bi ɋi, égiᵩe ʞan′dehi akáma maⁿá kĕ′ɬa ágaᗡámuqti íᵩistáqti najiⁿ′ akáma.
they say when, behold plum trees the (sub.) cliff at the having very heavy weight (of fruit) that bore down their branches adhering to in bunches or clusters were std., they say.

Kĭ é ní kĕ′ɬa núwaᵩíkihaⁿ′ ke-naⁿ′ ágᵩañgá-biamá. Wáᵩaha pĕ′jĭ tĕ
And that stream at the reflection in the water the only (lg. ob.) dived on account of that, they say. Clothing bad the (col. ob.)

ágᵩahá-bi aⁿ′, č′di aᵩá-bi aⁿ′, ʞan′de gĕ ᵩisé amá, áᵩiciⁿ′-bi aⁿ′. Aᵩé amá
having put on his own, they say there having gone, they say plum the (pl. ob.) was pulling off, they say, having put them into a blanket "pocket" made by curving the left arm, they say. Was going, they say

ɬí tĕ'di. Ƙan'de tĕ jeq¢i$^{n'}$ íbiƙá-bi a$^{n'}$, ɬíhuƙa^{n} tĕ égiha-na^{n} a^{n}¢$^{'}$ i¢é¢a-biamá.
tent to the (std. ob.). Plum the (col. ob.) *semen* having rubbed on them, they say, smoke-hole the (std. ob.) through in each case threw it forcibly thither, they say.

Kĭ wa'ú na^{n}bá akáma. "Hi$^{n'}$, ciƙa$^{n'}$, ƙan'de wi^{n} i¢áƙi¢e da^{n}+," á-biamá.
And woman two sat, they say. Oh! sister-in-law, plum one I have found for myself . (fem.) said, they say.

Íƙine-na$^{n'}$ amá. Ĕ'di ahí-bi a$^{n'}$, "Qa-í! icíƙa^{n} méga^{n} ¢é¢uqti i$^{n'}$g¢i ¢añká-nă,"
They were scrambling now and then for (the plums), they say. There having arrived, they say, Whew! her sister-in-law likewise just here my relations have come here and sit!

á-biamá. "Tĕnă'! gákĕ ƙan'de kĕ a$^{n'}$ta ctĕwa$^{n'}$jĭ ƙĭ, nísa-bajĭ'qtia^{n}, ¢icíƙa^{n}
said he, they say. Why! that line plum the (lg.) very abundant when, you have not picked them at all, your sister-in-law

méga^{n}," á-biamá (Ictínike aká). "Hi$^{n'}$, ɬíga^{n}há, añgúgaca^{n}-bajĭ'qtia$^{n'}$ eda^{n}+!
likewise, said, they say (Ictinike) the (sub.). Oh! grandfather (f. sp.), we have not traveled at all alas (fem. intj.)!

Uhíack éga^{n} eté, ɬíga^{n}há, añƙíg¢ise taí ei^{n}té." "Hau, ¢isé ma^{n}¢i$^{n'}$i-gă,"
Near somewhat if, grandfather (fem. sp.), we may pick them for ourselves. Ho, to pick them walk ye,

á-biamá. Ciñ'gajiñ'ga áma aká u'a$^{n'}$he a¢i$^{n'}$ akáma, kĭ u¢úhe u¢áha áka^{n}
said he, they say. Child other one the (sub.) put into the cradle and wrapped the coverings around it was keeping it, they say, and Indian cradle-board with it leaning

ité¢a-bi ta$^{n'}$ ámá. Kĭ ja$^{n'}$t'e ta$^{n'}$ amá ciñ'gajiñ'ga. Kĭ gá-biamá Ictínike
was set up std., they say. And sound asleep was std., they say child. And said as follows, they say Ictinike

aká, "Céta^{n} i^{n}¢i$^{n'}$a^{n}¢a ma^{n}¢i$^{n'}$i-gă u'a$^{n'}$he ta^{n}. Égi¢e ƙan'dehi da$^{n'}$ctĕ
the (sub.), That (std. an. ob.) leave for me, its relation walk ye the std. one put into the cradle Beware plum tree perhaps

i^{n}¢i$^{n'}$nié¢ĕ te!." "Hi$^{n'}$, ɬíga^{n}há, éga^{n} te da^{n}+," á-biamá. Ga$^{n'}$ "Áagikída
hurt it, my relation lest! Oh! grandfather (f. sp.), so will (fem.) said, they say. And I attend to my own

ag¢i$^{n'}$ tá miñke," á-biamá. Gañ'ƙĭ ¢á-biamá wa'ú-ma. Gañ'ƙĭ Ictínike
I sit will I who, said he, they say. And then went, they say the women And then Ictinike

aká hi$^{n'}$¢ićki¢ĕ'qti naji$^{n'}$-bi a$^{n'}$, néxe ní ují ité¢a-bi tć amćde ¢izá-bi a$^{n'}$,
the (sub.) bestirring himself at once having arisen to his feet, they say, kettle water filled the std. in. ob. had been put down, they say having taken it, they say,

ugácka-biamá. Ciñ'gajiñ'ga kĕ t'é¢a-bi a$^{n'}$, úsu gáxa-biamá. Uha$^{n'}$-biamá
hung it over the fire, they say. Child the (recl. ob.) having killed it, they say, strips made it, they say. Boiled it, they say

ciñ'gajiñ'ga kĕ. Ɗá ¢a^{n} ¢izá-bi ega$^{n'}$, u'a$^{n'}$he kĕ'di Ɗaq¢úqaha ¢an'di
child the (recl. ob.). Head the (ev. ob.) taken, they say having, entire Indian cradle in the (lg. ob.) head covering in the part

ugíg¢a^{n}-biamá, níɬa naji$^{n'}$ tĕ'di égaⁿqti gáxa-biamá Hi$^{n'}$¢ićƙi¢ĕ'qti Ɗéde
put his own relation, they say, alive stood when just so did, they say. Bestirring himself at once fire

áhi^{n}¢i^{n}¢á-bi a$^{n'}$, áci ctĭ wada$^{n'}$be ahí-na^{n}-biamá. Égi¢e niu'de¢á-biamá.
having put wood on it, they say, out of doors too to look went often, they say. At length was cooked, they say.

Ɗizá-bi ega$^{n'}$, ¢até a¢añká-ma. G¢í-bajĭ ¢asni$^{n'}$-bi ega$^{n'}$, a¢á-biamá.
Having taken it, they say, he sat eating it, they say. Not having returned he having swallowed it, they say, went, they say.

Wa'ú-ma kí-bi ƙĭ, ¢iñgá-bi tć amá Ictínike amá. "Ciƙa$^{n'}$, i^{n}c'áge
The women reached home, they say when, he was missing, they say Ictinike the (mv. sub.). Sister-in-law, old man

amá ¢iñgaí tĕ hé," á-biamá. "Nă! iⁿ′jaⁿ tĕ caⁿca⁽ⁿ′⁾qtci jaⁿ′ ehaⁿ+!"
the (mv. sub.) is missing (?) . (fem.), said. Why! he lay for me the past act without intermission lies ! (fem. in soliloquy)

á-bi egaⁿ′, g¢íze agí-bi ɻĭ, ɗá ¢aⁿ uqpá¢ĕ amá. "Hiⁿ′, síjiⁿqtci¢aⁿ+!"
having said, they say, seized her own was returning, they say when, head the part was falling from a height, they say. Oh! dear little child!

é amá. Xagá-biamá wa'ú akí¢a. Gaⁿ′ xagé g¢iⁿ′ ¢añ′ka tĕ, Ictínike amá 3
was saying, they say. Cried, they say woman both. And crying were st. when, Ictinike the (mv. sub.)

ɻi'aⁿ′-bi aⁿ′, maⁿ¢iñ′ka íɻi'aⁿ′-bi aⁿ′, ájĭqti ɻiɻáxa-bi aⁿ′, ĕ′di ahí-biamá.
having painted his face, they say, earth having painted his face with it, they say, very different having made himself, they say. there arrived, they say.

"Tĕnă′! eátaⁿqti ¢axágai ă, ¢icíɻaⁿ mégaⁿ," á-biamá. "Hiⁿ′, ɻígaⁿhá,
Why! for what possible reason you (pl.) cry ? your sister-in-law likewise, said he, they say. Oh, grandfather (f. sp.)

Ictínike amá ¢¢u atíi édegaⁿ, ɻan′de u¢á egaⁿ′ aⁿ¢ísĕ añgáhi. ₵ékĕ u'aⁿ′he 6
Ictinike the (mv. sub.) here came having (past), plum having told about we pick (them) we two reached there. This (lg. ob.) (entire) Indian cradle

kĕ aⁿaⁿ′¢a añgáhi éde, ¢asniⁿ′ áiá¢ai tĕ. ɗá ¢aⁿ u'aⁿ′he kĕ ɗaq¢úqaha
the (lg. ob.) we left it we two reached there but, swallowing (the child) he had gone. Head the part entire Indian cradle the (lg. ob.) head covering

¢an′di ugíg¢aⁿ áiá¢ai tedaⁿ+." "Wáhuá!" á-biamá. "Hĭndá, maⁿ′zepe
in the part put his own relation had gone . (fem.) Really! said he, they say. Let me see, ax

íc¢ai-gă. B¢íqe táce," á-biamá. Maⁿ′zepé-de 'íi-bi egaⁿ′, a¢á-biamá ɻaⁿ′¢iⁿqti 9
send ye hither. I chase him must, said he, they say. Ax when (?) they having given it to him, they say, he went, they say running fast

maⁿ¢iⁿ′ amá. ɻaⁿ′¢iⁿqti a¢á-bi egaⁿ′, q¢abé cugáqti édegaⁿ ahí-bi egaⁿ′,
he was walking, they say. Running fast having gone, they say, tree very thick being, in the past having reached there, they say,

iⁿtcañ′ga-naⁿ′ úne maⁿ¢iⁿ′ amá. Jaⁿ′ ɻí'a kĕ′ uhá, maⁿ′zepe ɗahíde ¢aⁿ
mice (or some other rodents) only seeking them was walking, they say. Wood decayed the (lg. ob.) passed along, ax butt-end of the ax-head the part

iⁿtcañ′ga-naⁿ wégaq¢iq¢í-bi egaⁿ′ wamí á¢ahaháqti gáxa-bi aⁿ′, ag¢é amá. 12
mice only having killed them one by one with it, they say blood streaming from various parts of it having made it, they say, was returning, they say.

Hau. Akí-bi aⁿ′, ɻí tĕ′di, "Áq¢i ag¢í hă, ¢icíɻaⁿ mégaⁿ," á-biamá.
¶ Having reached there again, they say, lodge at the (std. ob), I killed him I have come back your sister-in-law likewise, said he, they say.

"Hiⁿ ⁿ! ɻígaⁿhá, uhí ackégaⁿ cíⁿte." "Añ′kajiqtiaⁿ′ hă, wa¢úde ctĕwaⁿ′jĭ.
Oh! grandfather (f. sp.), place of reaching somewhat near perhaps (indirect question). Not at all . by no means near.

Hiⁿ ¢ié-de uáq¢e hă," á-bi aⁿ′, maⁿ′zepe wamí á¢ahaháqti a¢iⁿ′ akí-biamá. 15
Hurrying, when I overtook him . having said, they say ax blood streaming from various parts of it having it he reached there, again, they say.

Kĭ é amá hă, ɻan′de nin′de ɻĭ ágaha qúde á¢aha ¢iⁿ éwaⁿ amá Ictínike
And that was it, they say . plum ripe when on it gray adheres the (class) he caused it, they say Ictinike

amá gáxa-biamá.
the (mv. sub.) did it, they say.

NOTES.

560, 1. jeq¢i^{n} ibiꝗa-bi a^{n}. This is referred to in the last sentence of the myth containing the Omaha explanation of the gray down (?) on ripe plums. All fruits and vegetables were thought to be of phallic origin.

560, 6. Uhiack ega^{n} ete, ꝗiga^{n}ha, *or* Ꝉiga^{n}ha, uhiack ega^{n} ete. Both used.

560, 11. ¢a-biama wa'u-ma, instead of a¢a-biama wa'u ama, as the women were *requested* to go.

560, 12. ite¢a-bi te amede, the women were *absent* then; perhaps this explains the use of such a form.

561, 2. g¢ize agi-bi ꝗĭ, implies that the mother went to the cradle, took it up, and was returning to the other woman when the severed head fell to the ground (?).

TRANSLATION.

Once upon a time Ictinike was going somewhere. Near the place was a lodge in which dwelt two women. Ictinike traveled till he reached the bank of a stream, and then he went along the bank. Beneath the water there appeared to be a great many plums, and they were red. "Oh!" said he, as he undressed; and, putting aside his miserable attire of raccoon skins, he dived down after the plums. But he seized a large handful of dirt. On returning to land and viewing what he had behold it was a lot of dirt! Again he looked at the water and there were the plums. So he dived again and with a similar result. Having returned the fourth time with nothing but dirt, he chanced to raise his eyes to a cliff above the stream, and there were many plum trees filled with fruit, which caused the branches to hang down over the stream. It was the reflection of these in the water that had deceived him. Then he put on his clothing, ascended the cliff, and gathered the plums, with which he filled one corner of his robe.

Then he went to the lodge. He rubbed semen over the plums, and threw them one by one down through the smoke-hole of the lodge. On seeing the first plum one of the women said, "Oh, sister-in-law! I have found a plum!" They scrambled for the plums. On entering the lodge, Ictinike observed, "Whew! my relations, my grandchild, and her sister-in-law have returned here! Why! those plums are very abundant, and yet you two have not picked any of them?" "Oh! grandfather, we have not gone anywhere. If they are near here, we may pick them for ourselves," exclaimed one of the women. "Ho, go and pick them," said he. The child of one of the women was still in the cradle, and the mother had set it up in the cradle against the side of the lodge. So Ictinike said, "When you go leave the child in the cradle with me, as it might get hurt if you took it among the plum trees." "Oh, grandfather! it shall be as you say," said the mother. Ictinike promised to watch over it as over a relation. So the women departed.

Presently Ictinike started to his feet in great haste, seized the kettle that had been placed there full of water, and hung it over the fire. Then he killed the child, and cut the flesh in narrow strips, which he boiled. But he put the head back in the cradle, wrapping it in the head covering, and arranged it just as if it was alive. He put

wood on the fire without delay, and went out of the lodge from time to time to see whether the women were coming. At last the meat was cooked, and he sat eating it. Having devoured all of it before the women returned, he departed. When the women got home Ictinike was missing. "O sister-in-law," said one, "the old man is not here. Why! my child is still sleeping just as he was when I left him!" As she took up the cradle and was returning with it to the other woman the head of the child fell to the ground. "Oh! dear little child!" said she. Both the women wept.

And while they sat crying Ictinike, who had painted his face with clay, disguising himself, entered the lodge. "Strange! what cause have you for crying?" "Oh, grandfather! Ictinike came and told us about plums, and when we went to pick them we left the child here in the cradle; but he ate it and departed, after putting the head back in the cradle and wrapping the head-covering around it." "Really!" said he, "let me see; hand me the ax, I must pursue him." They gave him the ax and he departed, running very rapidly. He ran till he reached a very dense forest, where he sought for some wood mice. Passing the butt-end of the ax along a decayed log in which were some wood mice, he killed the mice and covered the ax with blood. He took the ax streaming with blood back to the lodge, and when he entered he said, "I killed him and I have now returned." "Oh! grandfather," said the women, "was not the place where you found him near here?" "Not at all! it is very far, but I overtook him by going very rapidly." This myth explains the cause of the gray down (?) on ripe plums: Ictinike was the cause of it.

ICTINIKE AND THE TURTLE—AN OMAHA MYTH.

Told by George Miller.

Ictínike amá aᵭé amáma. Égiᵭe watíᵭka bacaⁿ′i tĕ éᵭaⁿbe ahí-bi ɣí,
Ictinike the (mv. sub.) was going, they say. At length creek it bends the (place where) in sight arrived, when, they say

ᵭgiᵭe ɣé ɻañga gaⁿ′ ᵭiñké amá, iᵭánaqídeadi atígᵭiⁿ égaⁿ. ɣigᵭíza-bi
at length Big turtle was (st.) there awhile, they say, At a sheltered place warmed by the sun having come there and sat. Having drawn (himself) back,

egaⁿ′, bispáspa agí-bi egaⁿ, ɻaⁿ′ᵭiⁿqti aᵭá-bi aⁿ′, ɗamú tĕ ĕ′di ahí-bi 3
they say crouching at intervals having been coming back, they say, running fast having gone, they say, downhill the there arrived, they say

aⁿ′, gá-biamá: "Tĕnă′! eátaⁿ cénají′qti ᵭagᵭiⁿ′ ă. Ní gákĕ bíze te aí
having said as follows, they say: Why! wherefore paying no attention whatever you sit ? Water that (lg. ob.) dry will said

egaⁿ′, waníta ní ugᵭiⁿ′ amá bᵭúgaqti ní uᵭúhai hă. Ki á-biamá ɣé
having, quadruped those dwelling in the water all water follow immediately after it . And said, they say Turtle

ɻañga aká, "Nă′! ᵭé átiágᵭiⁿ-naⁿ-maⁿ′ ᵭaⁿ′ja, edádaⁿ ctĕwaⁿ′ aná'aⁿ-májĭ. 6
big the (sub.), Why! this I often come and sit though, what soever I have not heard,

Ga$^{n'}$ mi^{n} ɸéta^{n} hí ɻĭ, ɸé átiágɸi^{n}-na^{n}-ma$^{n'}$ hă." "Wana$^{n'}$qɸiñ-gă há,"
And sun this far reaches when, this I usually come and sit . Hurry !

á-biamá Ictínike aká, "ɻáciqti cénujiñ'ga d'úba t'á-biamá íbizĕ, nuɔna$^{n'}$
said, they say Ictinike the (sub.), very long ago (see note) young men some have died, they say from thirst, otter

3 jiñ'ga ctĭ t'é amá, sĭn'de jiñ'ga ctĭ t'é amá, sĭn'de bɸáska ctĭ t'é ama, miɻá
young too is dead, they say, tail small too is dead, they say, tail flat too is dead, they say, raccoon

jiñ'ga ctĭ t'é amá."
small too is dead, they say.

Hau. "Ké, añgáɸe te hă'," á-biamá ɻé ʇañga aká. Júgɸe aɸá-
¶ Come, let us two go . said, they say Big turtle the (sub.). With him went,

6 biamá Ictínike amá. Wáhi qéga-na^{n} uné júgɸe amá. Wáhi wéti^{n}
they say Ictinike the (mv. sub.). Bone dried only seeking was with him, they say. Bone striking weapon

úda^{n}qti íɸa-bi a$^{n'}$, "Kagéha, ma^{n}ɸiñ'-gă há. Anéje tá miñke," á-biamá
very good having found it, they say Friend, walk ! *Mingo* [*mingam*] will I who, said, they say

Ictínike aká. ɸékĕ wahí kĕ ɸizá-bi a$^{n'}$, aɸé améde sakíbaqti júgɸe
Ictinike the (sub.). This (lg. ob.) bone the (lg. ob.) having taken it, they say, when he (the Big turtle) was going right beside him with him

9 ma^{n}ɸi$^{n'}$-bi a$^{n'}$, "Kagéha, níkaci$^{n'}$ga ma^{n}ɸi$^{n'}$i ɻĭ, ɖáhi gazízi éga^{n} ma^{n}ɸi$^{n'}$-
having walked, they say, Friend, person walks when, neck stretching often so he usu-

na^{n}i." ɻé ʇañga ɖahí kĕ gázĭe'qti-na^{n} ma^{n}ɸi$^{n'}$ ɸi^{n}, jíbe kĕ' ctĭ na^{n}jágĕqti
ally walks. Big turtle neck the (lg. ob.) stretching it far, usually was walking, leg the (lg. ob.) too sticking them out much bent

ma^{n}ɸi$^{n'}$ ɸi^{n}, éga^{n}-na$^{n'}$ ɸi^{n} ɻĭ'jĭ, ɖáhiqti kĕ ehéɸa-bi a$^{n'}$, gaza$^{n'}$qti
was walking, was doing so regularly when, right on the neck the (lg. ob.) having put the horizontal ob. on it (another horizontal ob.), having knocked him down

12 ihéɸa-bi a$^{n'}$, gacta$^{n'}$-bají-bi a^{n} ɻĭ, ga$^{n'}$ gaqɸí-bi a$^{n'}$, "Haha+! a$^{n'}$ba
and stunned him, they say, not having stopped hitting him, they say when, so having killed him, they say, Ha! ha! day

wi$^{n'}$ctĭ gáaɻi'a$^{n'}$-ɔna^{n}," á-biamá, aɸé amá aɸi$^{n'}$-bi a^{n}. Néɸĕ aká, ɻé
some (pl.) I do that for myself usually, said he they say, was going having kept it, they say. He was kindling a fire, Turtle

ʇañga ɸiñké jégɸa^{n} aká. Ca$^{n'}$qti ja$^{n'}$tiɸiñgá-bi a$^{n'}$, "Hau, aja$^{n'}$ tá miñke
big the (st. ob.) he was roasting the animal as he sat. In spite (of his hunger ?) having become sleepy, they say, Ho, I will sleep

15 ɸa$^{n'}$ja, íja^{n}xe ɸaja$^{n'}$ăjĭ te hă'. Hau, ɸinin'de ɻĭ, ɻé ʇañga, 'P!' ecé te hă."
though, Ó Ija^{n}xe you sleep not shall . Ho, you cooked when, Ó Big turtle, 'Puff!' you say shall .

Ga$^{n'}$ ja^{n} ké. Míɻasi amá na^{n}stápiqtci áiáma. ɻé ɸiñké ɸizá-bi a$^{n'}$,
And he lay sleeping. Coyote the (mv. sub.) walking very softly over the leaves, etc. was coming. Turtle the (st. ob.) having taken it, they say,

jegá gĕ wi$^{n'}$ ɸiɔnúda-bi a$^{n'}$, ɸajú aɸañká. ʟe-ánita tĕ wañ'giɸe ɸasni$^{n'}$-
leg the (pl. ob.) one having pulled out (*or* off), they say. sat biting off the meat. Animal limb the (ob.) all having devoured,

18 bi a$^{n'}$, wahí gĕ ĕ'di ugíɖada$^{n'}$-bi a$^{n'}$, cĭ ɖéde tĕ'di iɸa$^{n'}$ɸa-bi a$^{n'}$, Ictínike
they say, bone the (pl. ob.) there having pushed them back into their places (?), they say, again fire in the (ob.) have placed it (the turtle), they say, Ictinike

e'a$^{n'}$ gáxe tĕ éga^{n}qti gáxe iɸa$^{n'}$ɸa-bi a$^{n'}$, aɸá-biamá. Égiɸe Ictínike
how he made it the just so made it having placed the animal, they say. went, they say. At length Ictinike

aká íɣiɕá-biamá. ɣé ɕíñké ba'ú-bi a$^{n'}$, ɕizá-bi a$^{n'}$, ɮe-ánita tĕ wi$^{n'}$ uɕa$^{n'}$i
the (sub.) awoke, they say. Turtle the (st. ob.) having pushed into the ashes to find the turtle, they say. having taken it, they say, animal limbs the one grasped it

ega$^{n'}$, ɕida$^{n'}$ ɣĭ sí'a^{n}ɕĕ'qti ɕizé gi. "Sa!" (á-biamá Ictínike aká) Cĭ wi$^{n'}$
having, pulled it when only that and nothing else he took it was coming back Pshaw! (said, they say Ictinike the (sub.) Again one

tĕ éga^{n} ɣĭ cĭ éga^{n}qti sí'a^{n}ɕé ɕizé amá. "Qa!" é ga^{n}, cĭ wi$^{n'}$ tĕ ɕizé 3
the so when again just so only that he was taking, they say. Bshaw! said as, again one the took it

ɣĭ cĭ sí'a^{n}ɕĕ'qti éga^{n} ɕizé amá. "Qa+!" é ga^{n}, cĭ wi$^{n'}$ tĕ ɕizé ɣĭ,
when again only that so he was taking, they say. Pshaw! said as again one the took when,

cĭ éga^{n} sí'a^{n}ɕĕ'qtci ɕizé amá. "Qá-i-na+! íja^{n}xe-ă', ɕaja$^{n'}$ăjĭ te ehé ɕa$^{n'}$cti."
again so only that was taking it, they say. Surprising! O Ija^{a}xe, you sleep not shall I said formerly.

Ija$^{n'}$xe ɣigɕíɻubá-bi a$^{n'}$, a$^{n'}$he-na$^{n'}$-bi ɣĭ, "A$^{n'}$hajĭ-gă," é-na^{n}-biamá. "Qá- 6
Ija^{a}xe having scratched his own, they say, fled often, they say when, Do not flee, said often, they say. Sur-

i-na+! A$^{n'}$ha^{n}, agɕásni^{n} ɕa$^{n'}$cti," á-biamá.
prising! Yes, I devoured it, my own formerly, said he, they say.

NOTES.

Another version is given on pp. 60–69. George Miller did not know any more of the version just given, so it ends rather abruptly. See White Eagle's Ponka version on p. 66. **563**,3, *et passim.* a^{n}, *having* (not *they say*), same as ega$^{n'}$.

564, 18. ugiɖada^{n} used instead of ubada^{n} or uibada^{n} because the Coyote had already eaten all the flesh of the turtle, so it was inside of him and part of him, his own property, so the bones, too, had become his. In the myth of Ictinike, the women, and child, ugigɕa^{n} is used instead of ugɕa^{n} or uigɕa^{n}, to describe Ictinike's act, though he had not yet eaten the child.

TRANSLATION.

Ictinike was journeying. When he came in sight at a bend of a stream, a Big Turtle was sitting there in a sheltered place warmed by the sun. Ictinike drew himself back out of sight, crouching at intervals as he retraced his steps, and ran down the hill to the place where the Big Turtle was. "Why! how is that you continue to pay no attention to what is going on? It has been said that yonder stream is to dry up, so all the quadrupeds that frequent the water have kept close to the (deep?) water," said Ictinike. And the Big Turtle said, "Why! I have been coming here regularly, but I have not heard anything at all. I usually come and sit in this place when the sun gets as high as it is at present." "Hurry!" said Ictinike, "for some of the young men died very soon for want of water. The young otters died, so did the young muskrats, the young beavers, and the young raccoons."

"Come, let us go," said the Big Turtle. So Ictinike departed with him. As he accompanied him, Ictinike sought for a dry bone. Having found one that would be good as a club, Ictinike said, "Friend, go on. *Mingam.*" When he was alone, Ictinike seized the bone, and soon overtook the Big Turtle, walking beside him.

"Friend," said he, "when a person walks, he stretches his neck often." So the Big Turtle began to stretch his neck very far, and he was walking with his legs bent exceedingly. As he was going thus, Ictinike gave him a hard blow on the neck, knocking him senseless, and he did not stop beating him until he killed him. "Ha! ha!" said Ictinike, as he carried the body away, "there are some days when I act thus for myself." He kindled a fire and began to roast the Big Turtle. Notwithstanding his desire to feast on the Big Turtle, he became sleepy, and said, "Ho! I will sleep, but you, O 'Ija^{n}xe,' must keep awake. When you are cooked, O, Big Turtle, you must say 'Puff!'" So he went to sleep. Then the Coyote was coming very cautiously. He seized the Turtle, pulled one of the legs out of the coals, and sat there biting off the meat. When he had devoured the meat on all the limbs, he pushed the bones back into their former places, arranged the fire over them, and departed after putting every thing just as he had found it. At length Ictinike awoke. He pushed into the ashes to find the Turtle, took hold of one limb and pulled it, when to his surprise only that limb came forth. "Pshaw!" said he. Then he tried another limb, with a like result, and still another, but only the bones appeared. When he had pulled out the fourth leg he was astonished. "Surprising! O 'Ija^{n}xe,' I said to you, 'do not sleep,' but you have disobeyed me." Thereupon he scratched "Ija^{n}xe," but the latter fled often. "Do not flee," said Ictinike. All at once he exclaimed, "Surprising! I had eaten the Turtle, but I had forgotten it!"

THE COYOTE AND THE SNAKE—AN OMAHA MYTH.

Told by Frank La Flèche.

Míɬasi amá ɬan′de áɸiɬáqti aɸá-biamá. Dáda^{n} unéga^{n} ma^{n}ɸi$^{n′}$-bi
Coyote the (mv. sub.) ground crossing by the nearest way went, they say. Something as he sought it walked, they say,

ɬĭ, sabájĭqti níkaci^{n}ga wi$^{n′}$, "Na^{n}ctañ′gă há," á-biamá. "Wi^{n}a$^{n′}$wa
when very suddenly person one O stop walking ! said, they say. Which one

3 etéda^{n}," eɸé-ga^{n}-bi ega$^{n′}$, uɸíxidá-bi ɬĭ, íɸa-bají-biamá Cĭ eɹáha aɸa-
can it be? he thought, they say as (=having) he looked around, they say when, he did not find him, they say. Again further went,

biamá. Kĭ "A^{n}ɸa$^{n′}$betañ′-gă há," á-biamá. Kĭ Míɬasi aká íɸa-biamá
they say. And Pass to one side of me ! said, they say. And Coyote the (sub.) found him, they say.

Wĕ′s'ă. "Ci+cte! ɸé ma^{n}bɸi$^{n′}$ ɸa$^{n′}$ja, ĕbé-ctĕwa^{n} íɗeta^{n} ka$^{n′}$bɸa-májĭ. ɸí
Snake. Fie! this I walk though, who at all I pass to one side of him I wish I not. You

6 gaqé tiɸá-gă! Uhé kĕ i$^{n′}$ɸiɬañ′-gă!" "ɸé ma^{n}bɸi$^{n′}$ ɸa$^{n′}$ja, ĕ′be wi$^{n′}$
to one side pass! Path the (lg. ob.) give me room! This I walk though who one

ébɸiɬa^{n} té áha^{n}, ebɸéga^{n}-ctĕwa$^{n′}$-májĭ hă," á-biamá Wĕ′s'ă aká. "Éga^{n}
I give him room will ! (in soliloquy) I think at all I not . said, they say Snake the (sub.). So

ɬĭ′ctĕ áwinañ′ge tá miñke hă," á-biamá Míɬasi aká. "Éga^{n} ɬĭ′jĭ, ɸat'é
even if I run on you I who will . said, they say Coyote the (sub.). So if you die

taté," á-biamá Wĕ'sʻă aká. "Áqtaⁿ atʼé tádaⁿ. Útʼe aⁿ¢iñ'ge," á-biamá
shall surely | said, they say | Snake | the (sub.) | How possible | I die | shall? | Cause of death | me—none | said, they say

Míɬasi aká. "Ké, añ'gajáda-gă! Já¢iⁿañkí¢a-gă," á-biamá Wĕ'sʻă aká.
Coyote | the (sub.). | Come | step over me! | Do it in spite of me! | said, they say | Snake | the (sub.).

Kĭ Míɬasi aká ágajáda-biamá. Kĭ Wĕ'sʻă aká ¢aqtá-biama. Kĭ Míɬasi 3
And | Coyote | the (sub.) | stepped over him, they say. | And | Snake | the (sub.) | bit him, they say. | And | Coyote

aká nié-ctĕwaⁿ-bájĭ-biamá. "Áwatée ă. Áwigajáde ɬĭ atʼé taté, ecé
the (sub.) | pained | at all | not, they say. | Where is it | ? | I stepped over | you | if | I die | shall | you said

¢aⁿ'cti. Áwatĕ atʼé," á-biamá Míɬasi aká. Gaⁿ' íaⁿbaⁿ' ía-bají-bi egaⁿ',
heretofore. | Where is it | I die | said, they say. | Coyote | the (sub.). | And | a second time | he spoke not, they say, | as (=having)

a¢á-biamá Míɬasi amá, ɬan'de á¢iɬáqti. Gaⁿté-gaⁿ ɬĭ, watcícka wiⁿ' ahí- 6
went, | they say | Coyote | the (nuv. (sub.) | ground | across by the nearest way. | After sometime | when | stream | one | he

biamá. Kĭ ni¢átaⁿ tá-bi egaⁿ', ní kĕ daⁿ'ba-bi ɬĭ, niúwa¢eɬíe ɬiɬaⁿ'ba-
reached, they say. | And | to take a drink | was about, they say, | as (=having), | water (lg. ob). | he looked at they say | when | reflection in the water | he saw himself,

biamá. Kĭ ciⁿ'qti ɬiɬaⁿ'ba-biamá. "Qa-é! égimaⁿ-májĭ-naⁿ-maⁿ' ¢aⁿ'cti.
they say. | And | very fat | he saw himself, they say. | Whew! | I never was so | heretofore.

Aⁿciⁿ' i¢ánahiⁿ' ă" á-bi egaⁿ', ɬigɢít'aⁿ-ctĕaⁿ-naⁿ-biamá. Kĭ ¢ataⁿ'-bi egaⁿ', 9
Me fat | I truly | ! | said, they say | as, | he felt himself all over | even (?) | often, they say. | And | he drank, they say, | as (=having)

caⁿ' a¢á-biamá. Gaⁿ'te ɬĭjĭ, "Ajaⁿ'taⁿ¢aⁿ'¢iñge i¢ánahiⁿ áhaⁿ," á-bi
still | he want, they say. | A while | when | I | am sleepy | I truly | ! (in soliloquy) | he said they say

egaⁿ', qáde bazaⁿ' jaⁿ'-biamá. Kĭ caⁿ'¢aⁿ tʼé amá, íbaqti. Kĭ cetaⁿ' hă.
as (=having) | grass | pushing in among | he lay, they say. | And | always | he died, they say, | much swollen. | And | so far

NOTES.

567, 7 niuwa¢eɬie. It is very probable, judging from the context, that this should be translated "reflection in the water." See niuwa¢ikihaⁿ, **559, 12.**

TRANSLATION.

The Coyote was going in a straight line across the prairie. While he was seeking something a person said very suddenly, "Stop!" The Coyote thought, "Who can it be?" He looked all around, but found no one. Then he went a few steps, when some one said, "Walk around me!" Then the Coyote saw that it was the Snake. "Fie!" said the Coyote, "when I walk here I do not wish to walk around any one at all. Do you go to one side. Get out of my way!" The Snake replied, "Though I am here, I have never thought for a moment of giving place to any one!" "Even if you think so," said the Coyote, "I will run over you." "If you do so, you shall die," said the Snake. "Why should I die? There is nothing that can kill me," said the Coyote. "Come! Step over me! Do it in spite of me," said the Snake. Then the Coyote stepped over him. And the Snake bit him. But the Coyote did not feel the slightest pain. "Where is it? You said that if I stepped over you I should die.

Where have I received my death-blow?" said the Coyote. As the Snake made no reply, the Coyote departed. After sometime he came to a creek. As he was about to take a drink he looked at the water, and he saw his reflection in the water. He appeared very fat. "Whew! I was never so before. I am very fat!" Saying this, he felt himself all over again and again; but that was all which he did. He departed after drinking the water. By and by he said, "I feel very sleepy." So he pushed his way into the thick grass and lay there. He died while sleeping, never awaking, and he was much swollen.

THE COYOTE AND THE SNAKE.

Told by George Miller.

Égiɸe Wĕ′s‘ă wi$^{n'}$ ĕ′di ja$^{n'}$ akáma. Gɸadi$^{n'}$ uska$^{n'}$ska^{n}qti uhé ɸe kĕ′.
At length Snake one there was recl., they say. Across in a very straight line path was going.

"Wă′! ma^{n}ciąąaha jañ′-gă, Wĕ′s‘ă! Áwigajáde ɤĭ, ɸat′é taté," á-biamá
Why! further off lie, O Snake! I step over you if, you die shall, said, they say

3 Míɤasi aká. "Uhé ɸéɸa^{n}skáqti kédega^{n} ɸí-eda^{n} a^{n}ɸa$^{n'}$cpeta$^{n'}$ eté ɤĭ,"
Coyote the (sub.). Path just this size lies, but you rather (than I) you go to one side of me ought,

á-biamá Wĕ′s‘ă aká. "Qa-í! ma^{n}ciąąaha jañ′-gă, ehé," á-biamá. "ɸí-eda^{n}
said, they say Snake the (sub.). Whew! further off lie, I say, said, they say. You rather (than I)

.ma^{n}ciąąaha íha-gă," á-biamá Wĕ′s‘ă aká. "Ahaú! áwigajáde tá miñke
further off pass (*or* go) that way, said, they say Snake the (sub.). Oho! I will step over you

6 ɸa$^{n'}$ja, ɸat′é taté hă," á-biamá Míɤasi aká. "Nă! wí níkaci$^{n'}$ga-ma wi$^{n'}$
though, you die shall . said, they say Coyote the (sub.). Why! I the people (pl. ob.) one

añ′gajáde tĕ′di t′é-na^{n} hă′," á-biamá Wĕ′s‘ă aká. "A$^{n'}$ha^{n}," á-biamá Míɤasi
steps over me when usually dies . said, they say Snake the (sub.). Yes, said, they say Coyote

aká. Ga$^{n'}$, "At′é tá miñke," á-biamá. "Hĭndá! wi$^{n'}$a^{n}wa wi$^{n'}$añke téska^{n},"
the (sub.). And, I will die, said, they say. Let us see! which one of the two we two tell the truth may, in future,

9 á-biamá Míɤasi aká. Ga$^{n'}$ aɸá-biamá Míɤasi amá. Wágajáde ɸéɸĕqti ɤĭ,
said, they say Coyote the (sub.). And went, they say Coyote the (mv. sub.). Stepped over very suddenly when,

jíbe sihí gĕdí da$^{n'}$ctĕ ɸaqtaí tĕ. "Haú, ɸat′é taté hă, áwigajádje édega^{n}."
lower leg foot on the (pl.) one or the other he was bitten. Ho, you die shall . I stepped over you but.

"ɸí ɸat′é taté hă," á-biamá Wĕ′s‘ă aká. Ga$^{n'}$ aɸá-biamá Míɤasi amá.
You you die shall . said, they say Snake the (sub.). And went, they say Coyote the (mv. sub.).

12 Ga$^{n'}$ ma^{n}ɸi$^{n'}$ ɸi$^{n'}$ tĕ, "Qɪ-í! júga gáma^{n}-májĭ-na^{n}-ma$^{n'}$ ɸa$^{n'}$cti. A^{n}ci$^{n'}$
And he was walking when, Whew! body I never acted in that manner formerly. Me-fat

i¢ánahi$^{n'}$-ă," á-bi a$^{n'}$, ɬig¢ázi-bi a$^{n'}$, nañ'ka kĕ' ctī ɬiɬa$^{n'}$ba-bi a$^{n'}$, u¢ú-
I truly ! having said, they say, having stretched himself by an effort, they say. back the too (lg. ob.) having looked at himself, they say, he was examining

kiɬa$^{n'}$be-na$^{n'}$-biamá. Ca$^{n'}$qti ctī' ug¢á'a ti¢é¢ĕ-na$^{n'}$ amá. Iá¢a-qtí-ctĕa$^{n'}$-na^{n}
himself often, they say. In spite (*or* notwithstanding) too hitting the mouth and giving the scalp-yell he took up the cry often, they say. Gaped very hard even (?) often

éga^{n}, "Qa+! Wĕ's'ă íe tĕ wiñ'ke tĕ éga^{n} ă," é-na^{n} amá. Égi¢e júga ¢i^{n} 3
having, Whew! Snake spoke the told the truth the so ! was saying often, they say. At length body the

b¢úgaqti íba amá, badīn'di^{n}, ɗacíje gĕ' ctĕwa$^{n'}$ bapúci^{n}-qtia$^{n'}$ amá. "Wĕ's'ă
entire was swollen, they say, distended, tip of the nose the (pl. ob.) even was exceedingly puffed up, they say. Snake

íe tĕ wiñ'ke tĕ éga^{n} ă," cī é amá. I¢ánaqídadji g¢i$^{n'}$ ¢iñké, gagígixĕ'qtci
spoke the told the truth the so ! again was saying, they say. At a sheltered place, warmed by the sun he was st., coiled many times

ja$^{n'}$t'e ga$^{n'}$ ca$^{n'}$ca^{n} ĕ'di t'é amá. É amá, áda^{n} Wĕ's'ă amá edáda^{n} waníta 6
slept soundly as continually there dead they say. That was it, they say, therefore Snake the (pl. sub.) what quadruped

wá¢aqtaí tĕ b¢úga íba t'é-na^{n}i tĕ'.
they bit them when all swelling died usually.

NOTE.

568, 12. Qai, pronounced Qa+i!

TRANSLATION.

Once upon a time a Snake lay across a road, at right angles to it. The Coyote came, and said to him, "Why! Snake, lie further off! If I step over you, you shall die." To this the Snake replied, "Though the path is just this size (*i. e.*, not large enough for both of us), you are the one, not I, to pass the other to one side!" "Whew!" said the Coyote, "do as I said, lie further off!" "It is you, not I, who must pass further from the path," said the Snake. "Well," said the Coyote, "I will step over you, and you shall die." "No," said the Snake, "when a person steps over *me*, he usually dies." "Yes, I will die. Let us see which one of us has told the truth," said the Coyote. When he stepped suddenly over the Snake, the latter bit him on the leg or foot. "Ho," said the Coyote to the Snake, "you shall die, as I have stepped over you." "*You* shall die," said the Snake. Then the Coyote departed. And as he went he said, "Whew! my body never was in this condition heretofore. I am very fat!" He stretched his neck as far as he could, looked at his back, and examined himself all over. Notwithstanding his condition, he gave the scalp-yell often. When he found himself gaping incessantly, with his mouth wide open, he said, "Whew! the Snake told the truth!" At length his entire body was swollen so much so that the skin was tight on him, and the tip of his nose was puffed up. "The Snake told the truth!" said he again. He seated himself at a sheltered place warmed by the sun, coiled himself as far as possible as a snake does, fell into a sound sleep, from which he never awoke. Thus he died. And on account of this event, when the snakes bite any quadrupeds, the entire bodies of the latter swell, and the animals die.

THE COYOTE AND THE GRAY FOX—A PONKA STORY.

Told by One Horn.

Ɬíɬaqúde wiⁿ ciⁿ′qtiaⁿ′-biamá. "Kagé, edádaⁿ íɸiciⁿ′i ă," á-biamá
Gray fox one was very fat they say. Younger brother, what you are fat by means of ? said, they say,

Míɬasi aká. "Aⁿ′haⁿ, jiⁿɸćha, wamúske naságe 'iⁿ′ a-í ɬĭ, uɸúciaɬa t'é
Coyote the (sub.). Yes, O elder brother, wheat baked hard carrying they come when in front dead

3 ɗáxe ajaⁿ′-naⁿ-maⁿ′," á-biamá. "Gañ′ɬĭ jaⁿ′ɸinañ′ge kĕdi aⁿwaⁿ′'aⁿhai
I pretend I usually recline said, they say. And then wagon in the they put me when reclining

tĕdi uánaⁿqpáɸĕ ajaⁿ′-naⁿ-maⁿ′. Kĭ uá'aⁿsi agɸć-naⁿ-maⁿ′. Gañ′ɬĭ bɸáte
when I make them fall from a height by kicking I usually recline. And I leap I usually start home. And then I eat

agɸé-naⁿmaⁿ′. Wamúske naságe é aⁿɸaⁿ′ciⁿ hă," á-biamá. Gañ′ɬĭ,
I usually start home. Wheat baked hard that I am fat by means of . said, they say. And then,

6 "Jiⁿɸćha, égaⁿ, ckáxe wíkaⁿbɸa," á-biamá Ɬíɬaqúde aká. "ɸíĕqtci, jiⁿɸé,
O elder brother, so you do I desire you, said, they say Gray fox the (sub) Especially you, elder brother,

sí ɸiɬañg′ égaⁿ, áhigi uɸánaⁿqpáɸĕ taté ebɸégaⁿ." Gañ′ɬĭ Míɬasi aká
foot you large as, many you make them fall from a height by kicking shall I think. And then Coyote the (sub.)

uɸúciaɬa jaⁿ′-biamá. Gañ′ɬĭ wáqĕ aká jaⁿ′ɸinañ′ge kĕ u'aⁿ′hai tĕ. Gañ′ɬĭ
in front reclined, they say. And then white man the (sub.) wagon in the (lg. ob.) put the (recl. ob. in) past sign. And then

9 géɸegaⁿ′-biamá wáqĕ aká: "ɸékĕ wawiⁿ′ají áhaⁿ." Sihí tĕ baqtá-biamá.
he thought as follows, they say white man the (sub.): This (recl. ob.) it is not the first time ! (in soliloquy). Feet the (ob.) he tied, they say.

Jaⁿ′ɸinañ′ge kĕ′di u'aⁿ′hai tĕ wáqĕ aká ɬí eɬaí tĕ′di akí-biamá. Wáqĕ
Wagon in the put the (recl. ob.) in when white man the (sub.) house his at the reached home again, they say. White man

ɬi pĕjĭ′-qti wiⁿ′ tĕ aⁿ′ɸa ɸéɸa-biamá Míɬasi kĕ. Égiɸe wáqĕ aká máhiⁿ
house bad very one the (ob.) threw him suddenly, they say Coyote the (recl. ob.) At length white man the (sub.) knife

12 aɸiⁿ′ ahíi tĕ Míɬasi kĕ′di mása-biamá sihí gĕ baqtégaⁿ gaⁿ t'e gáxai
he brought there (= when) the Coyote at the (recl. ob.) cut cords with a knife, they say, feet the (pl.) as they were tied and dead pretended

daⁿ′cte ɬĭ, 'iⁿ′ agɸá-biamá. (Sihí másа-báji, hájiñga íkaⁿtaⁿ enáqtci
perhaps when carrying on the back he went back to his house. (Feet not cut, cord used for tying that only

másai.) Kĭ naⁿ′ge agɸá-biamá Míɬasi aká. Ɬíɬaqúde iénaxíɸe agɸá-
he cut with a knife.) And running went homeward, they say Coyote the (sub.). Gray fox to attack him went homeward

15 biamá. "Kagéha," á-biamá, "'ágɸaaⁿɸáɸĕ," á-biamá. "ɸiéwaɸáɬi'aⁿ!
they say. O younger brother, said, they say you have made me suffer said, they say. You brought it on yourself!

Q¢ĭäjĭ	gí-gă,"	á-biamá	Ʇĺɬaqúde	aká.	Wáqĕ	aká	wá'i^{n}	atí	amá	kĕ'di
Silently	come back,	said, they say	Gray fox	the (sub.).	White man	the (sub.)	transporting goods	he came, they say,		at the place

¢aja$^{n'}$	éga^{n}	¢iéwa¢áɬi'a^{n},"	á-biamá.	"Kagéha,	wi$^{n'}$¢akĕ'qtia$^{n'}$,"	á-biamá.
you lay down	as	you brought it on yourself,	said, they say.	O younger brother,	you speak the very truth	said, they say.

Míɬasi	aká.	Ʇĺɬaqúde	aká	gactañ'ka-biamá.
Coyote	the (sub.)	Gray fox	the (sub.)	tempted him, they say.

NOTES.

570, 9. ¢ekĕ wawi$^{n'}$ajĭ áha^{n}, said because the man suspected some trick and had lost patience.

TRANSLATION.

A Gray Fox was very fat. The Coyote said, "Younger brother, what has made you fat?" "Elder brother," said the Gray Fox, "I lie down in the way of those who transport crackers, and I pretend to be dead. And when they throw me into the wagon I lie there, kicking the crackers out. Then I leap out and start home eating. It is the crackers which have made me fat. And, elder brother, I wish you to do likewise. You, elder brother, have large feet, so I think that you will knock out a great many crackers." And then the Coyote went to the place and lay down in the road. And when the white man came along he threw the Coyote into the wagon. The white man thought thus: "It is not the first time that he has acted thus!" So he tied the feet of the Coyote. Having put the Coyote in the wagon, the white man went to his home. He threw out the Coyote by a miserable outhouse. Then the white man brought a knife and cut the cords which bound the feet of the Coyote (he did not cut off the feet, he severed only the cords with which they were tied). He thought that (*or* acted as if) the Coyote was dead, so he put the Coyote on his back and started off to the house. (But the Coyote managed to get loose, and) he ran homeward. He went back to attack the Gray Fox. "O, younger brother," said the Coyote, "you have made me suffer." "You yourself are to blame! Be silent and come to me!" said the Gray Fox. "You brought the trouble on yourself as you lay down in the place where the white man came with the load of goods." "O younger brother, you tell the truth", said the Coyote. The Gray Fox had tempted him.

HOW THE RABBIT WAS DEPRIVED OF HIS FAT.

Told by Frank La Flèche.

Wanĭta	amá	ci$^{n'}$	wáxa-biamá	pahañ'gadi.	Wi^{n}a$^{n'}$wa	ci$^{n'}$	u¢úka^{n}pi
Quadruped	the (pl. sub.)	fat	were made, they say	at the first.	Which	fat	made him handsome

ɬbaha^{n}	ga$^{n'}$¢a-biamá.	Ki	wanĭta-ma	bę́ugaqti	wéba^{n}-biamá	Ki	u¢é'wi^{n}
to know	he wished, they say.	And	the quadrupeds	all	he called to them, they say.	And	assembling

ĕ′di ahí-biamá. Kĭ ci$^{n'}$ uɸúka^{n}ɔnin′de-ma đá ɸa^{n} úɸa^{n}-bi-dé đáhi kĕdíta^{n}
there they arrived there, they say. And fat those who did not look handsome with it head the part he held them, they say while neck from the (lg. ob.)

wáɸiskebá-bi-dé waci$^{n'}$ gĕ wénacaí-de, wáɸicta^{n} ɸéɸĕ-na$^{n'}$-biamá. Égiɸe
he scraped them with his hand, they say while fat the scattered (in. ob.) he took from them when, letting them go he was sending them regularly, they say. At length

3 Mactciñ′ge ĕ′di aɸi$^{n'}$ ahí-biamá. "Wíebɸi^{n} tá miñke hă. Wí ci$^{n'}$ a^{n}ɸa$^{n'}$wañka$^{n'}$pi
Rabbit there having him he reached there, they say. I am the one I who will . I fat it makes me handsome

tá miñke hă," á-biamá Mactciñ′ge aká. "Híndaké! gí-gă ha," á-biamá.
I who will . said, they say Rabbit the (sub.). Let us see! come ! said, they say.

Ga^{n} ci$^{n'}$ gáxa-biamá. "ɸí đa$^{n'}$qti uɸúɸika^{n}ɔnin′de ci$^{n'}$ tĕ," (á-biamá). Ga^{n}
And fat he made him, they say. You beyond measure it makes you ugly fat the, (said, they say). And

6 đá ɸa^{n} uɸa$^{n'}$-bi ega$^{n'}$, đahí hidé ɸandíta^{n} ɸiskéba-biamá ɴĭ, ábaɴú ɸa^{n}
head the part he seized, they say as (=having), neck base from the part scraped off with the hands, they say when, space between the shoulders the part

uɸísp iɸéɸa-biamá níaci^{n}ga aká. Áda^{n} ci$^{n'}$-na^{n} ɸan′di ábaɴú unúcka ɸa^{n}
he pulled it suddenly, they say person the (sub.). Therefore fat only on the part space between the shoulders depression the part

enáqtci wáci^{n} hébe áɸaha-na$^{n'}$ amá, edíta^{n}. Égiɸe Miɴá aká enáqtci
that only fat meat part adheres to, usually they say since then. At length Raccoon the (sub.) he only

9 ci$^{n'}$ uɸúka^{n}pí-biamá, áda^{n} júga bɸúga wáci^{n} áɸaha giáxa-biamá.
fat made him handsome, they say, therefore body whole fat meat adhering to made for him, they say.

NOTE.

571, 5. bɸugaqti, pronounced bɸu+gaqti by the narrator.

TRANSLATION.

At the first the quadrupeds were made fat. And he who made them wished to know to which one the fat was becoming. So he called all the quadrupeds. And they collected there. He seized by the head each quadruped to whom the fat was not becoming, scraping off the fat from the neck downward, thus depriving the quadruped of it before releasing him. At length some one took the Rabbit to him. "I will be the one! Fat will become me," said the Rabbit. "Let us see! Come!" said he who made the quadrupeds. And he made the Rabbit fat. "Fat is more unbecoming to you than to any other quadruped," said the being. So the being seized the Rabbit by the head and scraped off the fat from the base of the neck. But he pulled suddenly at the flesh in the space between the shoulders. Therefore, since then there has been a depression in the space between the shoulders of a rabbit, and only in that place is there a piece of fat adhering to that quadruped. At length the person saw that the Raccoon was the only quadruped to whom fat was becoming, so he made the whole body of the Raccoon fat.

HOW THE RABBIT KILLED A GIANT.

Told by George Miller.

Mactciñ'ge-iⁿ' amá aɸé amáma égiɸe. Égiɸe taⁿ'waⁿgɸaⁿ wiⁿ ĕ'di
Rabbit the (mv. sub.) was going, they say at length. At length nation one there

ahí-biamá. "Mactciñ'ge-iⁿ' íkimaⁿ'ɸiⁿ atí huⁿ+!" e-naⁿ'-biamá níaciⁿga
arrived, they say. Rabbit as a visitor has come halloo! said often, they say people

amá. "Ĕbédi né ă," á-biamá níaciⁿga amá, ákipá-bi egaⁿ'. "Nă! gaⁿ' 3
the (pl. sub.). To whom you go ! said, they say people the (pl. sub.) having met him, they say. Why! just

ĕbédi ctécte pí tá miñke," á-biamá (Mactciñ'ge-iⁿ' aká). "Nă! ɻí amá
to whom soever I reach will - I who · said, they say Rabbit the (sub.). Why! lodge the (pl. sub.)

waɸáta-bájii hă'. Ļáqtigíkidábi aká-naⁿ waɸáte t'aⁿ'i hă. Ĕ'di né
do not eat . He for whom they shoot at the deer the (sub.) only food he has . There you go

eté ɻĭ" (,á-biamá níaciⁿga amá). Caⁿ' ɻí uhañ'ge najiⁿ' tédegaⁿ, ĕ'di 6
ought said, they say people the (pl. sub.). Yet lodge end stood the, but (in the past), there

ahí-biamá. "Kagécha, waɸáte ctĕwaⁿ' waɸiñ'gai hă," á-biamá ɻí uɗaí
arrived, they say. Friend, food soever we have none . said, they say lodge entered

aká. "Nă! kagécha, edádaⁿ ctécte caté amá-naⁿ, ɸiñgé ɻĭ," á-biamá
the (sub.). Why! friend, · what soever they are eating usually there is none when said, they say

Mactciñ'ge-iⁿ' aká. Égiɸe Mactciñ'ge-iⁿ' gíku-biamá Ļáqtigíkidábi aká. 9
Rabbit the (sub.). At length Rabbit (ob.) invited him to a feast, they say Laqtigikidabi the (sub.).

"Wuhu+! kagécha, ɸíkui hă. Waⁿa'ⁿ'qɸiñ-ga há," á-biamá ɸé ɻí uɗaí
Oho! friend, · you are invited to a feast . Hasten ! said, they say this lodge entered

aká. Kĭ taⁿ'waⁿgɸaⁿ' amá naⁿ'pĕ-qti-naⁿ amáma. Edádaⁿ waníta t'éɸai
the (sub.). And nation the (pl. sub.) usually were fearing him greatly, they say. What quadruped they killed

ctéctewaⁿ é bɸúga aɸiⁿ'-naⁿ akáma. Kĭ ĕ'di ahí-biamă Mactciñ'ge-iⁿ' 12
soever that whole he was usually keeping it, they say. And there arrived, they say Rabbit

amá gíkui tĕ'di. Éɸaⁿbe hí ɻĭ'jĭ, "Ahaú! géɸicaⁿ tiɸá-gă há," á-biamá.
the (mv. sub.) he was invited to a feast at the. In sight arrived when, Oho! on that side pass along ! said, they say

Mactciñ'ge-iⁿ' amá u'aⁿ'si-qtci átiáɸa-biamá. Gɸiⁿ'-biamá. Égiɸe
Rabbit the (mv. sub.) leaping high passed along, they say. Sat they say. At length

ú'i-biamá. Waɸáta-bi egaⁿ', ɻigɸákegaⁿ gɸiⁿ'-biamá. Hébe uɸácta-bi egaⁿ', 15
they gave food to him, they say. Having eaten different things, they say, ate very rapidly sat, they say. Part having reserved it instead of eating it, they say,

uqpé tĕ basnú ɸéɸa-biamá "Kagéha, uqpé tĕ dúatĕ," á-biamá
bowl the pushed off suddenly, they say. Friend, bowl the the one on this side said, they say

(Mactciñ'ge-i$^{n'}$ aká). Ga$^{n'}$, "Kagéha, ca$^{n'}$ ɖáxe te," á-biamá (Mactciñ'ge-i$^{n'}$
Rabbit the (sub.). And, Friend, enough I do will said, they say Rabbit

3 aká). Ga$^{n'}$, "A^{n}ha$^{n'}$," á-biamá (Ląqtigíkidábi aká). Agɸá-bi ega$^{n'}$,
the (sub.). And, Yes, said, they say Ląqtigikidabi the (sub.). Having gone back, they say

uné ɸĕ ɣa$^{n'}$ha kĕ wi^{n}áqtcia^{n} u'a$^{n'}$si-bi ega$^{n'}$, wéna^{n}ba$^{n'}$ tĕdíhi wagáqɸa^{n}
fire-place border the (lg. ob.) once having leaped, they say, the second time the, arrived there servant

Ląqtigíkidábi eɣá ɸiñké mañ'ge áɸiɣáqti áta^{n}-bi ega$^{n'}$, u'a$^{n'}$siqti ákiágɸa-
Ląqtigikidabi his the (st. ob.) chest straight across having stepped on, they say, with a great leap had gone homeward,

6 biamá Uɸácta-bi ɸa$^{n'}$ ikáge ɸiñké agɸáɸi^{n} akí-biamá. Ikáge igáqɸa^{n}
they say. What was not eaten the part his friend the (st. ob.) having his own he reached there again, they say. His friend his wife

éɸa^{n}ba gī'ɸĕqti ɸatá-biamá, waɸátajĭ amégа^{n}. Égiɸe ha$^{n'}$ega$^{n'}$tce ɣĭ,
she too very glad ate it, they say, as they had not been eating, they say. At length morning when

íekiɸá-bi ega$^{n'}$, cka$^{n'}$ɸĕ wágají-biamá. Cĭ ga$^{n'}$ "Ląqtigíkidábi aká
crier proclaimed, they say. having dislodge the game commanded them, they say. Again so Ląqtigikidabi the (sub.)

9 t'ékiɸĕ taí aká," e-na$^{n'}$-biamá níaci^{n}ga amá. Ábae amá aɸá-biamá.
he is the one for whom they are about to kill (the game), were saying often, they say people the (pl. sub.). Hunter the (pl. sub.) went, they say.

Qɸabé cúgaqti éi^{n}te cka$^{n'}$ɸa-bi a$^{n'}$ gatégа^{n}ɬti wakída biamá. Mactciñ'ge-i$^{n'}$
Tree very thick perhaps dislodged the game, they say having just in that manner they shot at them, they say. Rabbit

amá ĕ'di ahí ɸéɸa-biamá gicka$^{n'}$qti. Égiɸe Ląqtigikidábi aká ɣáciqti ĕ'di
the (my sub.) there started off in order to reach there soon, they say very hastily. Behold Ląqtigikidabi the (sub.) very long ago there

12 ahí-bi ega$^{n'}$, aɸé amáma. Cĭ wédajĭ wakída-bi ega$^{n'}$, ĕ'di égа^{n}qti
having arrived there, they say, was going (elsewhere), they say. Again elsewhere having shot at something, they say, immediately

cĭ hí ɸeɸé ga^{n} ɣĭ égiɸe ɣáciqti ĕ'di ahí-bi ega$^{n'}$, aɸé amáma cĭ,
again started off in order to reach there soon and (?) when behold very long ago there having arrived, they say, was going (elsewhere) they say again

Ląqtigíkidábi amá. "Ámakájiwáɸe áha^{n}," eɸégа^{n}-biamá Mactciñ'ge-i$^{n'}$ aká.
Ląqtigikidabi the (my sub.). Enough to make one lose patience ! (in soliloquy), thought, they say Rabbit the (sub.).

15 Cĭ wédajĭ wakída-bi ega$^{n'}$, cĭ ĕ'di égа^{n}qti ahí ɸéɸa-biamá. Éta^{n}ɸi^{n}
Again elsewhere having shot at something, they say, again immediately started off in order to reach there soon, they say. He first

ahí-biamá Mactciñ'ge-i$^{n'}$ aká. "Kagéha, a^{n}ɖáde taí ha," á-biamá
arrived there, they say Rabbit the (sub.). Friend, let us cut it up said, they say

Mactciñ'ge-i$^{n'}$ aká. Kĭ níkaci$^{n'}$ga ɸéaká ɣáqti t'éɸĕ aká uɸí'agá-biamá.
Rabbit the (sub.). And person this one (sub.) deer he who killed it (sub.) was unwilling, they say.

18 "Nă! kagéha, Ląqtigíkidábi aká atí te etea$^{n'}$i hă," á-biamá. "Nă!
Why! friend, Ląqtigikidabi the (sub.) come will by and by said, they say. Why!

kagéha, waníta t'éwaɸaí ɣĭ, waɖádai-de énahaɸa$^{n'}$ɸa^{n} wa'í-na^{n}i," á-biamá
friend, quadruped they kill them when they cut them up when in equal piles or shares they usually give to them, said, they say

(Mactciñ'ge-i$^{n'}$ aká). Ca$^{n'}$-na^{n} uɸí'agá-biamá níaci$^{n'}$ga aká, ⊥áqtigíkidábi
Rabbit the (sub.). Still (despite what was said) he was unwilling, they say person the (sub.). ⊥Laqtigikidabi

na$^{n'}$pa-bi ega$^{n'}$. Mactciñ'ge-i$^{n'}$ amá ɤu'ĕ' aɸá-bi ega$^{n'}$, sihí tĕ uɸa$^{n'}$ iɸa$^{n'}$-
he feared to see him, they say as. Rabbit the (mv. sub.) with a rush having gone, they say, feet of the animal the (ob.) he seized suddenly, as he stood,

biamá. Umásna-biamá. Égiɸe óɸa^{u}be atí-biamá ⊥áqtigíkidábi amá.
they say. He slit the skin with a knife, they say. At length in sight came, they say ⊥Laqtigikidabi the (mv. sub.).

"Píäjï ckáxe! Cañkéɸa-gă," á-biamá (⊥áqtigíkidábi aká). "Edáda^{n} 3
Bad you do Let the (recl. ob.) alone, said, they say ⊥Laqtigikidabi the (sub.). What

píäjï ɗáxe ă," á-biamá (Mactciñ'ge-i$^{n'}$ aká). "Waníta t'éwaɸaí-de
bad I do ? said, they say Rabbit the (sub.). Quadruped when they kill them

waɗádai-de énahaɸa$^{n'}$ɸa^{n} níkaci$^{n'}$ga-ma wa'í-na^{n}i" (á-biamá Mactciñ'ge-i$^{n'}$
when they cut them up in equal piles or shares the people (pl. ob.) they usually give to them said, they say Rabbit

aká). "Cañkéɸa-gă, ehé," á-biamá ⊥áqtigíkidábi aká. Ca$^{n'}$-na^{n} 6
the (sub.). Let the (recl. ob.) alone, I say, said, they say ⊥Laqtigikidabi the (sub.). Still (despite what was said)

Mactciñ'ge-i$^{n'}$ aká ubásna^{n}-biama "Dáda^{n} ɸi^{n} ɗíxa^{n} ɸi^{n} áha^{n}," á-biamá
Rabbit the (sub.). pushed (the knife) into the meat, they say What the (mv. ob.) I blow it (a light ob.) the (mv. ob.) ! said, they say

(⊥áqtigíkidábi aka). "A$^{n'}$bixañ'-gă! a$^{n'}$bixañ'-gă!" á-bi ega$^{n'}$, eɬáhaɸa^{n}ɸa$^{n'}$
⊥Laqtigikidabi the (sub.) Blow me (as a light ob.) blow me (as a light ob.) having said, they say, thither by degrees

aɸá-biamá. Bixa$^{n'}$-bi ega$^{n'}$, Mactciñ'ge-i$^{n'}$ ɸé amá gaqáda^{n}qtci. Gañ'ɤĭ 9
went, they say. Having blown him, they say, Rabbit was going, they say with his fur standing out all over from his being blown at. And then

ɸe' amá ⊥áqtigíkidábi aká ɬáqti kĕ ɸizá-bi ega$^{n'}$, iɬí'a^{n}he ɸéɸa-bi ega$^{n'}$,
was going, they say ⊥Laqtigikidabi the (sub.) deer the (recl. ob.) having taken it, they say, put the lg. ob. in his belt, suddenly, they say, having

aɸá-biamá. ⊥Láqti ána t'éwaɸaí-ma bɸúga iɬíwaji- na$^{n'}$ akí-na^{n}-biamá.
went, they say. Deer how many those which were killed (pl. ob.) all putting them the lg. objects in his belt usually he usually reached home, they say.

Níkaci$^{n'}$ga snédeáqti-biamá. Ca$^{n'}$ gáxe akí-bi ega$^{n'}$, ɬáqti ána t'éwaɸaí-ma 12
Person very tall, they say. Having quit having reached, again, they say, deer how many those which were killed (pl. ob.)

bɸúgaqti ⊥áqtigíkidábi aká iɬíwaji akí-biamá. Ha$^{n'}$ ɤĭ, Mactciñ'ge-i$^{n'}$
all ⊥Laqtigikidabi the (sub.) putting them, the lg. objects in his belt reached home, they say. Night when Rabbit

amá ugáca^{n} amá ca^{n} ⊥áqtigíkidábi ɬí tĕ uɸíca^{n} ga$^{n'}$ ha$^{n'}$ tĕ naji$^{n'}$
the (mv. sub.) was traveling, they say until ⊥Laqtigikidabi lodge the (std. ob.) going around it awhile night when he was

áɸañká. Wagɸícka wi^{n} ɸizá-bi ega$^{n'}$, égiɸa$^{n'}$-biamá: "Wagɸícka, né te 15
std. Insect one having taken it, they say, said to it, they say: O insect, you will go

ɸa$^{n'}$ja, tactáděqti tĕ'di náqta te hă," á-biamá. Égiɸe ha$^{n'}$ega$^{n'}$tce ɤĭ
though the flank itself (=just on the flank) in the you bite will , said, they say. At length morning when

ⱠÁqtigíkidábi wakéga, á-biamá. Tactáde ϕan′di ϕa‘í′i‘ϕá amá. Kĭ ϕi‘ú
ⱠAqtigikidabi sick, said, they say. Flank in the itched him, they say. And scratched with his fingers

tĕ ca$^{n'}$ ϕicta$^{n'}$äjĭ′qti ca$^{n'}$ca^{n} ga$^{n'}$ jú ϕa^{n} uϕí‘ude amá ga$^{n'}$ t′é amá. Kĭ
when still not ceasing at all continually at last (?) flesh the scratched a hole in, they say and died they say. And

3 níkaci$^{n'}$ga amá égiϕa$^{n'}$-biamá: “Mactciñ′ge-i$^{n'}$ ta$^{n'}$wa^{n} gígϕa^{n}i-gă,”
people the (pl. sub.) said to (each other), they say: Rabbit village make ye for him “erect a village for him.

á-biamá. Kĭ Mactciñ′ge-i$^{n'}$ aká égiϕa$^{n'}$-biamá: “Wí ta$^{n'}$wa^{n} gígϕa^{n}i
said, they say. And Rabbit the (sub.) said to (one?), they say: I village they place for one

ma^{n}bϕĭ$^{n'}$- májĭ,” á-biamá. “Wa‘újiñga waqpáϕi^{n}qti agía^{n}bϕa uta$^{n'}$nadi, áda^{n}
I walk I not said, they say. Old woman very poor I left her, my own in a lonely place therefore

6 agϕé tá miñke,” á-bi ega$^{n'}$, agϕá-biamá. Ceta$^{n'}$.
I start back will I who having said, they say, started home, they say. So far.

NOTES.

The use of egiϕe at the end of the sentence, instead of at the beginning, is peculiar to the narrator.

This Omaha version is fuller than the Ponka one found on pp. 22–25.

514, 10, *et passim*, -bi a^{n}, used by the narrator instead of -bi ega^{n}.

575, 10. ϕe ama ⱠAqtigikidabi, rather “ϕe ama ɻĭ, ⱠAqtigikidabi,” etc. ′ɻĭ, *when.*

TRANSLATION.

When the Rabbit was journeying, he reached a certain village. The people said, “The Rabbit has come as a visitor, halloo!” On meeting him they said, “Whom did you come to see?” “Why, I will go to the lodge of any person,” said the Rabbit. “Why! the people have nothing to eat. ⱠAqtigikidabi is the only one who has plenty of food. You ought to go to his lodge,” said they. Still the Rabbit passed on to the end lodge and entered it. The host said, “Friend, we have nothing whatever to eat.” “Why! my friend, when there is nothing, the people usually eat anything (that they can get),” said the Rabbit.

At length ⱠAqtigikidabi invited the Rabbit to a feast. “Oho! friend, you are invited! Hasten!” said the man whose lodge the Rabbit had entered. All the people were afraid of the Giant. No matter what animal any one killed, the Giant kept all of the meat. The Rabbit arrived at the lodge of the Giant. As he entered the host said, “Oho! pass around to that side.” But the Rabbit leaped over and took a seat. At length food was given him. He ate at it very rapidly, but he left some (which he hid in his robe). Then he pushed the bowl aside. “Friend,” said he to the Giant, “here is the bowl.” Then he said, “Friend, I must go.” He leaped past the fire-place at one leap, at the second leap his feet touched the servant of the Giant on the chest, and with another leap he had gone.

When he had reached the lodge, he gave to his host the food which he had not eaten. The man and his wife were very glad to eat it, as they had been without food.

The next morning the crier passed through the village, commanding the people to be stirring. And they said, "ʟaqtigikidabi is the one for whom they are to kill the game." So they went hunting. They scared some animals out of a dense forest, and thus they shot at them. The Rabbit went thither very quickly. But he found that the Giant had anticipated him, having taken all the game as he departed. When the Rabbit heard the shooting in another place, he went thither immediately, but again he found that the Giant had anticipated him. "This is provoking!" thought the Rabbit. When some persons shot at the game in another place, the Rabbit noticed it and went thither immediately, arriving there in advance of the Giant. "Friend," said he to the man who had killed the deer, "let us cut it up!" But the man was unwilling, saying, "No, friend, ʟaqtigikidabi will come by and by." "Fie! friend, when one kills animals he cuts them up and then makes an equal distribution of the pieces," said the Rabbit. Still the man refused, as he feared the Giant. So the Rabbit rushed forward and grasped the deer by the feet.

When he had slit the skin the Giant arrived. "You have done wrong! Let it alone!" said he. "What have I done wrong?" said the Rabbit. "When one kills game, he cuts it up and makes an equal distribution of the pieces." "Let it alone, I say," said the Giant. But the Rabbit continued to insert the knife in the meat. "I will blow that *thing* into the air," said the Giant. "Blow me into the air! Blow me into the air!" said the Rabbit. So the Giant went closer to him, and when he blew at him the Rabbit went up into the air with his fur blown apart, Striding on, the Giant seized the deer, put it through his belt, and departed. That was his custom: he used to suspend all the deer that were slain by his belt and take them to his lodge. He was a very tall person. At night the Rabbit wandered about, and finally went all round the Giant's lodge. He seized an insect (louse) and said to it, "O, insect, you shall go and bite him right in the side." At length, when it was morning, it was said that the Giant was ill. His side itched him. And as he continued to scratch there, he made a hole in his flesh, and died. And the people said, "Make a village for the Rabbit!" But the Rabbit said, "I do not wish to be chief. I left my poor old woman by herself, so I will return to her."

THE RABBIT AND THE TURKEYS.

Told by George Miller.

Mactciñ'ge-i$^{n'}$ amá aɸć amáma. Égiɸe Zizíka d'úba čedí amáma.
Rabbit the (mv. sub.) was going, they say. At length Turkey some were there, they say.

Ĕ'di ahí-bi a$^{n'}$, "Gíi-gă há, wíquɮa taí miñke," á-biamá. Ga$^{n'}$ Zizíka amá
There having arrived, they say, Come ye ! I will sing for you (pl.), said he, they say. And Turkey the (pl. sub.)

atí-bi a$^{n'}$, "Ahaú! wóquɮa taí hă, Mactciñ'ge-i$^{n'}$," á-biamá. "Wíquɮa taí 3
having come, they say, Oho! sing for us will . Rabbit, said they, they say. I sing for

miñke ɸa$^{n'}$ja, ɬañgéga^{n}-máce ágaháí-gă. Égiɸe ictá ɸábɸa taí. Wi$^{n'}$ ictá
you (pl.) though, ye who are somewhat large be ye outside. Beware eye you open lest (pl.). One eye

ɸábɸai ɤĭ, ictá ɸijíde taíte hă," á-biamá. Ga$^{n'}$ waa$^{n'}$-biamá. "Hé!
you (pl.) open if, eye you red shall (pl.) . said he, they say. And sang, they say. Alas!

3 wada$^{n'}$be ɸiñké! Ictá jidé! Ictá jidé! I$^{n'}$be-na^{n} ɸi'an'dje! I$^{n'}$be-na^{n}
looker the one who! eye red! eye red! Tail (of bird) regularly he opens out! Tail (of bird) regularly

ɸi'an'dje." Lañgá-ma áɸuta^{n} wáɸizá-bi a$^{n'}$, újiha ují gɸi$^{n'}$-bi a$^{n'}$, wi$^{n'}$
he opens out. The large ones (pl. ob.) straight way having taken them, they say, [He took them wherever they were] sack filling having sat, they say, one

ictáxa^{n}xa^{n} gáxa-bi ɤĭ, "Tĕnă'! náɸuháqti ɬañgéga^{n} añ'gaɸi^{n} cénaawáɸĕ
eyes opened a little made, they say when, Why! almost us who are somewhat large (pl. ob.) exterminating us

6 aɸé aká hă," á-bi a$^{n'}$, "Ku+!" é ga^{n}, gia$^{n'}$ aɸá-biamá ɸéaka Mactciñ'ge-i$^{n'}$
he is going . having said, they say, Sound of whirr of the wings! said as flying went, they say. This one (sub.) Rabbit

wa'i$^{n'}$ agɸá-bi a$^{n'}$, akí-bi a$^{n'}$, "ɤa^{n}há, gákĕ égiɸe cta$^{n'}$be te. Awá'i^{n}
carrying a bundle or pack on his back having gone homeward, they say, having reached home, they say, Grandmother, that (lg. ob.) beware you look at it lest. I carried it on my back

agɸí ɸa$^{n'}$ja, ákida gɸiñ'-gă," á-biamá. Égiɸe náqpe gasć ɸé amá. "Edáda^{n}
I came home though, guarding it sit, said he, they say. At length a spit to cut was going, they say. What

9 'i$^{n'}$gɸi eda$^{n'}$" eɸéga^{n}-bi a$^{n'}$ iɤa$^{n'}$ aká újiha kĕ ɸická-bi a$^{n'}$, wada$^{n'}$be ɤĭ,
did he bring home on his back ! (fem. soliloquy) having thought, they say his grandmother the (sub.) sack the (lg. ob.) having untied, they say looked when,

bɸúga gia$^{n'}$-bi a$^{n'}$, qáde ɬi tĕ sápiqtia$^{n'}$ ɬíhuɤa^{n} tĕ íhe agɸá-bi a$^{n'}$,
all having flown, they say, grass lodge the (std. ob.) hitting hard against it smoke-hole the (std. ob.) passing that way having started home, they say,

na$^{n'}$ji^{n}etcĕ'qtci wi$^{n'}$ waté ígaqɸí amá iɤa$^{n'}$ ɸiñké. Égiɸe akí-biamá hă
barely one skirt was killing it with, they say his grandmother the st. one. At length reached home, they say .

12 Mactciñ'ge-i$^{n'}$ amá. "Hi^{n}! cpaɸa$^{n'}$ 'agɸaágiɸĕ iɸánahi$^{n'}$ eha^{n}+," á-biamá.
Rabbit the (mv. sub.). Oh! grandchild I have made my own suffer I truly ! (fem.) said she, they say.

"Wáhuá! ɤa^{n}há, cta$^{n'}$bajĭ te, ehé ɸa$^{n'}$cti." Ga$^{n'}$ Zizíka ɸiñké ɸioná aká
Really! grandmother, you are not to look at it, I said formerly. And Turkey the one who (ob.) was stripping off its feathers

Mactciñ'ge-i$^{n'}$ aká. ɸioná-bi a$^{n'}$, ɸicta$^{n'}$-bi ɤĭ', cĭ ɗáda-bi a$^{n'}$, cíbe tĕ
Rabbit the (sub.). having stripped off its feathers, they say, finished, they say when, again having dissected it, they say, entrail, the (col. ob.)

15 ɸizá-bi a$^{n'}$, iɤa$^{n'}$ ɸiñké gi'í ɸéɸa-bi a$^{n'}$, "ɤa^{n}há, gátĕ cíbe tĕ ɸizá-gă
having taken, they say, his grandmother the (st. ob.) giving to his own having sent suddenly, they say, Grandmother, that (col. ob.) entrail the (col. ob.) take it

hă." Iɤa$^{n'}$ ɸiñké waɸíta^{n} mañ'gɸe naji$^{n'}$ ɤĭ, wamí gaɬć hébe gía^{n}ɸa ɸéɸa-bi a$^{n'}$,
! His grandmother the one who (ob.) working erect stood when, blood lump part having thrown away at her, they say,

híuta$^{n'}$na	tĕ'di,	"Wuhu+!	ɤa^{n}há,	t'ea$^{n'}$¢agi¢ĕ'qti	ja$^{n'}$,"	á-biamá.	Gañ'ɤĭ			
pudendum muliebre (in this case)	at the,	Oho!	grand-mother,	you have indeed killed me, your relation,		said he, they say.	And then			
wa'újiñga	aká,	"Hi$^{n'}$,	cpa¢a$^{n'}$,	t'eági¢ĕ'-qti	ma$^{n'}$	eha^{n}+,"	á-biamá.	Ga$^{n'}$		
old woman	the (sub.),	Oh!	grandchild,	I have indeed killed him, my own		! (fem. in soliloquy),	said she, they say.	And		
wa'újiñga	aká	áciaɪa	né¢a-biamá.	Ga$^{n'}$	Zizíka	¢iñké	ꓛáɬi^{n}	wéku	'íɬa-biamá	3
old woman	the (sub.)	outside of the lodge	kindled a fire, they say.	And	Turkey	the one who (ob.)	Pawnee	to invite them to feast on it	he spoke of, they say	
Mactciñ'ge-i$^{n'}$	aká.	Ga$^{n'}$	wágɬa	aɬá-biamá.	Ga$^{n'}$	akí-bi	ega$^{n'}$,	ĕ'qti	ɪijébe-	
Rabbit	the (sub.).	And	messenger to invite guests to a feast	went, they say.	And	having reached home again, they say		he himself	door-	
gɬa^{n}	ɬa^{n}	bahé	íɬĕ	gɬi$^{n'}$-biamá,	gaɪáqi	kiɬa$^{n'}$	tĕ,	"Náwa,	Si¢é-maka$^{n'}$	
flap	the part	knocked it out from the lodge by pushing		sat, they say,	it fell back and made a sudden tapping sound		when,	Ho!	Si¢e maka^{n}	
¢ecáɬu,"	é	gɬi$^{n'}$-biamá.	Iɤa$^{n'}$	aká	ga$^{n'}$	ɤĭ	áciaɪáta^{n},	"Lúcpaɬa$^{n'}$!	ꓛáɬi^{n}	i^{n}-	6
chief,	saying it	sat, they say.	His grandmother	the (sub.)	and (?)	when	from the outside of the lodge,	My grandchild!	Pawnee	they	
¢i$^{n'}$baha^{n}-bajĭ'-qtci		eha^{n}+!"	é	gɬi$^{n'}$-biamá.	ꓛáɬi^{n}	wéku-bi	aĭ	wiñ'ka-		
do not know him, my kinsman, at all		! (fem. in soliloquy)!	saying	sat, they say.	Pawnee	that he had invited them to a feast	said	he did not speak		
bajĭ'-qti	ga^{n}	ĕ'qtci	íe	hébe	ugíkie	gɬi$^{n'}$-biamá.				
a single word that was true	as	he himself	words	part	speaking to his own (words!)	sat, they say.				

NOTES.

See Susanne La Flèche's version, pp. 65–66.

578, 10 and 11, sapiqtia^{n} *and* na^{n}ji^{n}ctcĕqtci, *pronounced*, sa+piqtia^{n} *and* na^{n}+ji^{n}ctcĕ-qtci.

579, 1 and 2, t'ea^{n}¢agi¢ĕ-qtci ja^{n} and t'eagi¢ĕ-qti-ma^{n}, references uncertain; the Rabbit and his grandmother probably spoke of the catamenia, which they say originated when the Rabbit threw the blood. Otherwise the references are to the injury done to the Rabbit by the old woman's disobedience.

579, 5, bahe iɬĕ is used instead of bahe ¢eɬĕ, because the door-flap was knocked out from the Rabbit, *toward the spectator*, his grandmother. Nawa! is a Pawnee intj., *Ho!* The Rabbit was known to the Pawnees as Si¢e maka^{n}. It is uncertain whether this was a Pawnee name, or the Pawnee pronunciation of an Omaha name. The next word, ¢ecaɬu, is the Omaha notation of the Pawnee, recaru (re-sha-ru), *chief*. All this paragraph about the Pawnees appears to be a modern addition to the myth.

TRANSLATION.

The Rabbit was going somewhere. At length he reached a place where there were some (wild) Turkeys. "Come," said he, "I will sing dancing songs for you." Then the (wild) Turkeys went to him, saying, "Oho! The Rabbit will sing dancing songs for us!" "When I sing for you, you larger ones must go around the circle next

to me. Beware lest you open your eyes! Should one of you open his eyes, your eyes shall be red," said the Rabbit. Then he sang,

"Alas for the gazer!
Eyes red! Eyes red!
Spread out your tails!
Spread out your tails!"

Wherever he found a large one, he seized it and put it in his bag. While he was acting thus one of the Turkeys opened his eyes a little, and exclaimed, "Why! he has nearly exterminated us large ones!" Off they flew with a whirring sound. The Rabbit took home those he had in the bag, saying to his grandmother, "Do not look at what is in that bag! I have brought it home on my back, and I wish you to guard it." Then he went to cut sticks to serve as spits when the Turkeys were roasted. When the old woman was alone she thought, "What could he have brought home on his back?" So she untied the bag, and when she looked in, out flew all the Turkeys, hitting their wings hard against the grass lodge, and flying out the smoke-hole. The old woman barely killed one by hitting it with her skirt. At length the Rabbit came home. "Oh! I have inflicted a severe injury on my grandchild!" said she. "Really! Grandmother, I told you not to look at it!" And then the Rabbit plucked the feathers from the Turkey. When he finished that, he dissected the Turkey, took the entrails and thrust them at his grandmother, saying, "Grandmother, take those entrails." The old woman was standing erect as she worked, and as the Rabbit thrust the entrails at her he threw some clotted blood, which hit the *pudendum muliebre*. "For shame! Grandmother, you have scared me nearly to death!" said he. And the old woman replied, "Oh! I have scared my grandchild nearly to death!" And she went outside the lodge and kindled a fire. Then the Rabbit said that he would invite the Pawnees to feast on the Turkey. So he went as a messenger to invite them to the feast. On his return he himself knocked the door-flap out from the lodge (towards his grandmother?), and when it fell back in place with a sudden tapping sound he called out, as if a Pawnee were speaking, "Nawa! Siɸe-maka^{n} the chief!" Then the grandmother, who was outside, heard this, and she said, "Oh! how well acquainted the Pawnees are with my grandchild!"

The Rabbit lied when he said that he had invited the Pawnees, for he himself sat there in the lodge making the replies to his own words.

THE BIRD CHIEF.

Told by Frank La Flèche.

Wajiñ′ga-má	bɸúgaqti	wćba^{n}-biamá.	Wajiñ′ga	wi^{n}a$^{n′}$wa	máxe	kĕ′ɬa
The birds (pl. ob.)	all	they called them, they say.	Bird	which one	upper world	at the

áta	gia$^{n′}$	cí	ɸáɸi^{n}cé	nuda$^{n′}$hañga	oni$^{n′}$	taté	hă,	á-biamá.	Kĭ	bɸúgaqti
fur-thest	flying	you reach	you who move	leader	you be	shall		said, they say.	And	all

ćkitaⁿháqti maⁿ′ci aɕá-biamá. Kĭ ɣíqaqádjaⁿ aká Qiɕá áhiⁿ kigɕé hiⁿ
at equal heights high in the air went, they say. And Wren the (sub.) Eagle wing beneath feathers

ckúbe ɕaⁿ ugɕiⁿ′-biamá. Gaⁿ′ wajiñ′ga amá bɕúgaqti áhiⁿ ujéɕa-bi egaⁿ′, hidé
thick the part sat in, they say. And bird the (pl. sub.) all wing tired, they say as, below

gí-bi ɣĭ, é-naⁿ aɕá-biamá Qiɕá amá. Kĭ Qiɕá ɕiⁿ cetaⁿ′ amá ɣĭ, ɣíqaqádjaⁿ 3
were returning, they say when, he only went, they say Eagle the (mv. sub.). And Eagle the (mv. one) was so far, they say when, Wren

amá ákihaⁿ aɕá-biamá. Kĭ wajiñ′ga amá bɕúgaqti hidé gɕí-bi ɣĭ, Qiɕá
the (mv. sub.) beyond went, they say. And bird the (pl. sub.) all below had returned, they say when, Eagle

amá-naⁿ gaⁿ′tĕqti ɣĭ agɕí-biamá. Kĭ cénaⁿ-bi éskaⁿ eɕégaⁿ-bi egaⁿ′,
the (mv. sub.) only a long time when returned, they say. And enough, they say perhaps they thought, they say as (=having),

wáɕawá-biamá wajiñ′ga amá. Égiɕe ɣíqaqádjaⁿ é-naⁿ gɕíäjĭ amá. Kĭ 9
they counted them, they say bird the (pl. sub.). Behold Wren only he had not returned, they say. And

iɕápa-biamá. Égiɕe agɕí-biamá gaⁿ′tĕqti ɣĭ. Qiɕá aⁿ′qtiɣiɕégaⁿ amá ɣĭ,
they waited for him, they say. At length he returned, they say a long time when. Eagle was thinking too highly of himself, they say when,

égiɕe ɣíqaqádjaⁿ aká é áta gáxaií-biamá.
behold Wren the (sub.) that chief one was made, they say.

NOTE.

580, 1. bɕugaqti, pronounced bɕu+gaqti. So in line 2.

TRANSLATION.

All the birds were called together. To them was said, "Whichever one of you can fly furthest in the sky shall be chief." And all the birds flew to a great height. But the Wren got under the thick feathers of the Eagle and sat there as the Eagle flew. When all the birds had become weary in their wings, they flew down again; but the Eagle soared aloft. And when the Eagle had gone as far as he could, the Wren went still higher. And when all the birds had reached the ground, the Eagle returned alone after a great while. As they thought that all were there, they began to make a reckoning. Behold, the Wren was the only absentee! So they awaited his return. After a long time he returned. The Eagle had been thinking too highly of himself, being sure of the appointment; but the Wren was made the chief one.

THE BUFFALO AND THE GRIZZLY BEAR—AN OMAHA MYTH.

DICTATED BY GEORGE MILLER.

Égiɸe Ma^{n}tcú amá aɸé amáma, watícka éi^{n}te uhá-bi a$^{n'}$. ᗡaɸáge wi^{n}
At length Grizzly bear the (mv. sub.) was going, they say, stream perhaps having followed its course, they say. Headland one

naji$^{n'}$ té amá ɻĭ, uska$^{n'}$ska^{n}qti aɸá-biamá. ᗡaɸáge tĕ éɸa^{n}be ahí-bi ɻĭ,
it was standing, they say when, in a straight line (directly towards it) went, they say. Headland the (std. ob.) in sight arrived, they say when,

3 égiɸe Ꮮenúga wi^{n} kígɸe tĕ naji$^{n'}$ akáma. Ma^{n}tcú aká híde nístustu
behold Buffalo bull one under-neath the (std. ob.) was std., they say. Grizzly bear the (sub.) base backing step by step

agí-bi ega$^{n'}$, ní kĕ′ɻa aɸá-bi a$^{n'}$, ní kĕ uhá aɸá-bi a$^{n'}$, ugás‘i^{n} ahí-bi
having come, they say, stream to the (lg. ob.) having gone, they say, stream the (lg. ob.) following having gone, they say, peeping arrived, they say

ɻĭ, ɻe-díxe ta$^{n'}$ amá qɸáqtia^{n} pamañ′gɸĕqti naji$^{n'}$ amá Ꮮenúga ta$^{n'}$ uɻígɸi‘age
when, scabby buffalo std. they say very lean with bowed head was std., they say Buffalo bull the (std.) indisposed to move

6 ga$^{n'}$. Ma^{n}tcú amá gɸáda-bi a$^{n'}$, ɻu‘é aɸá-bi a$^{n'}$, Ꮮenúga najíha ɸa^{n} uɸa$^{n'}$
as. Grizzly bear the (mv. sub.) crept up on him, they say having, with a rush went, they say having, Buffalo bull hair of the head the part grasped

iɸa$^{n'}$-bi a$^{n'}$, ɸiᗡáza-biamá. ɸixúwi^{n}xe aɸi$^{n'}$-bi a$^{n'}$, ɸija$^{n'}$ja^{n}, “Ía-gă há!
suddenly, they say having, pulled him by the hair, they say. Pulling him around had him, they say having, shook him often, Speak !

Ía-gă há! Gáɸuqti ma^{n}bɸi$^{n'}$ áɸi^{n}hé ɻĭ a^{n}ɸa$^{n'}$ɸakijáje amá. Ké, na, ía-gă!”
Speak ! That unseen place I walk I who move when you threatened to attack me they say. Come, now, speak!

9 (á-biamá). Na^{n}bé bɸáska ctĭ íti^{n}-na$^{n'}$-bi a$^{n'}$, ᗡacíje tĕ. “Tĕnă′! eáta^{n}
(said, they say). Paw flat too hit him with it often having, tip of nose the (ob.) Fie! why

íwikijáje tă, ga$^{n'}$qti ma^{n}ni$^{n'}$ ɸáɸi^{n}cé,” á-biamá Ꮮenúga aká. “Añ′kajĭ hă!
I threaten to attack you should, just in the manner (you mention!) you walk you who move, said, they say Buffalo bull the (sub.). Not so

a^{n}ɸa$^{n'}$ɸakijáje amá,” á-biamá Ma^{n}tcú aká. Naji$^{n'}$ha ɸa$^{n'}$ ɸicta$^{n'}$-bi a$^{n'}$, uɸíca^{n}
you threatened to attack me they say, said, they say Grizzly bear the (sub.). Hair of the head the part let it go, they say, having, around him

12 aɸá-bi a$^{n'}$, sĭn′de kĕ′ uɸa$^{n'}$-bi a$^{n'}$, cĭ ɸiúubɸi^{n} aɸi$^{n'}$-bi a$^{n'}$, ɸicta$^{n'}$ tá-bi ɻĭ′,
having gone, they say, tail the (lg. ob.) having grasped, they say, again pulled him round and round having had him, they say, about to let him go, they say when,

candé ɸa^{n} na^{n}bé bɸáska íti^{n}-biamá. Ꮮenúga ɸi^{n} gabɸábɸaje ma^{n}ɸi$^{n'}$ amá.
scrotum the part paw flat hit him there with it, they say. Buffalo bull the (mv. ob.) legs wide apart was walking they say.

“Ū$^{n'}$hu^{n}hu$^{n'}$hu^{n}hu^{n}+! niájĭqtcia$^{n'}$ ckáxe áha^{n},” á-biamá Ꮮenúga aká. Ma^{n}tcú
Oh! Oh! Oh! Oh! Oh! not paining at all you make ! (in soliloquy), said, they say Buffalo bull the (sub.). Grizzly bear

amá aɸá-biamá, nin'de kúcti égaⁿ. Ʇeńúga aká geɸégaⁿ-biamá, "Ákiɸá-gă
the (mv. sub.) went, they say, hams (see note) somewhat. Buffalo bull the (sub.) thought as follows, they say, Return the blows

haú! ɸí ctĭ égaⁿqti égaⁿ-naⁿ niⁿ ɸaⁿ'ctĭ wajĭⁿ' tĕ," eɸégaⁿ amá Ʇĭ, Maⁿtcú
! You too just so often like you were in the past disposition the was thinking they say when, Grizzly bear

aká íbahaⁿ'-biamá. "Wă! edécegaⁿ' ă," á-biamá Maⁿtcú aká. "Edéha-májĭ 3
the (sub.) knew it, they say. Why! what do you say ? said, they say Grizzly bear the (sub.). I said nothing

hă," é amá Ʇenúga. Cĭ qáɸa agí-bi aⁿ', cĭ Ʇenúga ɸiꞱúwiⁿxĕ'qti aɸiⁿ'-
. was saying, they say Buffalo bull. Again back to starting-point having come, they say, again Buffalo bull turned him around very fast had him,

biamá. Cĭ hé tĕ uɸaⁿ'-bi aⁿ', ɗá ɸaⁿ ctĭ ɸiúubɸiⁿ'-naⁿ aɸiⁿ'-biamá ci.
they say. Again horn the (ob.) having grasped, they say, head the part too pulled it round and round often had him, they say again.

"Nă! gája" ehé Ʇĭctĭ wéɸaja ɸaⁿ'ctĭ," á-biamá Maⁿtcú aká. Cĭ sĭn'de kĕ 6
Fie! you do that I said when you denied it formerly, said, they say Grizzly bear the (sub.). Again tail the (lg. ob.)

uɸaⁿ'-bi aⁿ', cĭ pahañ'ga gí'aⁿi tĕ' égaⁿ gí'aⁿ-biamá. Naⁿbé bɸáska
having grasped it, they say, again before did to him the so did to him, they say. Paw flat

ítiⁿ-biamá. Cĭ gabɸábɸaje maⁿɸiⁿ' amá Ʇenúga. "Ūⁿ'huⁿhuⁿ'huⁿhuⁿ+
hit him with, they say. Again legs wide apart was walking, they say Buffalo bull. Oh! Oh! Oh! Oh! Oh!

niájĭqtciaⁿ' ckáxe áhaⁿ," á-biamá Ʇenúga aká. Cĭ aɸá-biamá Maⁿtcú amá. 9
not paining at all you make ! (in soliloquy), said, they say Buffalo bull the (sub.). Again went, they say Grizzly bear the (sub.).

Cĭ Ʇenúga aká égiɸe égaⁿ geɸégaⁿ-biamá cĭ: "Wáhuá! Ákiɸá-gă haú!
Again Buffalo bull the (sub) at length so thought as follows, they say again: Really! Return the blows !

ɸí ctĭ wajĭⁿ' tĕ égaⁿ-qti égaⁿ-naⁿ' niⁿ ɸaⁿ'ctĭ," eɸégaⁿ amá. Cĭ Maⁿtcú amá
You too disposition the (ob.) just so often like you were formerly, was thinking, they say. Again Grizzly bear the (mv. sub.)

cĭ íbahaⁿ'-biamá. "Wă! edécegaⁿ' ă," á-biamá. "Edéha-májĭ hă," é amá 12
again knew it, they say. Why! what do you say ? said, they say. I said nothing was saying, they say

Ʇenúga. "Gája" ehé Ʇĭctĭ wéɸaja ɸaⁿ'ctĭ," á-biamá, qáɸa agí-bi egaⁿ'.
Buffalo bull. You do that I said when you doubted it formerly, said, they say, back to the starting-point having come, they say.

ɸiɗáze uɸaⁿ' iɸaⁿ'-bi aⁿ', cĭ ɸiꞱúwiⁿxĕ'qti aɸiⁿ'-bi aⁿ' cĭ naⁿbé bɸáska ctĭ
Pulled his hair (on the head) seized him suddenly, they say having, again turned him around very fast having had him, they say again paw flat too

ítiⁿ-naⁿ'-biamá. Cĭ sĭn'de kĕ uɸaⁿ'-bi aⁿ', cĭ naⁿbé bɸáska ctĭ ítiⁿ-biamá, 15
hit him with it often, they say. Again tail the (lg. ob.) having grasped it, they say, again paw flat too hit him with it, they say,

pahañ'ga gí'aⁿi tĕ' égaⁿ gí'aⁿ-biamá. "Ūⁿ'huⁿhuⁿ'huⁿhuⁿ+! niájĭqtciaⁿ'
before did to him the so did to him, they say. Oh! Oh! Oh! Oh! Oh! not paining at all

ckáxe áhaⁿ," á-biamá Ʇenúga aká. Cĭ aɸá-biamá Maⁿtcú amá. Cĭ Ʇenúga
you make ' (in soliloquy), said, they say Buffalo bull the (sub.). Again went, they say Grizzly bear the (mv. sub.). Again Buffalo bull

eɸégaⁿ amá, "Wáhuá! Ákiɸá-gă haú! ɸí ctĭ wajĭⁿ' tĕ égaⁿqti égaⁿ-naⁿ' niⁿ 18
was thinking, they say, Really! Return the blows ! You too disposition the just so often like you were

ɕa$^{n'}$ctĭ," eɕéga^{n} amá. Cĭ Ma^{n}tcú atná cĭ íbaha$^{n'}$-biamá. "Wă! edécega^{n}
formerly, was thinking, they say. Again Grizzly bear the (mv. sub.) again knew it, they say. Why! what do you say

ă," á-biamá (Ma^{n}tcú aká). "Edéha-májĭ hă," é amá Lenúga. "Ákiɕá-gă
? said, they say Grizzly bear the (sub.). I said nothing . was saying, they say Buffalo bull. Return the blows

3 haú! ɕí ctĭ wajĭ$^{n'}$ tĕ éga^{n}qti éga^{n}-na$^{n'}$ ni^{n} ɕa$^{n'}$ctĭ, ehé hă," á-biamá. "A^{n}ha$^{n'}$,"
! You too disposition the just so often like you were formerly. I said . said, they say. Yes,

á-biamá Ma^{n}tcú aká. Lenúga amá nístustú aɕá-biamá. Sĭn'de kĕ ɕíha^{n}
said, they say Grizzly bear the (sub.). Buffalo bull the (mv. sub.) backing step by step went, they say. Tail the (lg. ob.) raised

ɕéɕa-biamá. "Nă! a$^{n'}$hajĭ-gă há, á-biamá Ma^{n}tcú aká. Lenúga amá
suddenly in the air, they say. Why! do not flee ! said, they say Grizzly bear the (sub.). Buffalo bull the (mv. sub.)

6 ɤia$^{n'}$ɕa gɕihéɕa-bi a$^{n'}$, uɤíɗaɬa^{n}ɬa$^{n'}$-biamá Lenúga amá nístustú ma^{n}ɕi$^{n'}$-
having thrown himself down suddenly, they say. turned himself back and forth, they say (*not* rolling over and over in one direction). Buffalo bull the (mv. sub.) backing step by step walked,

biamá, ma^{n}-na$^{n'}$'u. "Nă! a$^{n'}$hajĭ-gă, ehé," á-biamá Ma^{n}tcú aká. Kĭ
they say, pawing the ground. Fie! do not flee, I say, said, they say Grizzly bear the (sub.). And

Lenúga aká iénaxíɕa tai éga^{n} nístustú ma^{n}ɕi$^{n'}$i tĕ. Kĭ Ma^{n}tcú aká
Buffalo bull the (sub.) to attack him in order to backed step by step walked the (completed act). And Grizzly bear the (sub.)

9 báazá-bi eɕéga^{n}i tĕ. Lenúga aká Ma^{n}tcú eca$^{n'}$qtci hí ɤĭ, judé ɕahéga-
that he was scared he thought the (completed act). Buffalo bull the (sub.) Grizzly bear near to him arrived when, having puffed

bají-bi a$^{n'}$, ɤu'é aɕá-biamá. Ma^{n}tcú ma^{n}ciáhaqti a^{n}ɕ' iɕéɕa-biamá. Gí
exceedingly (in breathing), they say, with a rush went, they say. Grizzly bear very high in the air threw him suddenly, they say. Returning

ɤĭ, cĭ iɕáa^{n}ɕĕ jáha-bi a$^{n'}$, cĭ ma^{n}ciáha a^{n}ɕ' iɕéɕa-biamá. Kíhadi kihé ɤĭ,
when, again "on the fly" having gored him, they say, again high in the air threw him suddenly, they say. Downward laid again when,

12 ɬan'de ábasan'da-bi ɤĭ', baɔna$^{n'}$-bi a$^{n'}$, Ma^{n}tcú amá aɕá-biamá mindáda,
ground pushing against the animal on the ground, they say when, having failed to gore him, they say, Grizzly bear the (mv. sub.) went, they say crawling by degrees,

baɔna$^{n'}$ɔna^{n} aɕi$^{n'}$-biamá. Ma^{n}á kĕ utcíje kĕ égiha áiáɕa-bi a$^{n'}$, Ma^{n}tcú amá
thrusting at him often and missing him each time had him, they say. Cliff the (lg. ob.) thicket the (lg. ob.) into it having gone, they say, Grizzly bear the (mv. sub.)

i^{n}téde Lenúga amá uɤígɕispe ɕi'á-bi a$^{n'}$, ákusan'de ma^{n}á ɤa$^{n'}$ha kĕ áiáɕa-
but now Buffalo bull the (mv. sub.) to hold himself back having failed, they say, beyond cliff bank the (lg. ob.) had gone,

15 biamá. Gáɕuqti ahí-bi a$^{n'}$, sĭn'de kĕ ɕiqa$^{n'}$ téga^{n} naji$^{n'}$-biamá Lenúga aká.
they say. At that very unseen place having reached, there, they say, tail the (lg. ob.) raised and bent stood, they say Buffalo bull the (sub.)

Ma^{n}tcú aká ma^{n}á kĕ ugás'i^{n} agɕí-bi a$^{n'}$, "Lenúga haú! ikágeañkiɕé taté
Grizzly bear the (sub.) cliff the (lg. ob.) peeping having come back, they say, Buffalo bull ho! we shall be friends

hau+! wajĭ$^{n'}$ tĕ eáwakiga^{n} éga^{n}," á-biamá.
(called to one at a distance) disposition the we are alike somewhat, said, they say.

NOTES.

The narrator did not remember more of the myth.

582, 5. q¢aqtia^{n}, pronounced q¢a+qtia^{n}.

582, 14. niajiqtci ckaxe aha^{n}, though in the negative, must be rendered by an affirmative, nie a^{n}ckaxe aha^{n}, *you cause me great pain!*

583, 1. ninde kucti ega^{n}, *i. e.*, *bob-tailed.* Kucti refers to the shape of the hams of the Grizzly bear.

584, 13. baɔna^{n}ɔna^{n} a¢i^{n}-biama, pronounced ba+ɔna^{n}ɔna^{n} a¢i^{n}-biama.

TRANSLATION.

The Grizzly bear was going somewhere, following the course of a stream. At last he went straight toward a headland. When he got in sight a Buffalo bull was standing beneath it. The Grizzly bear retraced his steps, going again to the stream, following its course till he got beyond the headland. Then he drew near and peeped, and saw that the Buffalo bull was a scabby one, very lean, and standing with his head bowed, as if very sluggish. So the Grizzly bear crawled up close to him, made a rush, seized the Buffalo bull by the hair of his head and pulled down his head. He turned the Buffalo bull round and round, shaking him now and then, saying, "Speak! Speak! I have been frequenting this place a long time, and they say that you have threatened to fight me. Speak!" Then he hit the Buffalo bull on the nose with his open paw. "Why!" said the Buffalo bull, "I have never threatened to fight you, who have been frequenting this country so long." "Not so! you have threatened to fight me," said the Grizzly bear. Letting go the hair he went around and seized the Buffalo bull by the tail, turning him round and round. Just as he was quitting him he gave him a hard blow with his open paw on the scrotum. This made the Buffalo bull walk with his legs far apatt. "Oh! Oh! Oh! Oh! Oh! you have caused me great pain," said the Buffalo bull. The bob-tailed Grizzly bear departed. The Buffalo bull thought thus: "Attack him! You too have been just that sort of a person." But the Grizzly bear knew what he thought, so he said, "Why! what are you saying?" "I said nothing," said the Buffalo bull. Then the Grizzly bear came back. He seized the Buffalo bull by the tail, pulling him round and round. Then he seized him by the horns, pulling his head round and round. "Now, when I said that you thought of doing that, you denied it," said the Grizzly bear (referring to his previous charge of threatening to attack him). Then he seized the Buffalo bull by the tail, treating him as he had done previously. He hit him with his open paw. And the Buffalo bull walked with his legs wide apart, exclaiming, "Oh! Oh! Oh! Oh! Oh! you have caused me great pain." Again the Grizzly bear departed. And the Buffalo bull soliloquized as before. But the Grizzly bear knew it, and attacked him as he had previously done. A third time did the Grizzly bear depart. But when he asked the Buffalo bull what he had been saying, the latter replied, "I said nothing of importance. I said to myself, 'Attack him! You too have been just that sort of a person.'" "Yes," said the Grizzly bear. Then the Buffalo bull stepped backward, throwing his tail into the air. "Why! do not flee," said the Grizzly bear. The Buffalo bull threw himself down, and rolled over and over. Then he continued backing, pawing the ground. "Why! I

say, do not flee," said the Grizzly bear. When the Buffalo bull backed prior to attacking the Grizzly bear, the latter thought that he was scared. But the Buffalo bull approached the Grizzly bear, puffing a great deal, till he drew very near, when he rushed on him. He sent the Grizzly bear flying through the air. When the Grizzly bear was returning to the ground, the Buffalo bull caught him on his horns and threw him into the air. When the Grizzly bear fell and lay on the ground, the Buffalo bull thrust at him with his horns, just missing him, but piercing the ground. The Grizzly bear crawled off by degrees, the Buffalo bull following him step by step and thrusting at him now and then, though without piercing him. This time, instead of attacking the Buffalo bull, the Grizzly bear plunged headlong over the cliff, landing in a thicket at the foot of the headland. The Buffalo bull rushed so fast that he could not stop himself at the place where the Grizzly bear plunged over the cliff, but he continued along the edge of the cliff for some distance. And when he had thus gone, he stood with his tail partly raised (and bent downward). Then the Grizzly bear returned to the bank and peeped. "O, Buffalo bull! Let us be friends. We resemble in disposition," said the Grizzly bear.

ADVENTURES OF THE ORPHAN

Told by George Miller.

Ta$^{n'}$wa^{n}gɸa^{n} d'úba gɸi$^{n'}$-biamá. Kĭ wa'újiñga wi^{n} Waha$^{n'}$ɸicige
Nation some sat, they say. And old woman one Orphan

júgigɸe ta$^{n'}$wa^{n}gɸa^{n} gaqáɬa gɸi$^{n'}$-biamá. Ga^{n} waqpáɸi^{n}qtia$^{n'}$i tĕ, ɬi úɸipu,
she with her own nation apart from sat, they say. And they were very poor low tent (of poor people)

qáde ɬí tĕ, gɸi$^{n'}$-biamá. Kĭ iɬúcpa aká ɬí-gaxe-na$^{n'}$-biamá. "Ʞa^{n}há, man'dĕ
grass lodge the (std.ob) sat, they say. And her grandchild the (sub.) used to play games, they say. O grandmother bow

3 jiñ'ga wi^{n} iñgáxa-gă," á-biamá. Iʞa$^{n'}$ aká giáxa-biamá. Ma$^{n'}$ ctĭ giáxa-
small one make for me, said, they say. His grandmother the (sub.) made it for him, they say. Arrow too made for him,

biamá. Ga^{n} wajiñ'ga wakíde-na$^{n'}$-biamá iɬúcpa aká. Ca$^{n'}$ wajiñ'ga-ma
they say. And bird used to shoot at them, they say her grandchild the (sub.). And the birds

idɸahe kĕ égaxĕ'qti míwaji akí-na^{n}-biamá. Kĭ wakíde-pi-qtí-biamá
belt the (lg. ob.) all around in a circle putting them in his belt he used to reach home, they say. And he was a very good marksman, they say

6 núji ñga aká, edáda^{n} ɸi$^{n'}$ ctĕwa$^{n'}$ t'éɸĕ-na$^{n'}$-biamá. Líi ɸa^{n}ɬá za^{i}ĕ'-qti-na$^{n'}$-
boy the (sub.), what the (mv. ob.) soever he usually killed it, they say. Tents at the (cv. ob.) they used to make a great noise,

biamá, mi$^{n'}$ ca^{n} ma$^{n'}$ci tiɸa$^{n'}$ tĕ'di. Iʞa$^{n'}$ ɸiñké ímaxá-biamá: "Ʞa^{n}há,
they say. sun the (cv. ob.) high in the air the (cv. ob.) became when. His grandmother the (st. ob.) he questioned her, they say: O grandmother,

gáama za'ĕ́ amá cátaⁿi ă," á-biamá. Iɻaⁿ́ aká égi¢aⁿ́-biamá, "Gáama
those unseen ones | they are making a noise | why are they | ! | said, they say. | His grandmother | the (sub.) | said to him, they say, | Those unseen ones (sub. of an action)

taⁿ́waⁿg¢aⁿ amádi wajiñ'ga wiⁿ hí-naⁿ amá jídĕqti L̨íi ¢an'di má'a
nation | near those (sub. of an action) | bird | one | reaches there regularly, they say | very red. | Tents | by the (cb. ob.) | cotton-wood

q¢abé snédeáqti te¢aⁿ́ átaⁿ-naⁿ́-biamá wajiñ'ga aká. L̨íi ¢aⁿ bq¢úgaqti 3
tree | very tall | the (std. ob.) in the past | he stands on regularly, they say | bird | the (sub.). | Tents | the (cv. ob.) | all

wajiñ'ga aká ugájide-naⁿ́-biamá majaⁿ́ ¢aⁿ. Édegaⁿ níkagahí aká
bird | the (sub.) | sheds a red light over them, they say | land | the (cv. ob.). | But | chief | the (sub.)

kídewákiɕá-biamá. Ĕ́'be t'é¢ĕ ¢iñké ijañ'ge ¢iñké g¢ăⁿ́ te," á-biamá
causes them to shoot at it, they say. | Who | kills it | the one who | his daughter | the one who | marry her | may, | said she, they say.

"ɻaⁿhá, ĕ'di b¢é tá miñke," á-biamá. "Awádiqti né te ehaⁿ+! 6
O grandmother, | there | I go | will | I who, | said, they say. | To what place indeed | you go | can | ! (fem)

Wawéqtaqtaí hĕ. Í¢iqta taí hĕ," á-biamá iɻaⁿ́ aká. "Uɕádĕ-qti ¢i¢iñ'ge
They are those who abuse people | (fem) | Abuse you | will (pl.) | (fem) | said, they say | his grandmother | the (sub.). | Real cause for (going?) | you have none

ehaⁿ+!" Caⁿ́ iɻúcpa aká man'dĕ g¢íza-bi egaⁿ́, a¢aí tĕ, áci. "Égi¢e ɔné
! (few) | Yet | her grandchild | the (sub.) | bow | took his, they say | as (=having.). | went | out of doors. | Beware | you go

te, ehé," á-biamá iɻaⁿ́ aká. "Gaⁿ́ gágĕdi ɻí-gaxe maⁿb¢iⁿ́ tá miñke," 9
lest, I say, | said, they say | his grandmother | the (sub.). | At any rate | to those unseen places | to play games | I walk | will | I who,

á-biamá iɻúcpa aká. Égi¢e iɻúcpa amá a¢á-biamá caⁿ́caⁿ tĕ taⁿ́waⁿg¢aⁿ.
said, they say | her grandchild | the (sub.). | At length | her grandchild | the (mv. sub.) | went, they say | without stopping | the | nation.

L̨íi ¢aⁿ ɻaⁿ́ge a¢á-bi xĭ, ugájide amá taⁿ́waⁿg¢aⁿ́ ¢aⁿ. Níaciⁿga amá
Tents | the (cv. ob.) | near at hand | went, they say | when, | it shone with a red light | nation | the (cv. ob.). | People | the (pl. sub.)

ákiĕ'qti amáma kíde amáma wajiñ'ga ¢iñké. Ĕ́'di ahí-biamá Wahaⁿ́¢icíge 12
were (mv.) in a great crowd, they say | were shooting at it as they moved, they say | bird | the (st. ob.). | There | arrived, they say | Orphan

amá. Níaciⁿga wiⁿ́ ahí-bi egaⁿ́, "Gí-gă há, Wahaⁿ́¢iñge! ¢akíde te,"
the (mv. sub.). | Person | one | reached there, they say | as (=having), | O come | Orphan! | you shoot at it | may

á-biamá. Naⁿ́wapábi egaⁿ́, wábag¢a najiⁿ́-biamá Wahaⁿ́¢icíge aká.
said, they say. | Feared them, they say | as (=having) | drawing back thro' shame or diffidence | stood, they say | Orphan | the (sub.).

Níaciⁿga amá a-í-bi egaⁿ́, "Gúdiha! gúdiha égaⁿ! Wahaⁿ́¢icíge kíde 15
Person | the (mv. sub.) | coming, they say | as, | That way! | that way | somewhat! | Orphan | shoot at it

taté," á-biamá. Wahaⁿ́¢icíge aká wajiñ'ga kída-biamá. Naⁿ́jiⁿcteĕ́'qtei
shall, | said, they say. | Orphan | the (sub.) | bird | shot at it, they say. | Barely

múɔna^{n} i₵é₵a-biamá. Ictínike aká kíde ɣĭ, sakib′ ihé ₵íq₵e wi^{n}
he suddenly missed hitting it, they say. Ictinike the (sub.) shot at it when beside lying reed one

₵ida$^{n'}$ ₵é₵a-biamá. Níaci^{n}ga amá á-biama, "Wuhu+! Waha$^{n'}$₵iñge aká
pulling (the string) he sent it, they say. People the (pl. sub.) said, they say, Oh! Orphan the (sub.)

3 a$^{n'}$₵i^{n} t′é₵ab a₵i$^{n'}$!" "Wíe b₵i$^{n'}$," á-biamá Ictínike aká. Wajiñ′ga amá
came very near killing it! I I am, said, they say Ictinike the (sub.). Bird the (mv. (sub-)

gia$^{n'}$ a₵á-biamá ɣĭ, níaci^{n}ga amá ga$^{n'}$ ué₵a ag₵á-biamá. Ga$^{n'}$ Waha$^{n'}$₵icíge
flying went, they say when, people the (pl. (sub.) at any rate scattering went homeward, they say. And Orphan

ctí ag₵á-biamá. Kĭ akíi tĕ, iɣa$^{n'}$ ₵iñkĕ′di. "ɣa^{n}ha′, wajiñ′ga ₵iñké
too went homeward, they say. And he reached home, his grandmother at the st. one. O grandmother, bird the one who

6 a$^{n'}$₵i^{n} t′éa₵ á₵i^{n} hă," á-biamá. "Í₵a^{n}ba$^{n'}$ ₵áji-ă he+! Í₵iqta taí hĕ.
I came very near killing it said, they say. A second time go not ! (fem) Abuse you will (pl.) (fem).

Ǫnájĭ te a^{n}₵a$^{n'}$i ₵a^{n}ctí," á-biamá iɣa$^{n'}$ aká. Cĭ a$^{n'}$ba ájĭ tĕ cĭ
You go not shall we said heretofore, said, they say his grandmother the (sub.). Again day another the again

ha$^{n'}$ega$^{n'}$tce tĕ ĕ′di a₵á-biamá. Cĭ za′ĕ′qtia$^{n'}$-biamá. Cĭ ahí-biamá ɣĭ,
morning the there went, they say. Again there was a great noise, they say. Again arrived there, they say when

9 éga^{n}-biamá. Cĭ níaci^{n}ga kíde ágaji aká cĭ éga^{n} kíde ágají-biamá. Cĭ kídai
so, they say. Again person to shoot at it commanded him (sub.) the again so to shoot at it commanded him, they say. Again he shot at it

tĕ éga^{n}-biamá. Cĭ na$^{n'}$ji^{n}ctcĕ′qtei múɔna^{n}-biamá. Cĭ Ictínike aká kide
the (past act) so, they say. Again barely missed hitting it, they say. Again Ictinike the (sub.) shot at it

ɣĭ sakib′ ihé ₵íq₵e wi^{n} ₵ida$^{n'}$ ₵é₵a-biamá. (And so on, as on the first day.
when beside lying reed one pulling (the string) he sent it, they say.

12 Similar adventures on the third day.) A$^{n'}$ba wéduba tĕ ahíi tĕ wajiñ′ga
Day fourth the arrived there the (=when) bird

₵iñké kída-biamá. Kúsandĕ′qti i₵a$^{n'}$₵a-biamá. "Wuhu+! Waha$^{n'}$₵iñge
the one who shot at it, they say. Through and through he placed it, they say. Oh! Orphan

aká t′é₵ĕ," á-bi ɣĭ′jĭ, Ictínike aká, "Sa! sa! Wí t′eá₵ĕ! Wí t′eá₵ĕ!
the (sub.) has killed it, said, they say when, Ictinike the (sub.), (See note) I I killed it! I I killed it

15 U₵áde ₵i₵iñ′ge! U₵áde ₵i₵iñ′ge!" á-biamá. Ga^{n} uhéwaki₵a-bají-biamá
Cause for (complaint?) you have none! Cause for (complaint?) you have none! said, they say. And he would not let them have their way, they say

Ictínike aká, ga$^{n'}$ Waha$^{n'}$₵icíge wajiñ′ga t′é₵ai tĕ gínacá-biamá. Ga$^{n'}$
Ictinike the (sub.), and Orphan bird killed it the snatched from him, they say. And

níaci^{n}ga amá ákie ábana^{n} wajiñ′ga ₵iñké naji$^{n'}$-biamá. Kĭ Waha$^{n'}$₵icige
people the (pl. sub.) in a crowd viewing the spectacle bird the (st. ob.) stood, they say. And Orphan

amá ĕ′di aɸá-bi ega$^{n'}$, hi$^{n'}$ wi^{n} ɸiɔnúda-bi ɤĭ, wajiñ′ga bɸúgaqti gɸíza-
the (mv. (sub.) there went, they say as (=having), feather one pulled out, they say when, bird whole took his own

biamá, jíděqti amá. Agɸá-biamá. Gañ′ɤí níkagahí aká gá-biamá,
they say, very red they say. Went homeward, they say. And then chief the (sub.) said as follows, they say,

"Wiɻan′de ɸi^{n} aɸi$^{n'}$ gíi-gă," á-biamá. Ga$^{n'}$ wajiñ′ga ɸiñké aɸi$^{n'}$ agɸá-bi 3
My daughter's husband the (mv. one) be bringing him hither, said, they say. And bird the one who took it homeward, they say

ega$^{n'}$ níkagahí aká éɸi^{n} akí-i-biamá, Ictínike aká ctĭ aɸi$^{n'}$ akí-i-biamá.
as (=having) chief the (sub.) had it taken there to him, they say, Ictinike the (sub.) too was taken there to him, they say.

Ijañ′ge ɸañká na^{n}bá éi^{n}te na$^{n'}$ ɸiñké Ictínike aká gɸă$^{n'}$-biamá Ga$^{n'}$
His daughter the ones who two perhaps grown the one who Ictinike the (sub.) took her to wife, they say. And

mi$^{n'}$gɸa^{n}i éga^{n}, ga$^{n'}$ gɸi$^{n'}$-biamá Ictínike aká. Waha$^{n'}$ɸicíge aká akí-biamá. 6
took a wife as, so sat, they say Ictinike the (sub.). Orphan the (sub.) reached there his home, they say.

"ɤa^{n}há, wajiñ′ga ɸiñké t′eáɸě agɸí," á-biamá. "Hé! cpaɸa$^{n'}$! hé, cpaɸa$^{n'}$!"
O grandmother, bird the (st. ob.) I killed it I have come home, said, they say. Oh! grandchild! oh! grandchild!

á-biamá. "ɤa^{n}há, wéɸita^{n}-tégɸe iñgáxa-gă há, uɸíza^{n} tě′di," á-biamá.
said, they say. O grandmother, [See notes.] make for me ! middle at the, said, they say.

Ga$^{n'}$ ɻí tě ugájidě′qti gɸi$^{n'}$-biamá Waha$^{n'}$ɸicíge aká iɤa$^{n'}$ éɸa^{n}ba. Kĭ, 9
And tent the (std. ob.) filled with a very red light sat, they say Orphan the (sub.) his grandmother she too. And,

"ɤa^{n}há, waɸígije wi^{n} iñgáxa-gă," á-biamá Ga$^{n'}$ iɤa$^{n'}$ aká waɸígije gi-
O grandmother, hoop (of hide?) one make for me, said, they say. And his grandmother the (sub.) hoop made

áxa-biamá. Waɸígije biz′ iɸa$^{n'}$ɸa-bi tě′di, uhíta-bají-biamá Waha$^{n'}$ɸicíge
for him, they say. Hoop to dry was placed, they say when, was anxiously waiting for it, they say Orphan

aká. Égiɸe bíze amá. "Haú, ɤa^{n}há, uɸíza^{n} tě gɸiñ′-gă há," á-biamá. 12
the (sub.). At length dry they say. Ho, grandmother, middle the sit ! said, they say.

Ga$^{n'}$ Waha$^{n'}$ɸicíge aká áciaɻá a-í-naji$^{n'}$-biamá, ɻijébe íɔnugaɻáɸica^{n} tě′di
And Orphan the (sub.) outside came and stood, they say, door towards the right hand at the

naji$^{n'}$-biamá. Kĭ gá-biamá iɤa$^{n'}$ ɸiñké, "ɤa^{n}há, ecé te há, Lé níkaci$^{n'}$ga
stood, they say. And said as follows, they say his grandmother the (st. ob.), O grandmother, you say it shall . Buffalo person

wáda^{n}b éga^{n} na^{n} ga$^{n'}$-qti éde cuɸé hě, cpaɸa$^{n'}$ hě, ecé te há, ɤa^{n}há," 15
they are seen (!) usually so of that very sort (!) but goes to you . (fem.) grandchild . (fem.), you say it shall . O grandmother,

á-biamá. Ga$^{n'}$ iɤa$^{n'}$ aká égiɸa$^{n'}$-biamá. Líaɻáta^{n} waɸígije ɸa^{n} banañ′ge
said he, they say. And his grandmother the (sub.) said to him, they say. From the tent hoop the (cv. ob.) making it roll by pushing

íɸa-biamá. Lijébe tě áci éɸa^{n}be atí-bi ɤĭ, ɻé ɸe uɸaí aká wi$^{n'}$ ga$^{n'}$
she sent it hither, they say. Doorway the outside emerging it came, they say when, buffalo this told of the (sub.) one so

ti¢a$^{n'}$-biamá. Waha$^{n'}$¢icíge aká kúsandĕ'qti i¢a$^{n'}$¢a-biamá, ɬijébe tĕ'di
became suddenly (a cv. ob.), they say. Orphan the (sub.) through and through placed it, they say, doorway at the

t'é¢a-biamá. Ga$^{n'}$ iɬa$^{n'}$ é¢a^{n}ba ɖáda-bi ega$^{n'}$, iɬa$^{n'}$ aká b¢úgaqti ága-
killed it, they say. And his grand mother she too they cut up the animal, they say as (=having), his grand-mother the (sub.) whole cut into slices, they say

3 biamá. Ta$^{n'}$wa^{n}g¢a^{n} wa¢áta-bají-biamá. Iɬa$^{n'}$ aká íc¢iq¢i hébe gáxa-
they say. Nation did not eat anything, they say. His grand-mother the (sub.) [See note.] piece made,

biamá. ₵icta$^{n'}$-bi ɬĭ, "ɮa^{n}há, íc¢iq¢i cétĕ ani$^{n'}$ nć te," á-biamá, "níkagahí
they say. Finished, they say when, O grand-mother, [See note.] that pile having it you go will, said, they say, chief

¢iñkĕ'di. Géce te há, ₺iní, gátĕ ¢iádi ¢até teda^{n}+," á-biamá. "A$^{n'}$,
to the (st. ob.) You say as follows will . O son's wife, that your father eat he may . (fem.) [See note.] said, they say. Yes,

6 ga^{n}, éga^{n} taté, cpa¢a$^{n'}$," á-biamá iɬa$^{n'}$ aká Ga$^{n'}$ ĕ'di a¢á-biamá iɬa$^{n'}$ amá.
and, so shall, grandchild, said, they say his grand-mother the (sub.). And there went, they say his grand-mother the (mv. sub.).

Ga$^{n'}$ ɬijébe tĕ'di ubáha^{n} ¢é¢a-bi ega$^{n'}$, ɬigc¢ísa^{n}¢a ¢é¢a-bi ega$^{n'}$, agí-biamá
And doorway at the part of tent near entrance sent it off, they say having, turned herself around suddenly, they say having, she was returning home, they say

wa'újiñga aká. Kĭ gá-biamá ɬíaɬa aká, "Da$^{n'}$bai-gă, da$^{n'}$bai-gă, da$^{n'}$bai-gă,"
old woman the (sub.). And said as follows, they say in the tent the one who (sub.), Look ye! Look ye! Look ye!

9 á-biamá. Da$^{n'}$be é¢a^{n}be ahí-bi ɬĭ, níaci$^{n'}$ga ctewa$^{n'}$ ¢iñgá-biamá.
said, they say. To look emerging arrived there, they say when, person soever there was none, they say.

(Waha$^{n'}$¢icíge aká iɬa$^{n'}$ ¢iñké wa¢íonajĭ giɬáxa-biamá, áda^{n} háci tĕ'di,
Orphan the (sub.) his grand-mother the one who (ob.) invisible made his, they say, therefore after when,

a$^{n'}$ba wéduba$^{n'}$ tĕdíhi ɬĭ, "ɮa^{n}há, wa¢íona cki taté hă, i$^{n'}$ta^{n}," á-biamá.)
day fourth time the, it arrived there when, O grandmother, visible you come back shall . now, said he, they say.

12 Kĭ Ictínike aká gá-biamá, "Wa'újiñga wi^{n}áqtci ucté dega$^{n'}$ é te hă,"
And Ictinike the (sub.) said as follows, they say, Old woman just one remains but that is the one (?) .

á-biamá. Cĭ duba$^{n'}$ éga^{n}i tĕ Wéduba$^{n'}$ tĕdíhi ɬĭ, ú¢ikíha^{n} wi$^{n'}$
said, they say. Again four times it was so. Fourth time the, it arrived there when, sack of buffalo meat one

'i$^{n'}$-biamá iɬa$^{n'}$ aká, wajiñ'ga ¢iñké áɬag¢a$^{n'}$-biamá. "ɮa^{n}há, i$^{n'}$ta^{n} wa¢íona
carried on her back, they say his grand-mother the (sub.), bird the (st. ob.) she carried the (cv. ob.) on top of a pile, they say. O grandmother, now visible

15 cki taté hă," á-biamá. Ga^{n} iɬa$^{n'}$ amá a¢á-biamá, wajiñ'ga ¢iñkć
you come back shall . said, they say. And his grand-mother the (mv. sub.) went, they say, bird the (st. ob.)

áɬag¢a$^{n'}$-biamá. Kĭ ɬí tĕ ɬañ'ge ahí-bi ɬĭ, ɬí tĕ ugájide a¢á-biamá.
she carried the (cv. ob.) on top of a pile, they say. And tent the (std. ob.) near arrived there, they say when, tent the (std. ob.) began to shine with a red light, they say.

Ɫi ɬa$^{n'}$ha kĕ a¢á-biamá. Níkaci$^{n'}$ga amá égi¢a$^{n'}$-biamá, "Wuhu+!
Tents border the (dg. ob.) went, they say. People the (pl. sub.) said to (some one), they say. Oho!

Waha$^{n'}$¢iñgé aká wajiñ'ga t'é¢a-bi a^{n}¢a$^{n'}$i ɬi'etĕ, Ictínike t'é¢ĕ ecaí
Orphan the (sub.) bird that he killed it we thought it when, Ictinike killed it you said

¢a^{n}. Waha$^{n'}$¢iñgé iɬa$^{n'}$ amá ¢é 'i$^{n'}$ atí. Ĕbédi 'i^{n} ¢é da^{n}," é-na^{n}- 3
in the past. Orphan -his grandmother the (mv. sub.) this carrying on her back has come. To whose lodge carrying on her back she goes ! said regularly,

biamá. Ga$^{n'}$ da$^{n'}$be naji$^{n'}$-biamá níkaci$^{n'}$ga amá. "Wuhu+! níkagahí ɬí
they say. And seeing stood, they say people the (pl. sub.). Oho! chief tent

tĕ'di 'i$^{n'}$ a¢aí," á-biamá. Ɫijébe tĕ'di ahí-bi ega$^{n'}$, wa'i$^{n'}$ tĕ gapuk'ité
to the carrying on her back she went, said, they say. Doorway at the reached, they say as (=having), load on her back the (ob.) making the sound "puki" by falling

gáxa-biamá. "Hi$^{n'}$, ɬini+, ¢iádi ¢isañ'ga mégа^{n} céte ¢até taí-eda^{n}+," 6
she made it, they say. Oh! son's wife, your father your brother likewise this pile they eat it may (pl.) (fem.) [See note.]

á-biamá. "Da$^{n'}$bai-gă, da$^{n'}$bai-gă, da$^{n'}$bai-gă! Gátĕ ctĭ ga$^{n'}$-na^{n} áha^{n},"
said, they say. See (ye)! see (ye)! see (ye)! That thing too she has done it regularly !

á-biamá níkagahí aká. Ga^{n} Ictínike aká gá-biamá, "Wa'újiñga wi^{n}áqtci
said, they say chief the (sub.). And Ictinike the (sub.) said as follows, they say. Old woman only one

ucté dega$^{n'}$ é ¢i^{n} tĕ, gañ'ɬi ĕbé táda^{n}," á-biamá. Kĭ da$^{n'}$be a-í-biamá· 9
remains but she is the one and then who could? said, they say. And to see her they came, they say.

Kí égi¢e Waha$^{n'}$¢icíge iɬa$^{n'}$ aká é akáma. "Waha$^{n'}$¢iñgé iɬa$^{n'}$ é aká hé,"
And behold Orphan his grandmother the (sub.) she was the one, they say. Orphan his grandmother she is the one (fem.),

á-biamá. "Haú, wiɬan'de a¢i$^{n'}$ gíi-gă," á-biamá. Ga^{n} ¢éte wa'i$^{n'}$ té ¢izaí
said, they say. Ho, my daughter's husband bring (ye) him hither, said, they say. And this pile bundle or pack the pile they took

tĕ, iɬa$^{n'}$ ¢i^{n} wa'i$^{n'}$ hi tĕ ¢izaí tĕ, wajiñ'ga ¢iñké ctĭ ¢izá-bi ega$^{n'}$, 12
when, his grandmother the (mv. ob.) pack that she took it thither they took when, bird the (st. ob.) too took, they say as (=having,)

ubáɬi¢a$^{n'}$¢a-biamá. Ictínike t'é¢ĕ ¢iñ'ké i¢a^{n}¢ĕ ¢iñké edábe i¢a$^{n'}$¢a-
hung it up, they say. Ictinike killed it the one who he put it down the one who also they put it down,

biamá. Ɫi tĕ ugájidĕ'qti g¢i$^{n'}$-biamá. Ga^{n} Waha$^{n'}$¢icige aká a¢i$^{n'}$ akíi-bi
they say. Tent the (std. ob.) shining with a very red light sat, they say. And Orphan the (sub.) taken him back thither, they say

ega$^{n'}$, jiñgá ¢iñké g¢ă$^{n'}$-biamá. Ga$^{n'}$ g¢i^{n}-biamá, mi$^{n'}$g¢a^{n}-bi ega$^{n'}$. 15
having, small the one who he took to wife, they say. So sat, they say, taken a wife, they say having.

Najíha ¢a$^{n'}$ i¢iskíski-qtia$^{n'}$-biamá, gahá-baji ca^{n}ca$^{n'}$-bi ega$^{n'}$, q¢a$^{n'}$jĕ-qtia$^{n'}$-
hair the part exceedingly tangled, they say, uncombed remained, they say having, exceedingly tangled,

biamá. Ictínike igáq¢a^{n} aká, "Wihé, umi$^{n'}$je he i$^{n'}$biqpá¢ĕ te hĕ!
they say. Ictinike his wife the (sub.), Younger sister couch (*or* rug) lice he made fall by pressure on me accidentally will ! (fem)

Ma^{n}cíaɬaha égа^{n} g¢iñ'kiɬaí-ă hĕ! Wanăn'de¢ag¢áji eha^{n}+!" á-biamá. 18
At a greater distance -cause ye him to sit !(fem.) You do not loathe him !(fem.) said, they say.

Waha$^{n'}$ɸicíge igáqɸa^{n} éɸa^{n}ba gī$^{'}$ɸa-baji$^{'}$qti gɸi$^{n'}$-biamá. Wa‘ú aká giáhe
Orphan his wife she too very sad sat, they say. Woman the (sub.) to comb for him

‘íɸa-bi ꓘĭ, uɸí‘age-na$^{n'}$-biamá Waha$^{n'}$ɸicíge aká. Ga$^{n'}$ gɸi$^{n'}$i tĕ, mi$^{n'}$gɸa^{n}i
promised, they say but, always unwilling, they say Orphan the (sub.). So he sat sign of complete action. taken a wife

3 éga^{a}. A$^{n'}$ba mi$^{n'}$ ma$^{n'}$ci tiɸa$^{n'}$ amá ꓘĭ$^{'}$, wa‘ú ɸiñké júgigɸe aɸá-biamá
having. Day sun was becoming high in the air, they say when, woman the one who with her his own he went, they say

maja$^{n'}$ gacíbaꓘa. Ahíi tĕ hă. Neúɸica^{n} wi$^{n'}$ eca$^{n'}$ gɸi$^{n'}$ éi^{n}te ĕ$^{'}$ꓘa ahí-
land beyond (the village.) They arrived there . Lake one near to sat perhaps there arrived,

biamá wa‘ú júgigɸe. Gɸi$^{n'}$-biamá, ni-ꓘa$^{n'}$ha kĕdi. “Ni ɸéɸa^{n} ma$^{n'}$te
they say woman with her, his own. Sat, they say, shore by the. Water this (ev. ob.) beneath

6 bɸé tá miñke ɸa$^{n'}$ja, égiɸe ɸagɸé te hă. Agɸí-májĭ ctéctewa^{n}, ga$^{n'}$
I go will I who though, beware you go homeward lest . I come back I not notwithstanding, still

gɸiñ$^{'}$-gă. Agɸí tá miñke hă,” á-biamá Waha^{n}ɸicíge aká “Ꭰé gáɸa^{n} éda^{n}
sit. I come back will I who . said, they say Orphan the (sub.) Forehead that part in particular (?)

wégaska^{n}a$^{n'}$ɸa-gă,” á-biamá. Ꭰé ɸa^{n} ída^{n}bĕ$^{'}$qti unúcka-biamá. Ga$^{n'}$
examine me as to it, said, they say. Forehead the part in the very middle was a depression, they say. And

9 waha$^{n'}$ɸicígai éga^{n} waqpáɸi^{n}i éga^{n} uhíi éga^{n} niéɸĕ da$^{n'}$ctĕ-a$^{n'}$i tĕ, snaí
orphan as was poor as was brought up as was hurt perhaps sign of completed action, was scarred

tĕ, Ꭰé ɸan$^{'}$di. Ga^{n} ní kĕ júhe aɸá-biamá. Ga$^{n'}$ Ꭰáqti ɸa^{n} éɸa^{n}be
sign of completed action, forehead on the part. And stream the (lg. ob.) fording went, they say. And only the head the part emerging

naji$^{n'}$-bi ega$^{n'}$, ꓘigɸísa^{n}ɸá-bi ega$^{n'}$, wa‘ú ɸiñké ugíkie íɸa-biama. “Edáda^{n}
stood, they say having, turned himself around, they say having, woman the one who speaking to her, his own sent (his voice) hither, they say. What

12 uwíbɸa tĕ síɸa-gă,” á-biamá. “Ca$^{n'}$ hă,” á-bi ega$^{n'}$, ní kĕ égiha áiáɸa-
I told you sign of past or complete action remember it, said, they say. Enough . said. they say having stream the (lg. ob.) beneath the surface had gone

biamá. Ga$^{n'}$ wa‘ú ɸiñké xagé ɸiñké tĕ ga$^{n'}$ gɸíäjĭ tĕ éta^{n} ni-ꓘa$^{n'}$ha
they say. And woman the st. one was weeping (as she sat) as still he did not come back as so far bank, *or* shore

kĕ uhá ga^{n} xagé ma^{n}ɸi$^{n'}$-biamá. Ictáha kĕ ujéɸa-bi ega$^{n'}$, ja$^{n'}$-biamá
the (lg. ob.) following the course still weeping walked, they say. Eyelid the (lg. ob.) weary, they say being, slept, they say

15 wa‘ú aká. Maja$^{n'}$ ɸa^{n} ni-ꓘa$^{n'}$ha kĕ$^{'}$di pahañ$^{'}$ga ahíi ɸa^{n}ꓘá akí-bi ega$^{n'}$,
woman the (sub.). Land the (place) bank, (*or* shore) by the first they reached there to the (place) she reached there again, they say having,

ĕ$^{'}$di ja$^{n'}$-biamá. Ja^{n}tĕ$^{'}$qti ja^{n} ké ꓘĭ, ĕ$^{'}$di akí-biamá nú aká. ɸiqí-biamá.
there she lay down, they say. Sound asleep she was lying when, there he reached there again, they say man the (sub.) He woke her by taking hold of her, they say.

"Agɸí hã. Ƌáhañ gă há," á-biamá. Ƌáha^{n} tiɸéga^{n} wada$^{n'}$be ɻĭ'jĭ, égiɸe
I have returned . Arise ! said, they say. Arose suddenly, when she locked when behold

níaci^{n}ga aká úda^{n}qti akáma, najíha kĕ' ctĭ úda^{n}qtí-bi ga$^{n'}$ wábagɸá ga^{n}
person the (sub.) was very good, they say, hair the (lg. ob.) too very good, they say as hesitated thro' shame or diffidence as

ɻigɸísa^{n}ɸá-biamá wa'ú aká. "Hi^{n}+! na! wawéɸaqáqa eha^{n}+! Níaci^{n}ga 3
she turned herself around, they say woman the (sub.). Oh! fie! you are one given to abusing people ! (fem.) Man

wi^{n} waqpáɸi^{n}qti ábɸixé dega$^{n'}$ ní ɸéɸandi égihiɸé dega$^{n'}$ gɸíăjĭ éga^{n}
one very poor I took him as my husband but water at this he went beneath the surface but he has not returned as

axáge iɸáapé miñké. Wawéɸaqáqa eha^{n}+!" á-biamá. "Tĕnă'! wíe bɸi$^{n'}$,"
I weep I wait for him I who sit. You are one given to abusing people ! (fem.) said, they say. Why! I I am,

á-biamá nú aká Ca$^{n'}$ na^{n} ána'a^{n}-bají-biamá wa'ú aká. "Ténă'! gáɸa^{n} 6
said, they say man the (sub.). Yet still she paid no attention to him, they say woman the (sub.). Why! that (place)

wégaska^{n}a^{n}ɸáɸĕ te ché ɸa$^{n'}$ctĭ da$^{n'}$ba-gă há." Wa'ú aká ɻigɸísa^{n}ɸá-bi
you examine me as to it will I said heretofore see it ! Woman the (sub.) turned herself around, they say

ega$^{n'}$, da$^{n'}$ba-bi ɻĭ, i^{n}téde ágin iɸa$^{n'}$-bi ega$^{n'}$, ĭagikigɸá-biamá. Kĭ ni-
as (= having), saw him, they say when now (a reversal of previous act, etc.) embraced him, her own, suddenly, they say as (= having), kissed him, her own, they say. And shore

ɻa$^{n'}$ha kĕ'di aɸá-bi ega$^{n'}$, ɻat'i$^{n'}$xe ni-ɻa$^{n'}$ha ígabɸqi^{n} gĕ uɸéwi^{n}ɸá-bi 9
(of the lake) to the went, they say as (= having), green scum that arises on water in springs, etc. shore blown up there from (the water) the scattered collected, they say

ega$^{n'}$, wai$^{n'}$ giɻáxa-biamá wa'ú ɸiñké, waté ctĭ giɻáxa-biamá Waha$^{n'}$-
as (= having), robe made for her, his own, they say woman the st. ob.), skirt too made for her, his own, they say. Or-

ɸicíge aká wajiñ'ga a$^{n'}$cte wapúgahaháda-éga^{n}-má hi^{n}bé ɸa^{n} ctĭ wáji
phan the (sub.) bird as if those resembling short-eared owls moccasin the part too laid in great numbers

uta$^{n'}$-biama, wai$^{n'}$ ɸa^{n} ctĭ wáji wai$^{n'}$-biamá, ja^{n}- wéti^{n} ctĭ wi^{n} aɸi$^{n'}$-bi ɻĭ, 12
wore as moccasins, they say, robe the part too laid on in great numbers wore as a robe, they say, wood for hitting too one he had, they say when

íka^{n}ta$^{n'}$ ctĭ wáxa-biama. Ja^{n}- wéti^{n} kĕ ihéɸĕ-na$^{n'}$-bi ɸan'di wajiñ'ga aká
tied to it too he made them, they say. Wood for hitting the (lg. ob.) laid down the (lg. ob.) usually, they say when bird the (sub.)

gahut' (a^{n}) ihé- na$^{n'}$- biamá. Ga$^{n'}$ igáqɸa^{n} éɸa^{n}ba agɸá-biamá Ƌázĕ-qtci
crying out from being hit was placed horizontally suddenly usually they say. And his wife she too they started home, they say late in the afternoon

ɻĭ. Éɸa^{n}be akí-biamá ɻí kĕ. Ƌí kĕ baza$^{n'}$ agɸá-biamá ɻĭ égiɸe níaci^{n}ga 15
when. Emerging (= in sight) they reached there again, they say tent the (lg. line). Tent the (lg. line) pushing among them went back, they say when at length people

amá égiɸa^{n}-na$^{n'}$-biamá, "Nă! Waha$^{n'}$ɸiñgé igáqɸa^{n} níkaci$^{n'}$ga ájiqti
the (pl. sub.) said to (one) regularly, they say, Why! Orphan his wife person very different

akédega^{n} júg¢e ag¢íi hă. Waha$^{n'}$¢iñgé t'é¢ai eb¢égа^{n}." Ha$^{n'}$ega^{n}tceádi
he is but . with him -she has come back . - Orphan he has killed I think. In the morning now past

égа^{n} a¢á-biamá. "Nă! níkaci$^{n'}$ga aká úda^{n} hégabájĭ," éna^{n}-biamá níaci$^{n'}$ga
so went, they say. Why! person the (sub.) good not a little, said, usually, they say people

3 amá. Akí-biamá ɻí tĕ'di ¢éama wajiñ'ga amá húta^{n} za'ĕ'qtia$^{n'}$
the (pl. sub.) Reached there, his home, they say tent to the. These birds the (pl. sub.) crying out made a great noise

biamá ɻí tĕ akí-bi ega$^{n'}$. Ictínike igáq¢a^{n} aká, "I^{n}téde, wihé wíci'e
they say tent the (std. ob.) reached there, his home, they say having. Ictinike his wife the (sub.), But now, younger sister my sister's husband

umi$^{n'}$je ¢a^{n} hébe ág¢i^{n} te, ehé," á-biamá. "Nă', ja$^{n'}$¢ehá, ¢ici'e hé égi¢e
rug the part sit on may, I say, said, they say. No, elder sister, your sister's husband louse beware

6 é¢ibiqpá¢ĕ te hĕ'," á-bi ega$^{n'}$, umi$^{n'}$je ígi¢ibéqi^{n} ¢é¢a-biamá. Ictínike
he let it fall on you by pressure accidentally lest . (fem.), said, they say having, rug turned it up for the owner sent it off, they say. Ictinike

igáq¢a^{n} aká xagé-na^{n} ca^{n}ca$^{n'}$-biamá. Kĭ' égi¢e i¢ádi aká égi¢a$^{n'}$-biamá,
his wife the (sub.) weeping regularly always, they say. And at length her father the (sub.) said to (him), they say,

Ictínike é waká-bi ega$^{n'}$, "Maja$^{n'}$ ¢é¢a^{n} ¢é¢a^{n}sk édega^{n} wé¢ig¢a^{n} gaqáqa
Ictinike that he meant, they say having, Land this this size but plan with many branches

9 u¢í¢ai ¢a$^{n'}$ctĭ. Ciñ'gajiñ'ga xagé i$^{n'}$¢acta$^{n'}$jĭ hă," á-biamá i^{n}c'áge aká.
they told of you in the past. Child weeping does not stop for me . said, they say old man the (sub.)

Ictínike igáq¢a^{n} é waká-biamá, Waha$^{n'}$¢icíge qtá¢ai tĕ. Kĭ Ictínike
Ictinike his wife that meant, they say, Orphan she loved the. And Ictinike

aká égi¢e égi¢a$^{n'}$-biamá, Waha$^{n'}$¢icíge ukía-bi ega$^{n'}$, "Kagé, ma$^{n'}$sa máqa^{n}
the (sub.) at length said to (him), they say, Orphan spoke to him, they say having, Younger brother, arrow-shaft to cut with a knife

12 añgá¢e te hă. ¢iɻáha^{n} ma$^{n'}$ i^{n}wiñ'gaxe te hă," á-biamá Ictínike aká.
let us two go . Your wife's brother arrow let us make for them . said, they say Ictinike the (sub.).

Kĭ Waha$^{n'}$¢icíge aká ía-bají-biamá. Kĭ' cĭ égi¢a$^{n'}$-biamá Ictínike aká,
And Orphan the (sub.) did not speak, they say. And again said to him, they say Ictinike the (sub.),

"Kagé, ¢iɻáha^{n} ma$^{n'}$ i^{n}wiñ'gaxe te hă Ma$^{n'}$sa máqa^{n} añgá¢e te hă,"
Younger brother, your wife's brother arrow let us make for them , Arrow-shaft to cut let us two go .

15 á-biamá. "Ké, ji^{n}¢éha, éga^{n} te hă," á-biamá Waha$^{n'}$¢icíge aká. Ga$^{n'}$
said, they say. Come, elder brother, so let . said, they say Orphan the (sub.). And

Ictínike aká gĭ'+¢ĕqtia$^{n'}$-biamá, júg¢e a¢é ta aké-ga^{n}. Wá¢aha tĕ ité¢ĕ
Ictinike the (sub.) was exceedingly delighted, they say, with him he was about to go, as. Clothing the to put away

'í¢ĕ ɻĭ, uí¢i'agá-biamá Ictínike aká. "Ga$^{n'}$ á¢ahá-gă! Eáta^{n} ité¢a¢ĕ tă,"
spoke of when, was unwilling for him, they say Ictinike the (sub.). Still (at any rate) wear the clothing! Why you put it away should?

18 á-biamá Ictínike aká Ga$^{n'}$ júg¢e a¢á-biamá. Q¢abé cúgaqti éi^{n}te ɻa$^{n'}$ha
said, they say . Ictinike the (sub.). And with him went, they say. Tree very thick it may be border

kĕ′ ahí-biamá Ꞟ, ćgiće zizíka gia$^{n'}$ aćá biamá. Kĭ qćabé á-ića$^{n'}$-biamá.
the (lg. ob.) reached there, they say when, behold wild turkey flying went, they say. And tree alighted on, they say.

"Wă! kagé, wakída-gă há. Wi^{n} bćáte aja$^{n'}$ te hă, basna$^{n'}$," á-biamá
Oh! younger brother shoot at them ! One I eat I recline may . pushed on a stick to be roasted (?) said, they say

Ictínike aká. "Nă′, ji^{n}ćća, wana$^{n'}$qći^{n}qti añgáće," á-biamá Wahá$^{n'}$ćicíge 3
Ictinike the (sub.). No, elder brot er, in great haste we go, said, they say Orphan

aká. "Wa! kagé, wi^{n} t'eañ′kiçá-gă há," á-biamá Ictínike aká. "Dáda^{n},
the (sub.). Why! younger brother one kill for me ! said, they say Ictinike the (sub.). What,

wiji$^{n'}$ćĕ dáda^{n} 'íćĕ-nan′di, ćacta$^{n'}$jĭ ă ínahi^{n} áha^{n}," á-bi ega$^{n'}$, Waha$^{n'}$ćicíge
my elder brother what speaks about whenever, does not stop speaking ! truly ! (in soliloqu,), said, they say having, Orphan

amá ĕ′di aćá-bi ega$^{n'}$, wakíde téga^{n} man′dĕ kĕ gćízĕ amá. Úsañga ma$^{n'}$ 6
the (mv. sub.) there went, they say having, to shoot in order bow the (lg. ob.) was taking his own, they say. Barely, or just about to arrow

kĕ ćida$^{n'}$qti ta ta$^{n'}$ Ꞟ, "Uꞑá hă!" á-biamá Ictínike aká, jijí iá-bi ega$^{n'}$. . Kĭ
the (lg. ob.) pulled hard on the bow-string future sign the (std. ob.) when, Lodge on a limb ! said, they say Ictinike the (sub.), whis-pering spoke, they say having. And

Waha$^{n'}$ćicíge aká wakída-bi ega$^{n'}$, wi^{n} kúsandĕ′qti ića$^{n'}$ća-biamá. "Uꞑá
Orphan the (sub.) shot at, they say having, one through and through placed (the bird), they say. Lodge on a limb

hă, uꞑá hă!" á-biamá Ictínike aká. Uqpáćĕ í Ꞟ, hebádi uꞑá amá. 9
! lodge on a limb ! said, they say Ictinike the (sub.). Falling from a height it was coming when, on the way it lodged in a limb, they say.

"Wuhú! káge-sañ′ga, i$^{n'}$ne hí ćéća-gă há," á-biamá Ictínike aká. "Nă′,
Oho! friend younger brother, climb for me reach send off ! said, they say Ictinike the (sub.). No,

ji^{n}ćća, ga$^{n'}$ añgáće te hă′, á-biamá Waha$^{n'}$ćicíge aká. "Wă! cáta^{n} ma$^{n'}$
elder brother, still let us two go . said, they say Orphan the (sub.). Why! where-fore arrow

kĕ′ cti ćaa$^{n'}$na tă, á-biamá Ictínike aká. "Agíhi ćéća-gă há" "Nă! dáda^{n} 12
the too you aban-don should? said, they say Ictinike the (sub.). Reach there for it send off ! Fie! what

[=Go quickly after it].

wiji$^{n'}$ćĕ dáda^{n} 'íćĕ-nan′di ćacta$^{n'}$jĭ ínahi^{n}-na^{n} áha^{n}," á-biamá Waha$^{n'}$ćicíge
my elder brother what speaks about when-ever does not stop speaking truly usu aliy ! (in soliloquy), said, they say Orphan

aká. Ámc ćé ga$^{n'}$ća amá. Qćabé tĕ′di aćá-biamá Waha$^{n'}$ćicíge amá, hidé
the (sub.). Climb-ing to go was wishing, they say. Tree to the (std. ob.) went, they say Orphan the (mv. sub.), base

tĕ′di. "Wă! céna itéwaćĕ ma^{n}ćiñ′-gă há. Uteíje ućúćia$^{n'}$ćé Ꞟĭ ćisé tai 15
to the. Why! those to place them away walk ! Thicket impedes your progress when tear it lest

égiće," á-biamá Ictínike aká. Wajiñ′ga ćé wéꞞi′a^{n} nacki wáji-na é
beware, said, they say Ictinike the (sub.). Bird this ornament head those put on thick that

wáwaká-bi ega$^{n'}$, ca$^{n'}$ wai$^{n'}$ gĕ′ etéwa$^{n'}$ wáji wai$^{n'}$ te ha wajin′ga ćanká
meant them, they say having, in fact robe the scattered even put on thick wore as a robe (com-plete action) . bird those who.

Ga$^{n'}$ Waha$^{n'}$ɸicíge wáɸaha tĕ′ gɸíɔnud égan itégiɸĕ ɸé ama hă′, qɸabé hidé
And Orphan clothing the pulled off his having to put his own down was going, they say . tree base

tĕ′di. Ictínike aká égiɸa$^{n'}$-biamá hă, "Qɸabé ɸétĕ snedé tígɸe," á-biamá
to the. Ictinike the (sub.) said to (it), they say . Tree this (std. ob.) tall (std. ob.), becomes so, said, they say

Ictínike aká, jijí iá-bi ega$^{n'}$. Waha$^{n'}$ɸicíge waná'a^{n} éga^{n} éga^{n} íe tĕ
Ictinike the (sub.), whis-pering spoke, they say having. Orphan heard a little as word the

wémaxe amá. "Nă! ji^{n}ɸéha, edéce éga^{n} ă," é amá, đá qáɸa wada$^{n'}$be éga^{n}.
was asking him about it, they say. Why! elder brother, what did you say ? was saying, they say, head back-ward looked having.

"Edéhe tă. Ga$^{n'}$ i$^{n'}$gi ɸeɸi$^{n'}$ ga^{n} aɸi$^{n'}$ gɸí-de bɸaté tá miñke, ehé miñké,
What I say should? Still return-ing for me this (mv. one) so when he brings it back, I eat it will I who, I was saying as I sat,

káge-sañ′ga," á-biamá Ictínike aká. Ga$^{n'}$ cĭ ɸé ama hă′, áne qɸabé tĕ. Kĭ
friend younger brother, said, they say Ictinike the (sub.). And again was going, they say . climb-ing tree the (std. ob.). And

cĭ′ égiɸa$^{n'}$-biamá Ictínike aká, "Qcabé ɸétĕ snedé tígɸe," á-biamá Ictínike
again said to (it), they say Ictinike the (sub.), Tree this (std. ob.) tall (std. ob.) it becomes, said, they say Ictinike

aká, jijí iá-bi ega$^{n'}$. Kĭ cĭ′ Waha$^{n'}$ɸicíge waná'a^{n} éga^{n} éga^{n} cĭ wémaxe
the (sub.), whis-per-ing spoke, they say having. And again Orphan heard a little as again was asking him about it,

amá. "Nă! ji^{n}ɸéha, edéce éga^{n}-na$^{n'}$ ă," cĭ é amá. "Nă! edáda^{n} edéhe tă,
they say. Why! elder brother, what have you been saying occasionally ? again was saying, they say. Why! what I say should ? something

káge-sañ′ga," á-biamá Ictínike aká. "Ga^{n} edábĕqtci i$^{n'}$hi ɸi^{n}, ehé miñke,"
friend younger brother, said, they say Ictinike the (sub.). And very nearly he has reached it for me the (mv. ob.), I was saying as I sat,

á-biamá Ictínike aká. Ga$^{n'}$ cĭ eɻáha ɸé amá áne. Kĭ cĭ′ égiɸa$^{n'}$-biamá
said, they say Ictinike the (sub.). And again further was going, they say climb-ing. And again said to (it), they say

Ictínike aká, cĭ jijí iá-bi ega$^{n'}$, "Qɸabé ɸétĕ snedé tígɸe," á-biamá. Kĭ
Ictinike the (sub.), again whis-pering spoke, they say having, Tree this (std. ob.) tall (std. ob.) it becomes, said, they say. And

Waha$^{n'}$ɸicíge waná'a^{n} éga^{n} éga^{n} cĭ wémaxe amá. "Nă! ji^{n}ɸéha, edéce
Orphan heard a little as again was asking him about it, they say. Why! elder brother what have you been

éga^{n}-na$^{n'}$ ă," cĭ é amá. "Nă! edáda^{n} edéhe tă, káge-sañ′ga," á-biamá
saying occa-sionally ? again was saying, they say. Why! what I say something should ? friend younger brother, said, they say

Ictínike aká. "Ga$^{n'}$ edábĕqtci i$^{n'}$hi ɸi^{n}, ehé miñke," á-biamá Ictínike aká.
Ictinike the (sub.). And very nearly he has reached it for me the (mv. one), I was saying, as I sat, said, they say Ictinike the (sub.).

Cĭ′ ɸé ama hă′, cĭ áne. Ga$^{n'}$ wéɻuhĕ′qti ma^{n}ɸi$^{n'}$ ama hă′, íe tĕ waná'a^{n}
Again was going, they say . again climb-ing. And very apprehensive was walking, they say . word the he heard something

etĕwa$^{n'}$ wéja-na$^{n'}$-bi ega$^{n'}$. Kĭ égiɸe cĭ égiɸa$^{n'}$-biamá, "Qɸabé ɸétĕ snedé
notwith-standing always denied it, they say as. And at length again said to it, they say, Tree this (std. ob.) tall

tígɸe," cĭ á-biamá. Cĭ ĕdíhi waná'a^{n} éga^{n}, pí wémaxe amá. "Nă! ji^{n}ɸéha,
(std. ob.) it becomes, again said, they say. And at that time understood it as, again he was questioning him. Why! elder brother,

edéce égaⁿ-naⁿ′ ă," cĭ é amá. "Edćha-májĭ, á-biamá. Qɕabé ɕétĕ máxe
what have you been saying occasionally ? again was saying, they say. I said something I not, said he, they say. Tree this (std. ob.) upper world

iɕábat'u te, ehée hă," á-biamá Ictínike aká. Gaⁿ qɕabé tĕ utiⁿ′ ihéɕaɕá
let it extend to, I said . . said, they say Ictinike the (sub.). And tree the (std. ob.) hitting it he brought a horizontal ob. against it here and there

uɕícaⁿ najiⁿ′-biamá. "Qɕabé ɕétĕ snedé tigɕé te, ehée hă," á-biamá. Gaⁿ′ 3
going around it he stood, they say. Tree this (std. ob.) tall let it (the lg. ob.) become suddenly, I said . said, they say. And

qɕabé aká máxe iɕábat'ú amá. Wahaⁿ′ɕicíge máxe iɕábisaⁿdĕ′qti kĕ′ɬa
tree the (sub.) upper world extended to, they say. Orphan upper world in a very narrow space between (the tree and the upper world) at the

najiⁿ′ amá. "Hé-ɬ!" é ama hă′, Wahaⁿ′ɕicíge. Gaⁿ xagé-naⁿ caⁿcaⁿ′ amá.
was std., they say. Alas! was saying, they say . Orphan. And was crying regularly always they say.

Najítha ɕaⁿ′ ctĭ naqɕaⁿ′jĕ-qtiaⁿ′ amá. Égiɕe sabájiqti Qiɕá Wéganíbe 6
Hair the part too was exceedingly tangled, they say. At length very suddenly Eagle Young White Eagle

wáɕadaí-ma wiⁿ′ ahí-biamá, xagé najiⁿ′ taⁿ. "Níaciⁿga edéce ɕátaⁿcé ă,"
those called that one arrived there, they say, weeping stood the (std. ob.). Person what are you saying as you stand ?

á-biamá. "Há, ɬigaⁿ′! há, ɬigaⁿ′! há, ɬigaⁿ′!" á-biamá Waha′ɕicíge aká.
said, they say. Oh! grandfather oh! grandfather oh! grandfather said, they say Orphan the (sub.).

"Haú, kégañgă! ugɕá-gă há," á-biamá Qiɕá aká. "Aⁿhaⁿ′, ɬigaⁿ′ha," á-biamá 9
Ho, come, do so! confess ! said, they say Eagle the (sub.). Yes, O grandfather, said, they say

Waha′ɕicíge aká. "ɻigaⁿ′ha, qɕabé cúgaqti ihéɕĕ qéxi gaⁿ′qti-naⁿ ɕanʻdi,
Orphan the (sub.). O Grandfather, tree dense very laid down foot of the bluff just that sort (?) at the place,

ɬigaⁿ′ha, wanĭta aⁿ′paⁿ núga jiñ′ga édegaⁿ′ áɕagíaⁿ nañkáce-naⁿ wiⁿ′ bɕiⁿ hă,
O grandfather, quadruped elk male animal small but (in the past) ! you were flying over it regularly one I am

ɬigaⁿ′ha," á-biamá Waha′ɕicíge aká. "Haú, caⁿ′ hă," á-biamá Qiɕá aká.
O grandfather, said, they say Orphan the (sub.). Ho, enough . said, they say Eagle the (sub.).

"Ꞓiɲígaⁿ wiⁿ tí taté," á-biamá. Gaⁿ′ aɕá-biamá Qiɕá ama. Cĭ gĭ′ɕajĭ′qti cĭ 12
Your grandfather one come shall, said, they say. And went, they say Eagle the (mv. sub.). Again very sad again

Waha′ɕicíge xagé najiⁿ′ amá. Cĭ égiɕe Héga amá ahí-biamá. Cĭ íe égiɕaⁿ′i
Orphan crying was std., they say. Again at length Buzzard the (mv. sub.) arrived, they say. Again word said to him

tĕ égiɕaⁿ′-biamá. Cĭ Waha′ɕicíge íe tĕ égiɕaⁿ′ amá. Cĭ waníta wiⁿ
the said to him, they say. Again Orphan word the was saying, they say (?) Again quadruped one

úwagiɕá amá. Cĭ égaⁿ, "Hau, caⁿ′ hă. Ꞓiɲígaⁿ wiⁿ tí taté," á-biamá. 15
he was telling about to them, they say. And so, Ho, enough . Your grandfather one come shall, said, they say.

Gaⁿ′ aɕá-biamá Héga amá. Cĭ gĭ′ɕajĭ′qti cĭ Waha′ɕicíge xagé najiⁿ′ amá.
And went, they say Buzzard the (mv. sub.) Again very sad again Orphan crying was std., they say.

Cĭ égiɕe ɣáxe amá ahí-biamá. Cĭ égiɕaⁿ′-biamá íe tĕ. Gañ′ɣĭ cĭ
Again at length Crow the (mv. sub.) arrived there, they say. Again said to him, they say word the. And then again

Waha$^{n'}$ɸicíge cĭ égiɸa$^{n'}$ amá, cĭ waníta wi^{n} úwagiɸá amá. "Hau, ca$^{n'}$ hă.
Orphan again was saying, they say, again quadruped one he was telling about to them, they say. Ho, enough

ɸiɻíga^{n} wi^{u} tí taté," á-biamá. Gă$^{n'}$ aɸá-biamá ɻaxe ama. Cĭ gī'ɸajĭqti
Your grandfather one come shall, said, they say. And went, they say Crow the (mv. sub.). Again very sad

3 cĭ Waha$^{n'}$ɸicíge xagé naji$^{n'}$ amá. Cĭ égiɸe Wajíbesnéde amá ahí-biama.
again Orphan crying was std., they say. Again at length Magpie the (sub.) arrived there, they say.

Cĭ égiɸa$^{n'}$-biamá íe tĕ. Gañ'ɻĭ cĭ Waha$^{n'}$ɸicíge cĭ égiɸa$^{n'}$ amá, cĭ
again said to him, they say word the. And then again Orphan again was saying to him, they say, again

waníta wi$^{n'}$ úwagiɸá amá. "Hau, ca$^{n'}$ najiñ'-gă. ɸiɻíga^{n} tí taté,"
quadruped one was telling about to them, they say. Ho, *still* (yet) stand. Your grandfather come shall,

6 á-biamá. Ga$^{n'}$ aɸá-biamá Wajíbesnéde amá. Égiɸe Qiɸá amá ahí-
said, they say. And went, they say Magpie the (mv. sub.). At length Eagle the (mv.(sub.) arrived there,

biamá. "Haú, atí hă," á-biamá Qiɸá aká. "Há, ɻiga$^{n'}$! há, ɻiga$^{n'}$!
they say. Ho, I have come said, they say Eagle the (sub.). Oh! grandfather! oh! grandfather!

há, ɻiga$^{n'}$!" é amá Waha$^{n'}$ɸicíge waha$^{n'}$'e ga$^{n'}$. "Hau! áhi baca$^{n'}$ ɸa^{n}
oh! grandfather! was saying, they say Orphan making a special petition as. Ho! wing bent part the (part)

9 a^{n}wa^{n}ɸ'-ada$^{n'}$ naň'ka kĕ ga$^{n'}$ na$^{n'}$sa^{n} ɸéɸa-gă. Égiɸe ictá níbɸa te. Ictá-
grasp me and back the (lg. ob.) at any rate lie with legs stretched out. Beware eye you open lest. Eye

ɸipi$^{n'}$ze jañ'-gă," (á-biamá Qiɸá aká). Gí'i^{n} agɸá-biamá, qɸabé uɸíca^{n}
closed recline, said, they say Eagle the (sub.). Carrying him on his back started home, they say, tree around

gawi$^{n'}$xe ga^{n}. Ujéɸa-qti-na$^{n'}$-bi ɸan'di qɸabé gaqá gĕ áta^{n} iɸa$^{n'}$-na$^{n'}$-
flying around as. He was generally very tired (or every time that he was tired) when tree branch the (scattered) trod on stood suddenly, each time,

12 biamá. 'A$^{n'}$zigiɸá-bi ɻĭ- na$^{n'}$ cĭ agɸé-na$^{n'}$-biamá. Kĭ cĭ' égiɸe Héga
they say. He rested, they say when often again started home often, they say. And again at length Buzzard

amá ahí-biamá. "Haú, atí hă," á-biamá Héga aká. "Há, ɻiga$^{n'}$! há,
the (mv. sub.) reached there, they say. Ho, I have come said, they say Buzzard the (sub.). Oh! grandfather! oh!

ɻiga$^{n'}$! há, ɻiga$^{n'}$!" é amá Waha$^{n'}$ɸicíge, waha$^{n'}$'e ga$^{n'}$. "Hau! Áhi baca$^{n'}$
grandfather! oh! grandfather! was saying, they say Orphan, making a special petition as. Ho! Wing bent part

15 ɸa^{n} a^{n}wa^{n}ɸ'- ada$^{n'}$ naň'ka kĕ ga$^{n'}$ na$^{n'}$sa^{n} ɸéɸa-gă. Égiɸe ictá níbɸa te
the (part) grasp me and back the (lg. ob.) at any rate lie with legs stretched out. Beware eye you open lest

hă'. Ictá-ɸipi$^{n'}$ze jañ'-gă há. Ma^{n}ɸi$^{n'}$ wáspa-máji," á-biamá Héga aká. Ga$^{n'}$
Eye closed recline ! Walking I do not behave, said, they say Buzzard the (sub.). And

cĭ gí'i^{n} agɸá-biamá, qɸabé uɸíca^{n} gawi$^{n'}$xe ga$^{n'}$. Ujéɸaqti-na$^{n'}$-bi ɸan'di
again carrying him on his back started home, they say, tree around flying around as. Every time that he was tired, they say when

q¢abé gaqá gĕ átaⁿ i¢aⁿ′-naⁿ′-biamá. ‘Aⁿ′zigi¢á-bi ɮĭ- naⁿ′ cĭ ag¢é-naⁿ′-
tree branch the (scattered) trod on stood suddenly, each time, they say. He rested, they say when often again started home, often,

biamá Kĭ cĭ′ ɮáxe amá ahí-biamá. “Hau, atí hă,” á-biamá ɮáxe
they say. And again Crow the (mv. sub.) arrived, they say. Ho, I have come . said, they say Crow

aká. “Há! ɬigaⁿ′! há, ɬigaⁿ′! há, ɬigaⁿ′!” á-biamá Wahaⁿ′¢icíge wahaⁿ′‘e 3
the (sub.). Oh! grandfather! oh! grandfather! oh! grandfather! said, they say Orphan making a special petition

gaⁿ′. “Hau! Áhi bacaⁿ′ ¢aⁿ aⁿwaⁿ¢′-adaⁿ′ naⁿ′ka kĕ gaⁿ′ naⁿ′saⁿ ¢é¢a-gă.
as Ho! Wing bent part the (part) grasp me and back the (lg. ob.) at any rate lie with legs stretched out.

Égi¢e ictá níb¢a te hă′. Ictá-¢ipiⁿ′ze jañ′-gă há,” á-biamá ɮáxe aká.
Beware eye you open lest . Eye closed recline ! said, they say Crow the (sub.).

Gí‘iⁿ agɋá-biamá, q¢abé uɋícaⁿ gawiⁿ′xe gaⁿ′. Ujé¢aqti-naⁿ′-bi ¢anʻdi 6
Carrying him on his back started home, they say, tree around flying around as. Every time that he was tired, they say when

q¢abé gaqá gĕ átaⁿ i¢aⁿ′-naⁿ′-biamá. ‘Aⁿ′zigi¢á-bi ɮĭ-naⁿ′ cĭ ag¢é-naⁿ′-
tree branch the (pl.) trod on stood suddenly, each time, they say. He rested, they say when, often again started home often,

biamá. ɮáxe ¢iⁿ ĕdíhi ɮĭ′jĭ, maⁿ¢aⁿ′ ictáxaⁿxaⁿ gáxa-bi egaⁿ′, égi¢e
they say. Crow the mv. one reached there when secretly eyes slightly open made, they say having, behold

ɬan′de kĕ ugázi daⁿ′ba-biamá. Píqti wahaⁿ′‘e jaⁿ′-biama: “Há, ɬigaⁿ′! 9
ground the (lg. ob.) made a yellow glare saw, they say. Anew making a special petition he lay, they say: Oh! grandfather!

há, ɬigaⁿ′! há, ɬigaⁿ′!” é amá Wahaⁿ′¢icíge. Égi¢e Wajíbesnéde amá
oh! grandfather! oh! grandfather! was saying, they say Orphan. At length Magpie the mv. one

áiátiagɋá-biamá, húta. “Atí hă,” á-biamá Wajíbesnéde aká. “Há, ɬigaⁿ′!
was coming they say, very suddenly, crying out. I have come . said, they say Magpie the (sub.). Oh! grandfather!

há, ɬigaⁿ′! há, ɬigaⁿ′!” é amá Wahaⁿ′¢icíge, wahaⁿ′‘e gaⁿ′. “Hau! Áhi 12
oh! grandfather! oh! grandfather! was saying, they say Orphan, making a special petition as. Ho! Wing

bacaⁿ′ ¢aⁿ aⁿwaⁿ¢′-adaⁿ′ naⁿ′ka kĕ gaⁿ′ naⁿ′saⁿ ¢é¢a-gă. Égi¢e ictá
bent part the (part) grasp me and back the (lg. ob.) at any rate lie with legs stretched out. Beware eye

níb¢a te hă′. Ictá-¢ipiⁿ′ze jañ′-gă há,” á-biamá Wajíbesnéde aká. Ki
you open lest . Eye closed recline ! said, they say. Magpie the (sub.). And

Wajíbesnéde amá gí‘iⁿ akí-biamá. Wajíbesnéde aká t’ĕ′qtei akíjaⁿ-biamá. 15
Magpie the (mv. sub.) carrying him on his back reached there again, they say. Magpie the (sub.) very dead reached there again and lay down, they say.

Wahaⁿ′¢icíge aká wahaⁿ′‘a-bi egaⁿ′, “Há, ɬigaⁿ′! há, ɬigaⁿ′! há, ɬigaⁿ′!”
Orphan the (sub.) made a special petition, they say having, Oh! grandfather! oh! grandfather! oh! grandfather!

á-biamá Q¢abé tĕ uɋícaⁿ aɋá-bi ɮi égi¢e Ictínike aká waɋaha eɬaí
said, they say. Tree the (std. ob.) around it went, they say when behold Ictinike the (sub.) clothing his

tĕ ĕ′di aⁿ′¢a agɋá-bi té amá, wáɋaha Wahaⁿ′¢icíge eɬá tĕ áɋaha 18
the (col. ob.) there abandoning he had gone back, they say. clothing Orphan his the (col. ob.) wearing it

agɸá-bi té amá. Ictínike aká wáɸaha tĕ áɸaha akí-bi egaⁿ′, wajiñ′ga
had gone back, they say. Ictinike the (sub.) clothing the (cl. ob.) wearing it having reached there again, they say, bird

ɸañká húta^{n}-bajĭ′-qti-bí ctĕwaⁿ′ ĕ′qtci húta^{n} gáxe-na^{n}′-biamá. "Qɸíäjĭ
the ones who not crying out at all, they say notwithstanding he himself crying out pretended often, they say. Silent

3 égaⁿ gɸiⁿ′i-gă. Naxíde wánazá'e," é-na^{n}-biamá Ictínike aká. Égiɸe
do sit ye. Inner ear you make a great uproar by crying out, said often, they say Ictinike the (sub.). At length

Waha^{n}′ɸicíge hidé gɸí tĕ wajiñ′ga aká wáɸaha aká íɡiɗaha^{n}′-bi egaⁿ′,
Orphan bottom had returned to when bird the (sub.) wore them the (col. sub.) having known him, their own (master), they say,

húta^{n} za'ĕ′qti gɸiⁿ′-biamá, Ictínike aká wáɸahá-bi egaⁿ′. Ictínike aká
crying out making a great noise sat, they say, Ictinike the (sub.) having worn them. they say. Ictinike the (sub.)

6 égiɸa^{n}-na^{n}′-biamá, "Qɸíäjĭ égaⁿ gɸiⁿ′i-gă. Naxíde wánazá'e," á-biamá.
was saying often to (the birds), they say, Silent do sit ye. Inner ear you make a great uproar by crying out, said, they say.

Waha^{n}′ɸicíge aká ma^{n}′jiha kĕ ugína-bi ɻĭ′, égiɸe Ictínike amá éctĭ
Orphan the (sub.) quiver the (lg. ob.) sought his own, they say when, behold Ictinike the (mv. sub.) it too

aɸiⁿ′ agí-bi té amá. Ma^{n}′jiha eɻá-bi kĕ ɸíqɸe ma^{n}′jiha kĕ ĕ′di a^{n}′ɸa
he had returned home with it, they say. Quiver his, they say the (lg. ob.) rushes quiver the (lg. ob.) there leaving it

9 agí-bi ké amá. Ma^{n}′ tĕ da^{n}′ba-bi ɻĭ, égiɸe hidé gapái d'úba ɸíqɸe tĕ′di
he had returned home, they say. Arrow the (col. ob.) saw, they say when behold base cut sharp some rushes in the

aɸiⁿ′-bi ké amá. Miɻáha waiⁿ′ ɸaⁿ′ ctĭ ĕ′di a^{n}′ɸa agí-bi ɸaⁿ′ amá. Gĭ′ɸa-
he had the col., they say. Raccoon skin robe the (garment) too there it had been left when he had come back, they say. Very

bajĭ′-qti maⁿ′ tĕ ɸizá-bi egaⁿ′, hidé gapái tĕ ɸiɸúɸuta^{n}′-bi egaⁿ′, cé wăníta
sad arrow the having taken, they say, base cut sharp the having pulled straight often, they say, that quadruped

12 úwagiɸaí-ma ɸaⁿ′ bɸúgaqti égaⁿ t'éwakiɸá-bi egaⁿ′, agɸá-biamá. Ictínike
those about which he had told in the past about all he killed them purposely, they say having, he started home, they say. Ictinike

miɻáha waiⁿ′ ɸaⁿ iɸéɸiⁿ agɸá-biamá, ma^{n}′jiha kĕ′ ctĭ. Wajiñ′ga aká
raccoon skin robe the (garment) having for the owner he went homeward, they say quiver the (lg. ob.) too. Bird the

ɻañ′ge gí tĕ íɡiɗaha^{n}′-bi egaⁿ′, húta^{n} tĕ′ ctí-bi egaⁿ′ gia^{n}′ átiaɸaɸá-biamá.
near coming the having known him, their own (master), they say, cried out the completed act too, they say so flying they began, now and then, they say.

15 Ictínike aká ĕ′di da^{n}′qti íɻijú-bi egaⁿ′, wajiñ′ga ɸañká qɸíäjĭ-na^{n} gɸiⁿ′
Ictinike the (sub.) there beyond measure was proud, they say as, bird the (pl. ob.) silent often to sit

wágají-biamá. Égiɸe Waha^{n}′ɸicíge amá cétĕ agí-biamá, ɻijébe té ubáha^{n}
commanded them, they say. At length Orphan the (mv. sub.) that seen (std. ob.) coming back, they say, doorway the was coming in

agí-biamá. Égiɸe gaⁿ′ akáma, Ictínike aká wáɸaha tĕ áɸahá-bi egaⁿ′.
at the entrance, they say. At length some time sat, they say, Ictinike the (sub.) clothing the (col. ob.) having put on the clothing, they say.

18 Kĭ égiɸa^{n}′-biamá Waha^{n}′ɸicíge aká, "Nă! ɸí gátĕ ánaha tĕ gaⁿ′ ánaha
And said to him, they say Orphan the (sub.), Why! you that (col.) you wore as still you wear it

hă′," á-bi ega$^{n/}$, íɡia$^{n/}$ɸa ɸéɸa-biamá. Ga$^{n/}$ wáɸaha tĕ gíɡɸizá-biamá.
. having said, they say, he threw it back to him suddenly, they say. So clothing the (col. ob.) took back his own, they say.

Waha$^{n/}$ɸicíge najíha gĕ′ ctĕwa$^{n/}$ naqɸa$^{n/}$jĕqti kí amá. Akí-bi ega$^{n/}$,
Orphan hair the (pl.) even exceedingly tangled returned there they say. Having returned there, they say.

ga$^{n/}$ amaí tĕ. Néxe gaɣú wi^{n} gáxe-wakiɸá-biamá. Igáqɸa^{n} ɸiñké
they were so for some time. Drum one he caused them to make it, they say. His wife the (st. ob.)

uíɸa-bi ega$^{n/}$, "A^{n}wa$^{n/}$ɣihá-qti áɸi^{n}hé ɸa^{n} agɸí hă. I^{n}c'áge uíɸa-ɡă há.
having told her, they say, Me very lonely I who moved in the past I have come back . Old man tell it to him !

Níkaci$^{n/}$ga-ma bɸúgaqti watcígaxe cwéka^{n}bɸa hă," á-biamá Ki igáqɸa^{n}
The people (pl. ob.) all to dance I wish for them . said, they say. And his wife

aká iɸádi ɸiñké uíɸa-biamá. Kĭ iɸádi aká i^{n}c'áge wi^{n} agíɸe-wakiɸá-bi ega$^{n/}$,
the (sub.) her father the (st. ob.) told it to him, they say. And her father the (sub.) old man one having caused them to fetch him, they say,

i^{n}c'áge ɸi^{n} hí ɣi, ɸé Waha$^{n/}$ɸicíge íe edáda^{n} edé kĕ bɸúgaqti uíɸa-bi ega$^{n/}$,
old man the (mv. ob.) ar- rived there when, this Orphan word what he said some- thing the all having told to him, they say,

íekíɸĕ uɸá ɸékiɸá-biamá Kĭ i^{n}c'áge amá égiɸa^{n} aɸá-biamá, ɣí kĕ uhá.
as a crier to tell it sent him, they say. And old man the (mv. sub.) to say it to (some- one) went, they say. lodge the (lg. line) fol- lowing.

"Waɸáteigáxe te, aí aɸa+! Ɣíi ɸa^{n} bɸúgaqti ciñ′gajiñ′ga áɸa^{n}ska ké ctĕwa^{n}
You are to dance. he says indeed! Lodges the (cv. ob.) all children of what size the lg. line soever

bɸúgaqti waɸáteigáxe te, aí aɸa+!" á-biamá. Waha$^{n/}$ɸicíge aká igáqɸa^{n}
all you are to dance he says indeed! said, they say. Orphan the (sub.) his wife

ɸiñké ga^{n} iɣa$^{n/}$ ɸiñké cti júwagigɸá-bi ega$^{n/}$, uɸúciaɣa aɸá-biamá, néxe-gaɣú
the one who (ob.) and his grand- mother the one who (ob.) too having gone with them, his own, they say, to the middle of the tribal circle went, they say, drum

tĕ aɸi$^{n/}$-bi ega$^{n/}$. Igáqɸa^{n} ɸiñké ugíkiá-bi ega$^{n/}$, égiɸa$^{n/}$-biamá (Íɖiɸáge
the having had it. they say. His wife the (st. ob.) having spoken to her, his own, they say, said to her, they say Belt

sagíqti gáxa-biamá)," Íɖiɸáge gákĕ a^{n}wa$^{n/}$ɸañ-gă há, ɸidĭn′dĭn-gă há.
very tight made it, they say, Belt that (lg. ob.) grasp me ! pull hard !

Égiɸe nícta^{n} te hă′," á-biamá. Cĭ iɣa$^{n/}$ ɸiñké cĭ ámaɣáɸica^{n} uɸa$^{n/}$ ágigɸáji-
Beware you let go lest . said he, they say. Again his grand- mother the (st. ob.) again on the other side to grasp commanded her, his own,

biamá. "ɣa^{n}há, ɸicta$^{n/}$jĭ-ga há Égiɸe nícta^{n} te hă′," á-biamá. Ga$^{n/}$
they say. O grand- mother, do not let go ! Beware you let go lest . said he, they say. And

níkaci$^{n/}$ga amá bɸúgaqti ĕ di uɸúciaɣa ahí-bi ega$^{n/}$, gɸi$^{n/}$-biamá Waha$^{n/}$ɸicíge
people the (pl. sub.) all there at the middle of the tribal circle having arrived there, they say, sat, they say Orphan

aká uɸan′da ɸan′di. Néxe-gaɣú tĕ uti$^{n/}$ ihéɸa-bi ɣi, bɸúgaqti níkaci$^{n/}$ga-ma
the (sub.) middle in the (place). Drum the (ob.) to hit it he laid the stick hori- zontally, they say when, all the people (pl. ob.)

gahá ihé wáxa-biamá. Giújawáqtia$^{n'}$-biamá níkaci$^{n'}$ga amá néxe-gaɣú tĕ
he made the crowd rise (about a foot) and come down again, they say. They were much pleased, they say people the (pl. sub.) drum the

uti$^{n'}$ tĕ'di. Íɸa^{n}ba$^{n'}$ uti$^{n'}$-bi ɣĭ, ma^{n}ciáha jiñ'ga gahá ihá-biamá. ɸéaká
he hit it when. A second time he hit it, they say when, up in the air (mv.) little the crowd arose and came down again, they say. This (sub.)

3 iɣa$^{n'}$ aká, "I$^{n'}$, ʇúcpaɸa^{n}+! ana$^{n'}$piqti-ma$^{n'}$ hĕ," á-biamá. Júga kĕ bɸúga
his grandmother the (sub.), Oh! grandchild! I usually (?) dance very well (fem.) said she, they say. Body the (lg. ob.) every

gahá iɸa$^{n'}$-biamá ɣĭ, gateg' iɸa$^{n'}$-biamá. Kĭ íɸa^{n}ba$^{n'}$ uti$^{n'}$-bi ɣĭ,
arose and came down again, they say when, in that manner she became suddenly, they say. And a second time hit, they say when,

ma^{n}ciáhaqti ihé wáxa-biamá. Gí-bi ɣĭ, ʇan'de kĕ kí-bájĭ cĭ uti$^{n'}$-
mv. very high up in the air placed in a line he made them, they say. They were coming back, they say when, ground the (lg. ob.) not reaching there again again he hit it,

6 biamá. Cĭ pí paháci ɸéwaɸá-biamá. Gakúkuɸá-biamá. Níkaci$^{n'}$ga-ma
they say. Again anew up above he sent them, they say. He beat rapidly, they say. The people (pl. ob.)

bɸúgaqti ma^{n}ciáhaqti iɸéwaɸá-biamá. Kĭ gakúkuɸá-bi ega$^{n'}$, níkaci$^{n'}$ga-ma
all mv. very high up in the air he sent them thither, they say. And having beat rapidly, they say, the people (pl. ob.)

uxíde ctĕwa$^{n'}$ waɸíɔna-bají-biamá. Níkaci$^{n'}$ga-ma ga$^{n'}$tĕqti ɣĭ t'ĕ'qti-
glimpse even they were not visible, they say. The people (pl. ob.) a long time when fully dead

9 na^{n} gɸiháha wáxa-biamá. Níkaci$^{n'}$ga-ma bɸúgaqti ga$^{n'}$ t'éwaɸá-biamá,
usually returning and lying one by one he made them, they say. The people (pl. ob.) all so he killed them, they say,

gat'éwaɸá-biamá. ɸéaká wa'újiñga aká, igáqɸa^{n} aká céna^{n}ba éctĭ
he killed them by beating (the drum), they say. This (sub.) old woman the (sub.), his wife the (sub.) only those two they too

ma$^{n'}$ci gada$^{n'}$i ɸa$^{n'}$ja, íɖiɸáge kĕ uɸa$^{n'}$wakiɸaí ga^{n} ɸicta$^{n'}$jĭ wágaji: sihí
high in the air were blown (up) to through, belt the (lg. ob.) he made them grasp it as not to let go he commanded them: feet

12 tĕ ma$^{n'}$ci gada$^{n'}$-biamá, júga aká bas'i$^{n'}$ ja$^{n'}$-biamá. Ictínike iʇíga^{n}
the high in the air were blown (up) to, they say, body the (sub.) upside down lay, they say. Ictinike his father-in-law

éɸa^{n}ba iɣa$^{n'}$ kĕ' ctĭ céna^{n}báqti ugácta-bi ega$^{n'}$, iʇíga^{n} ɸi^{n} waha$^{n'}$'ĕ-qti
he too his mother-in-law the (lg. ob.) too only those two having been left (not killed by hitting the ground), they say, his father-in-law the (mv. ob.) making a special petition (*with fervor*)

gí-na^{n} amá: "Há, nisíha! wiʇan'de méga^{n}, cagɸé. ɸá'eañ'giɸái-gă!" é
was coming back, often, they say: Oh! my child! my son-in-law likewise, I return to you. Pity ye me, your relation! said

15 ctĕwa$^{n'}$ Waha$^{n'}$ɸicíge aká, "A^{n}ha$^{n'}$! Gí-gă há," á-bi ctĕwa$^{n'}$, cĭ pí uti$^{n'}$-na^{n}-
notwithstanding Orphan the (sub.), Yes! Come ! said, they say nevertheless, again anew beat often

bi ɸan'di, cĭ pí gud' iɸéɸĕ-na$^{n'}$-biamá. Waha$^{n'}$'e íbɸa^{n}-qtí-bi ɣĭ,
they say when, again anew beyond sent him thither often, they say. Making a special petition fully sated (*or* satiated) they say when

gat'éɸa-biamá. Cĭ igáqɸa^{n} kĕ' cĭ éga^{n}qtia$^{n'}$ amá, cĭ waha$^{n'}$'e tĕ. Cĭ
he killed him by letting him fall, they say. Again his wife the (lg. ob.) again was just so, they say, again made a special petition, Again

18 Waha$^{n'}$ɸicíge aká, "A^{n}ha$^{n'}$! Gí-gă há, wá'ujiñ'ga," á-bi ctĕwa$^{n'}$, cĭ pí
Orphan the (sub.), Yes! Come ! old woman, said, they say nevertheless, again anew

gud' iɸéɸĕ-na$^{n'}$-biamá, cĭ gat'éɸa biamá. Ictínike enáqtci ucté amá.
beyond sent her thither often, they say, again he killed her by letting her fall, they say Ictinike he alone was left they say.

"Há, kágе-sañ'ga! Há, kágе-sañ'ga! cagɸé hă. Wihañ'ga mégaⁿ,
Oh! friend younger brother! Oh! friend younger brother! I go to you . My potential wife likewise,

ɸá'eañ'giɸái-gă," (á-biamá Ictínike aká). Ictínike gaⁿ' gat'éɸa-biamá.
pity ye me, your relation said, they say Ictinike the (sub.). Ictinike at length he killed him by letting him fall, they say.

NOTES.

This myth is a variant of "The Young Rabbit and Ictinike," on pp. 50–57. It agrees in many particulars with a myth told by another Omaha, Richard Rush, or Macʻawakude, of the ɣaⁿze gens.

588, 1. *et passim*, sakib' ihé, a common but faulty rendering of sakíba íhe (F.).

588, 7. ○naji te, aᵘɸaⁿi ɸaⁿctí, used by old women instead of ○najĭ te, ehe ɸaⁿctí. With this use of the plural for the singular, compare the use of the singular for the plural in the letters and speeches of chiefs, in the first and second parts of this volume.

588, 14. sa! sa! archaic interjection of reproof, objection, or disputation.

588, 15. uɸade ɸiɸiñge (*fide* F.) is always used in connection with a *fear* of some mysterious person or object, and it seems out of place here.

589, 1. wajiñga bɸugaqti gɸiza-biama, he took the *entire* bird (in a magical way), as it was his because he killed it. But there still appeared to be a dead bird there, as is seen from the next line but one.

589, 3 *and* 4. Gaⁿ wajiñga ɸiñke aɸiⁿ agɸa-bi egaⁿ, nikagahi aka eɸiⁿ akii-biama, Ictinike aka ctĭ aɸiⁿ akii-biama. This to F. is full of mistakes, being poor Omaha. First, agɸa-bi implies that all the people dwelt in the chief's tent (or else that when they killed the red bird they were a great distance from the village), so we should substitute aɸá-bi. A similar objection might be urged against akii-biama or aki biama, for which ahi biama should be read. The whole sentence, according to F., should be:

Gaⁿ wajiñ'ga ɸiñké níkagahí ɸiñké éɸiⁿ ahí-biamá, Ictínike ctĭ ĕ'di aɸiⁿ' ahí-biamá.
And bird the one who chief the one who having it for him reached there, they say, Ictinike too there having reached there, they say.

589, 8. weɸitaⁿ-tegɸe, archaic term, name for an appliance that is obsolete among the Omahas, but still in use among the Dakotas. It consists of two forked posts supporting a transverse pole, set up between the fire-place and the seat at the back of the tent. It was used for suspending the shield, saddle, bow, etc., of the owner of the tent.

589, 14. ecé used here and elsewhere by G., when géce would seem proper (*before* the words commanded to be spoken).

589, 14. ⌊e nikaciⁿga, etc., not plain to F.

590, 5. ɸate te-daⁿ+, archaism for ɸate te hĕ, as is ɸate tai-edaⁿ+ (591, 6.) for ɸate tai hĕ.

590, 8. tiaʒa aka, the chief.

591, 13. Ictinike t'eɸĕ ɸiñke iɸaⁿɸĕ ɸiñke, etc. Iɸaⁿɸĕ ɸiñke is superfluous (*fide*, F.).

591, 17. Ictinike igaqɸaⁿ aka, Wihe, umiⁿje he iⁿbiqpaɸĕ te hĕ, etc. See a similar speech in the story of Hiⁿqpe-agɸĕ, pp. 167, 174.

594, 8. Majaⁿ ɸeɸaⁿ ɸeɸaⁿsk edegaⁿ, etc. Said by the chief to Ictinike: "This world is very large, but they have reported that you have various kinds of knowledge.

Use one of these to make my daughter stop weeping (*i. e.*, get rid of the Orphan)."

594, 16. jugɸe aɸe ta akega^{n}, the final word is contracted *from* aka *and* ega^{n}.

597, 4 *and* 5. Waha^{n}ɸicige maxe iɸabisandĕqti kĕ$_{l}$a, etc. Maxe is prolonged, thus, ma+xe. He-i, pronounced, Hé+ì.

602, 1. gaha ihe refers to the crowd (*long line*) of people; gateg iɸa^{n} (**602**, 4.) to *one person*, the grandmother, who came down *on her feet;* gɸihaha (**602**, 9.) shows that they came down one by one and *lay* as they fell.

TRANSLATION.

Once upon a time there was a village of Indians. And an old woman and her grandson, called the Orphan, dwelt in a lodge at a short distance from the village. The two were very poor, dwelling in a low tent made of grass. The grandson used to play games. One day he said, "Grandmother, make a small bow for me!" The grandmother made the bow and some arrows. The boy went to shoot birds. And after that he used to bring back many birds, putting them all around his belt. The boy became an excellent marksman, usually killing whatever game came in sight of him. About ten o'clock each morning all the people in the village used to make a great noise. At last the Orphan said, "Grandmother, why do they make such a noise?" The grandmother said, "There is a very red bird that goes there regularly, and when he alights on a very tall cottonwood tree he makes a very red glare over the whole village. So the chief has ordered the people to shoot at the bird, and whoever kills the bird can marry the chief's daughter." "Grandmother," said the Orphan, "I will go thither." "Of all places in the world that is the worst place for you to visit. They like to abuse strangers. They will abuse you. There is no reason why you should go." The boy paid no attention to her, but took his bow and went out of the lodge. "Beware lest you go," said his grandmother. "I am going away to play games," said the Orphan. But he went straight to the village. When he drew near the village, he noticed the red light all around. He also saw a great crowd of people, who were moving to and fro, shooting at the bird. The Orphan reached them. One man said, "Come, Orphan, you may shoot at it." But the Orphan continued to hesitate, as he feared the people. But the people continued to approach him, saying to the rest, "Stand off! Stand off! Let the Orphan shoot!" So the Orphan shot at the bird. And he barely missed it. Just then Ictinike shot, and sent a reed arrow beside that of the Orphan. The people said, "Oh! the Orphan came very near killing it!" But Ictinike said, "I am the one who came near killing it." When the bird flew away the people scattered, returning to their lodges. And the Orphan went home. Said he to his grandmother, "I came very near killing the bird." "Do not go again! They will abuse you. Did I not say, do not go?" said the old woman. On the morning of another day he went thither. And the people were making a great noise. And it happened as on the previous day; he was told to shoot at the bird, and he barely missed it. On the third day he met with similar bad luck. But on the fourth day he hit the bird, wounding it through and through. "Oho! the Orphan has killed it," said the people. "Nonsense!" said Ictinike, "I killed it! I killed it! You must not grumble! You must not grumble!" And as Ictinike would not let the people do as they wished, he snatched the honor of the occasion from the Orphan.

And the people came in crowds to view the spectacle, the body of the famous bird. And when the Orphan approached the spot, he pulled out a feather, so the people thought, but he really took the entire bird, and carried it home. And the chief said, "Bring my son-in law hither!" So the people took the bird, as they imagined, that had been killed by Ictinike, and brought it and Ictinike to the chief. And Ictinike married the elder daughter of the chief, making his abode in the chief's lodge.

In the meantime the Orphan had reached home. "Grandmother," said he, "I have killed the bird." "Oh! my grandchild! Oh! my grandchild!" said she. "Grandmother, make me a 'weɕitaⁿ-tegɕe' between the fire place and the seat at the back of the lodge," said the Orphan. And after she made it (the Orphan hung the red bird upon it?). And the Orphan and his grandmother had their lodge filled with a very red light. By and by the young man said, "Grandmother, make me a hide hoop." And his grandmother made the hoop for him, placing it aside to dry. But the Orphan could hardly wait for it to dry. At last it was dry. "Ho, grandmother, sit in the middle (between the fire-place and the seat at the back of the lodge?)," said he. Then the Orphan went out of the lodge and stood on the right side of the entrance. Said he, "Grandmother, you must say, O grandchild, one of the Buffalo people goes to you." And the old woman obeyed. She rolled the hoop from the lodge to the Orphan. When the hoop rolled out of the lodge, it changed suddenly into a buffalo, and the Orphan wounded it through and through, killing it near the entrance. He and his grandmother cut up the body, and his grandmother cut the entire carcass into slices for drying. At this time the people in the village had nothing to eat. The grandmother prepared a quantity of dried buffalo meat mixed with fat, and the Orphan told her to take it to the lodge of the chief, and to say, to the chief's (unmarried?) daughter, "O, daughter-in-law! your father may eat that." The old woman threw the bundle into the lodge, turned around suddenly, and went home. When the bundle was thrown into the lodge, the chief said, "Look! Look! Look!" And when one of the daughters went to look she could not see any one. (The Orphan, by his magic power, had rendered his grandmother invisible; therefore on the fourth day he said, "Grandmother, you shall be visible when you return.") And Ictinike said, "Only one old woman dwells apart from us, and she is the one." And it was so four times. When the fourth time came, the old woman carried a sack of buffalo meat on her back, and on top of the sack she carried the bird. Then said the Orphan, "Grandmother, now you shall be visible when you return." So the old woman departed. When she was very near the chief's tent, that tent began to shine with a red light. As she passed along by the lodges the people said, "Oho! we did think that the Orphan had killed the bird, but you said that Ictinike killed it. Now the Orphan's grandmother has brought it hither. To whom will she take it?" And the people stood looking. "Oho! she has carried it to the chief's lodge!" When she reached the entrance, she threw down the sack, letting it fall with a sudden thud. "Oh! daughter-in-law, your father and brothers may eat that," said she. "Look! Look! Look!" said the chief, "she has done that often!" And Ictinike said, "Only one old woman is left there, and she is the one. Who else could it be?" And they went to see. And behold it was the grandmother of the Orphan. "It is the Orphan's grandmother," said (one of the daughters). "Ho! bring my son-in-law to me," said the chief. And they took the pack which the old woman had brought and they hung it up with the bird. They

placed it beside that which Ictinike had (seemingly) killed, and which had been hung up. And as they sat in the lodge it was filled with a very red glare. When they had returned with the Orphan, he married the younger daughter of the chief, making his abode in the chief's lodge. The Orphan's hair had not been combed for a long time, so it was tangled and matted. So Ictinike's wife said to her sister, "Sister, if he sits on the rug, he will make lice drop on it! Make him sit away from it! Is it possible that you do not loathe the sight of him?" The Orphan and his wife were displeased at this. When the wife wished to comb his hair, the Orphan was unwilling.

At length, one day, when the sun was approaching noon (*i. e.*, about 10 a.m.), he and his wife left the village and went to the shore of a lake. As they sat there the Orphan said, "I am going beneath this water, but do not return to your father's lodge! Be sure to remain here, even though I am absent for some time. I will return. Examine my forehead." Now, in the middle of his forehead was a depression. He had been a poor Orphan, and was brought up accordingly, so he had been hurt in some manner, causing a scar on his forehead. Then he started to wade into the lake. He waded until only his head was above the surface, then he turned and called to his wife, "Remember what I told you. That is all!" Having said this, he plunged under the surface. His wife sat weeping, and after awhile she walked along the lake shore, weeping because he did not return. At last her eyelids became weary, and she went to sleep at the very place where they had first reached the lake. When she was sleeping very soundly her husband returned. He took hold of her and roused her. "I have returned. Arise!" On arising suddenly and looking behold, he was a very handsome man, and his hair was combed very nicely, so the woman hesitated, thinking him a stranger, and she turned away from him. "Oh fie! you like to make sport of people! I married a very poor man, who plunged beneath this water, and I have been sitting weeping while awaiting his return," said she. "Why! I am he," said her husband. Still the woman paid no attention to his words. "Why! see that place about which I said, 'Examine it!'" When the woman turned around and saw it she no longer hesitated, but embraced him suddenly and kissed him. Then the husband went to the shore, drew together a quantity of the green scum that collects on the surface of water, and made of it a robe and skirt for his wife. The Orphan had birds resembling short-eared owls over his moccasins and robe, and he had some tied to his club. Whenever he laid down the club the birds used to cry out. Late in the afternoon he and his wife departed for the village. When they arrived the people exclaimed, "Why! The wife of the Orphan has returned with a very different man. I think that the Orphan has been killed. He went off in the morning. Why! this is a very handsome man." When the Orphan reached the chief's lodge all the birds made a great noise. Then said the wife of Ictinike, "Sister, let my sister's husband sit on part of the rug." "Why, elder sister! your sister's husband might drop lice on your rug," said the younger sister as she turned up one end of the rug and threw it towards the elder sister. Whereupon Ictinike's wife began to cry, and she cried incessantly. At last her father said to Ictinike, "This world is very large, but you are known everywhere as one who possesses various kinds of knowledge. Use one of these and make my daughter stop crying."

By and by Ictinike said to the Orphan, "Younger brother, let us go to cut arrow-shafts. Let us make arrows for your wife's brother." But the Orphan did not

speak. So Ictinike addressed him again, "Younger brother, let us make arrows for your wife's brother. Let us go to cut arrow-shafts." Then the Orphan replied, "Come, elder brother, it shall be so." And Ictinike was highly delighted because the Orphan was about to go with him. When the Orphan spoke of laying aside his magic garments Ictinike objected. "Wear them at any rate! Why should you put them away?" So they departed together. When they reached the edge of a very dense forest, some wild turkeys flew off and alighted in a tree. "Oh! younger brother, shoot at them! I will eat a roasted one as I recline," said Ictinike. "No, elder brother," said the Orphan, "we are going in great haste." "Oh! younger brother, kill one for me," said Ictinike. "When my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan, who then went towards the tree, taking his bow, in order to shoot at the turkeys. Just as he stood pulling the bow, Ictinike said in a whisper, "Let it lodge on a limb!" And when the Orphan shot he sent the arrow through the bird. "Let it lodge on a limb! Let it lodge on a limb," said Ictinike. And it fell and lodged on a limb. "Oho! younger brother! climb for me, get it and throw it down," said Ictinike. "No, elder brother, let us go on," said the Orphan. "Why! you ought not to leave your arrow as well as the bird," said Ictinike. "Go up for it and throw it down!" "Why! when my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan. He decided to go and climb the tree. So he went to the base of the tree. "Ho! lay your garments there! If you get caught in the branches the garments will be torn," said Ictinike, referring to the magic clothing. So the Orphan stripped off his garments, placing them at the foot of the tree. As he climbed, Ictinike said in a whisper, "Let this tree shoot up high very suddenly!" As the Orphan heard him whisper, he turned his head and questioned him: "Why! elder brother, what did you say?" "I said nothing of any consequence, younger brother. I was merely saying, 'When he brings that bird back I will eat it.'" So the Orphan continued climbing. When Ictinike whispered again, the Orphan repeated his question. "I said nothing of importance," said Ictinike. "I was merely saying, 'He has nearly reached it for me.'" Then the Orphan climbed higher. Ictinike whispered again, and made a similar reply to the query of the Orphan, who began to apprehend mischief. When Ictinike whispered the fourth time the Orphan said, "Fie! elder brother, but you have been saying something!" "I said nothing of importance," said Ictinike. "I said, 'Let this tree extend to the upper world.'" And as Ictinike went around the tree he hit it at short intervals, saying, "I say, 'Let this tree shoot up high very suddenly.'" And the tree extended to the upper world. And the Orphan stood in a very narrow place between the limb of the tree and the upper world. "Alas!" said he. And he wept incessantly. His hair, too, became exceedingly tangled. At length a young Eagle went to the weeping man. "O man, what are you saying," said he. "O grandfather! O grandfather! O grandfather!" said the Orphan to the young Eagle. "Come! do say it. Tell your story," said the Eagle. "Yes, grandfather, I am one of those who left at the timber at the foot of the bluff some parts of a young male elk for you all to fly over and eat." "That is right. One of your grandfathers shall come (to rescue you)," said the Eagle. So the Eagle departed. And the Orphan stood weeping, being very sorrowful. Presently the Buzzard went to him. And when the Orphan told him of another

animal, which he had left for the buzzards, he was told, "That is right. One of your grandfathers shall come (to rescue you)." Then the Buzzard departed, leaving the Orphan weeping. By and by the Crow approached. And when the Orphan told him of an animal which he had left for the crows to eat he was told that another grandfather (a crow) should come to aid him. After the departure of the Crow the Magpie came. He made a like promise and departed. Then came the promised Eagle. "O grandfather! O grandfather! O grandfather!" said the Orphan, praying to him. "Ho! Catch hold of my wings at the shoulders, and lie on my back with your legs stretched out. Beware lest you open your eyes! Lie with closed eyes," said the Eagle. So he departed, flying with the Orphan on his back, flying round and round the tree till he became very tired. Then he alighted from time to time to rest himself, and when rested he resumed his flight. Finally he left the Orphan standing on a lower limb. Then came the Buzzard, who took the Orphan on his back, after giving him directions similar to those given by the Eagle. The Buzzard flew round and round the tree, going lower and lower, alighting from time to time to rest himself, and resuming his downward flight when rested. Finally he left the Orphan standing on a lower limb. Then came the Crow, who took the Orphan still lower. But while he was on the Crow's back he opened his eyes slightly and he saw the ground emitting a yellow light. So he lay down again on the Crow's back and begged him to continue to help him. But about this time came the Magpie very suddenly. And the Magpie carried the Orphan lower and lower till they reached the ground. When they reached there the Magpie lay insensible, as he was exhausted. When the Orphan went to get his garments he found that Ictinike had departed with them, leaving his own garments at the foot of the tree.

Now, when Ictinike returned home wearing the magic garments the birds on them did not cry out at all, so Ictinike pretended that they wanted to cry out, saying, "Keep quiet! You make a great noise in people's ears!" But when the Orphan returned on the Magpie's back to the foot of the tree the birds on the garments knew about it, and they cried out with a great noise for some time, as Ictinike had on the garments. Then Ictinike exclaimed, "Do keep quiet! You make a great noise in people's ears!"

When the Orphan hunted for his quiver he found that Ictinike had taken it, leaving instead his quiver with the reed arrows. When he looked at the arrows he found among them some wooden arrows having the points cut sharp with a knife. He also found that Ictinike had left there his robe of raccoon skins. The Orphan was highly displeased, but he seized the arrows, straightened the wooden ones, and with them he killed all the animals about which he had told his deliverers. Then he started back to the village wearing the robe of raccoon skins and taking the quiver. When he drew near the village the birds knew it, and they cried out and flew a little now and then. This made Ictinike feel very proud, and he commanded the birds to keep silent.

At length the Orphan returned and entered the lodge. He sat there a while, Ictinike still wearing the magic garments. At last the Orphan said to him, "Fie! you used to wear that thing, so wear it again!" throwing to him the raccoon skin robe. And the Orphan took back his own garments. But his hair was still in great disorder. After his return nothing special happened for some time. The Orphan caused a drum to be made. Said he to his wife, "I have returned after being in a very lonely situation! Tell the venerable man (your father) that I wish all the people to dance."

And his wife told her father. And her father commanded an old man to go around among the people and proclaim all the words that the Orphan had told. So the old man went through the village as a crier or herald, saying, "He says indeed that you shall dance! He says indeed that all of you in the village, even the small children, are to dance!" The Orphan, his wife, and his grandmother, having the drum, went inside the circle (of lodges). The Orphan fastened his belt very tightly around his waist and then said to his wife, "Grasp my belt very hard. Beware lest you let it go!" Then he told his grandmother to grasp the other side (of the belt), saying, "Do not let go!"

When all the people assembled inside the circle of lodges the Orphan sat in the very middle (surrounded by the people). And when he beat the drum he made the people rise about a foot and then come to the ground again. The people were enjoying themselves when he beat the drum. When he beat it a second time he made them jump a little higher. Then said his grandmother, "Oh! grandchild! I usually dance very well." He made her jump and come down suddenly as he beat the drum, just as he had done to each of the others. When he gave the third beat he made the people jump still higher, and as they came down he beat the drum before they could touch the ground, making them leap up again. He beat the drum rapidly, sending all the people so high into the air that one could not get even a glimpse of them. And as they came down after a long time, he caused them to die one after another as they lay on the ground. He thus killed all the people by concussion, which resulted from his beating the drum.

Though the Orphan's wife and grandmother were taken up into the air at each beat of the drum, it happened that only their feet went up into the air and their heads and bodies were turned downward, because the women held him by the waist, as he had ordered them. Of all the people only three survived, Ictinike, the chief, and the chief's wife, As the chief was coming down he implored the Orphan to spare him. But the latter was inexorable, sending him up repeatedly until he grew tired of hearing the chief's entreaties. Then he let him fall to the earth and die. In like manner he caused the death of the chief's wife. Only Ictinike remained. "O younger brother! I go to you and my wife's sister! Pity ye me!" said Ictinike. But the Orphan beat the drum again and when Ictinike fell to the ground the concussion killed him.

LEGEND OF UKIABI.

Told by Yellow Buffalo.

Ga$^{n'}$ níkaci$^{n'}$ga aká qubaí tĕ, wa¢ípi-na^{n} átai tĕ, Ukíabi aká. Gañ'ʞĭ
And person the (sub.) was mysterious, doing things skillfully exceeded the (past act), Ukiabi the (sub.). And then

ijiñ'ge aká dúbai tĕ, wi$^{n'}$ aká na$^{n'}$i tĕ, ¢ábċi^{n} jiñgaí tĕ. Hau. Gañ'ʞĭ na$^{n'}$
his son the (sub.) were four, one the (sub.) was grown, three were small. ¶ And then grown

aká qubé ċ'giga$^{n'}$qtia$^{n'}$i tĕ. Hau. Gañ'ʞĭ ca$^{n'}$qti i¢ádi ¢iñké t'ċ'gi¢ĕ ga$^{n'}$¢ai tĕ 3
the (sub.) mysterious was just like his (father). ¶ And then strange to say, his father the one who to kill him, his own, wished.

Hau. Ga$^{n'}$ ma$^{n'}$ciaɬa i$^{n'}$be-zíga-ma wi$^{n'}$ ma$^{n'}$xe ibísandĕ'qti gawi$^{n'}$xe
¶ And up in the air yellow-tailed hawks one upper world pressing close against flying in a circle

ma^{n}ɸi$^{n'}$ gáxai tĕ hă, ijiñ'ge aká. Wajiñ'ga júxɣiɸĕ amá. Gañ'kɣī iɸádi aká
walking made . his son the (sub.). Bird he changed himself into, they say. And then his father the (sub.)

3 a^{n}b íja^{n}i tĕ hă. Iɸádi aká ja$^{n'}$-bi kɣī, égiɸe uɸíxide ɸéɸai tĕ. Égiɸe ígiɸai tĕ,
day lay down by . His father the (sub.) lay down, they say when, at length he looked all around suddenly. At length he found him, his own,

ígiɗaha$^{n'}$qti ɸéɸai tĕ, t'éwaɸĕ ga$^{n'}$ɸai tĕ íxɣiɗaha$^{n'}$ ja$^{n'}$i tĕ iɸádi aká. Wa'újiñga
he recognized his own (son) suddenly, to kill wished the knowing it about himself reclined his father the (sub.). Old woman

ɸiñké ugíkiai tĕ. "Wá'ujiñ'ga, Lí - giɸacíje aká píäjĭ tcábe gáxai,"
the st. one he spoke to her, his own. Old woman, Lodge shivers for another by biting the (sub.) bad very did,

6 égiɸa$^{n'}$-biamá. Hau. "Aɸúha hĕ," á-biamá. "Edáda^{n} píäjĭ gáxe téi^{n}te,"
said to her, they say. ¶ Again . (fem.) said, they say. What bad he do should ?

á-biamá iha$^{n'}$ aká. "Añ'kajĭ, wá'ujiñ'ga, t'ea$^{n'}$ɸĕ ga$^{n'}$ɸai," á-biamá.
said, they say his mother the (sub.). Not so, . old woman, to kill me wishes, said, they say.

Hau. Ga$^{n'}$ ɬíhuxɣa^{n} íhe aɸaí tĕ, gɸeda$^{n'}$ gáxe, iɸádi aká. Iénaxíɸai
¶ And smoke-hole passing that way he went, hawk made, his father the (sub.). He dashed on him

9 ijiñ'ge ɸi^{n}. Maja$^{n'}$ a$^{n'}$ba xúwi^{n}xe ɸiqé aɸi$^{n'}$ tĕ. Lí ɸan'di ɸiqé agíi tĕ. Lí
his son the (mv. ob.). Land day turning in his course pursuing had him. Tent to the place pursuing was returning. Tent

ɸan'di égiha kigɸé amá. Hi^{n}qpé gáxe ja$^{n'}$ ké amá. Cĭ ígiɗaha$^{n'}$qti iɸádi
to the down from above had gone thither, they say. Plume made was lying, they say. Again he fully recognized his own his father

amá. Aɸi$^{n'}$ aɸá-bi ega$^{n'}$, aɸi$^{n'}$ aɸá-bi ega$^{n'}$, ni ma$^{n'}$te iɸé amá. Cĭ
the (mv. sub.). Having taken him along, they say, having taken him along, they say, water beneath was going thither, they say. Again

12 huhú gáxe amá. Cĭ íbaha$^{n'}$-biamá iɸádi aká.
fish made they say. Again recognized him, they say his father the (sub.)

Hau. Cĭ aɸi$^{n'}$ aɸá-bi ega$^{n'}$, aɸi$^{n'}$ aɸá-bi ega$^{n'}$, aɸi$^{n'}$ aɸá-bi ega$^{n'}$,
¶ Again having taken him along, they say, having taken him along, they say, having taken him along, they say,

wakan'dagi wi$^{n'}$ ni úja^{n} ké amá. Wakan'dagi kĕ uɗé ɸé-ga^{n} ɸiéqɸu'a
water monster one water was lying in it, they say. Water monster the (lg. ob.) entering went, and inside the animal

15 kĕ' ma$^{n'}$te ja$^{n'}$ amá. Cĭ iɸádi aká cĭ éga^{n} ma^{n}táɬa áiáɸai tĕ. Cĭ ákusan'de
the within (lg. ob.) was lying, they say. Again his father the (sub.) again so within had gone. Again out at the other end

éɸa^{n}be ahí-biamá.
emerging had reached there, they say.

Hau. Cĭ aɸi$^{n'}$ agɸá-bi ega$^{n'}$, cĭ ɬí tĕ égiha kigɸé amá. Hé gáxe
¶ Again having taken him along on the way back, they say, again tent (std. ob.) the down from above had gone, they say. Louse made

18 amá kɣī, cĭ iɸádi amá ígiɗaha$^{n'}$-biamá. Ca^{n} edáda^{n} waníta cú gáxe
they say when, again his father the (mv. sub.) recognized him, they say. their own, In fact what quadruped prairie chicken made

etĕwa$^{n'}$, iɸádi aká éga^{n} gáxe amá. Hau. Ma^{n}teú gáxe kɣī, cĭ iɸádi aká éga^{n}
even, his father the (sub.) so made they say. ¶ Grizzly bear made when, again his father the (sub.) so

gáxe amá. Iñgɕañ′ga gáxe ɻĭ, cĭ iɕádi aká égaⁿ gáxe amá. Miⁿ′xa saⁿ′
made they say. Wild cat made when, again his father the (sub.) so made they say. Swan

ɻañ′ga skă′-qti-ma wiⁿ′ égaⁿ gáxe ɻĭ, cĭ iɕádi aká égaⁿ gáxe amá. Cĭ
those very white ones one so made when, again his father the (sub.) so made they say. Again

gɕedaⁿ′ gáxe ɻĭ′ctĕ, égiɕe íwackaⁿ′ tĕ zaní cénaɕĕ tĕ, ujéɕa tĕ Ukíabi ijiñ′ge. 3
hawk made when, at length strength (or power) the all he had expended, he became weary Ukiabi his son.

Hau. Maⁿ′xe ɕékĕ baqápi iɕé gaⁿ′ɕa tĕ, ɕetaⁿ′ aíjaⁿ tĕ (maⁿ′xe kĕ
¶ Upper world this (lg. ob.) to force his way through by pushing wished when, this far he came and reclined when upper world the (lg. ob.)

baqápi aíjaⁿ tĕ, nin′de gataⁿ′ ɕájĭ amá), sĭndéhi ɕaⁿ átaⁿi tĕ iɕádi aká.
he pierced it came and reclined when, hams that far did not go they say, *os sacrum* the part trod on it his father the (sub.).

Gaⁿ é t′éɕai tĕ. Haⁿ′ íɕuágɕe aɕiⁿ′ égaⁿ aⁿ′ba kĕ ékitaⁿháqti t′éɕai tĕ. 6
And that killed him. Night throughout having had him day the just half in sight killed him.

Haⁿ′egaⁿtcĕ′qtci xagaí tĕ ɻi tĕ′di. "Ukíabi ijiñ′ge caⁿ′qti gaⁿ t′é amá,"
Early in the morning they cried tents at the. Ukiabi his son strange to say is dead, they say,

aí tĕ. Gañ′ɻĭ daⁿ′be ĕ′di ahí-biamá. Égiɕe t′e ké amá. Égiɕe maⁿ′aɕáqti
they said. And then to see him there arrived, they say. Behold dead lay they say. Behold very flat on his back

jaⁿ ké amá, Ukíabi ijiñ′ge kĕ, t′e ké amá. Wasćjide níka iɕádi aká 9
was lying, they say. Ukiabi his son the (lg. ob.), dead lay they say. Indian red paint his father the (sub.)

ɕizá-bi egaⁿ′, júga jíjidekiɕá-biamá, xagá-bají′qti gɕiⁿ′ akáma. ᗡéxe wiⁿ
having taken, they say, body he reddened for him in spots, they say, not crying at all was st., they say. Gourd one

gasáɕu gaⁿ′ waaⁿ′ gɕiⁿ′ akáma. Égiɕe waaⁿ′ tĕ ɕactaⁿ′-bi egaⁿ′, xagá-biamá.
rattled by shaking so singing was st., they say. At length song the having stopped singing, they say, he cried, they say.

Níkaciⁿ′ga xagé tiɕ′ɕĕ amá ɻĭ, bɕúga xagá-biamá taⁿ′waⁿ ɕan′di, xagé 12
People were taking up the crying in succession, they say when, all cried, they say village at the, crying

uíkaⁿ-biamá. Níkaciⁿ′ga amá Pañ′ka amá Ukíabi iⁿc′áge ijiñ′ge t′égiɕai
they helped him, they say. People the (pl. sub.) Ponka the (pl. sub.) Ukiabi old man his son killed his own

tĕ năn′de píäjĭ e-naⁿ′ áta éskaⁿi.
the (act) heart bad only that extreme they assumed it.

NOTES.

Another version of this legend was published in the proceedings A. A. A. S., Ann Arbor meeting, 1885, p. 399. Ukiabi was the chief of the Hisada, a Ponka gens.

The lament of Ukiabi, as given by Tenuga zi or Yellow Buffalo, was as follows:

"Tá-ku-ɕá ha maⁿ·bɕiⁿ′ ɕé á-ɕiⁿ-hé ɕa ha+a+
Năn′-de í-sa aⁿ-ɕiñ′-ge á-ɕiⁿ-hé ɕa ha+a+
Tá-ku-ɕá ha maⁿ-bɕiⁿ′ ɕé á-ɕiⁿ-hé-gaⁿ ɕá ha+a+
Năn′-de í-sa-aⁿ-ɕiñ′-ge hiⁿ′-si-ɕá ha+a+!"

It may be translated freely thus:

"I am walking to and fro!
I find nothing which can heal my sorrow."

Ukiabi was buried in the side of a high bluff back of Fort Randall. This bluff is known to the Ponkas as "Ukiabi qai ɸa^{n}, Where Ukiabi was buried."

Yellow Buffalo said that his maternal uncle saw Ukiabi (!!). The face of Ukiabi was exceedingly hideous. Lumps were on his forehead, his eyes were large, and his nose, which was small and turned up at the tip, had an indentation across the ridge, which made it appear broken. It seems probable that a historical Ukiabi is here confounded with the original one, judging from the statement in the next legend about the origin of the game of plumstone shooting.

TRANSLATION.

Ukiabi was a mysterious person, exceeding all others in performing wonderful deeds. He had four sons, one of whom was grown, and the rest were small. The grown son closely resembled his father in being mysterious. He looked on his father as a rival and wished to kill him. One day the son changed himself into a yellow-tailed hawk, and flew round and round far above the clouds, very near the upper world. That day his father was reclining in the lodge. By and by the father looked all around and discovered his son in the distance. He recognized him at once, and knew that his son wished to kill him. So he said to his wife, "Old woman, ⊥i-giɸacije does very wrong." "Do say something else," said she. "He has no bad intention, I am sure." "You mistake, old woman, he wishes to kill me."

Then the father changed himself into a hawk, and darted through the smoke-hole of the lodge. He dashed toward his son. All day long he traversed the earth in close pursuit of his son, turning to the right or left whenever the latter did so. He chased him back to the lodge and down through the smoke-hole. The son took the shape of a plume and was lying there when the father entered. The father recognized him immediately. Then the chase was resumed; he chased him and chased him until the son went beneath the water and became a fish. Again the father detected him.

He chased him, and chased him, and chased him, till the son reached a water monster that was lying in the stream. The son rushed into the mouth of the water monster and lay concealed within his body. The father too entered the monster, driving the son out at the other end.

Again Ukiabi chased his son till he dashed down through the smoke-hole. He assumed the form of a louse, but his father recognized him. No matter what form he took his father assumed the same form. Among the forms taken were those of a prairie chicken, a grizzly bear, a wild cat, and a very white swan. Finally the son became a hawk. Then he had expended all his mysterious power, and he became weary.

He tried to force his way up through the foundation of the upper world. When his body from the hips upward was through the hole in the upper world, and only that part from the hips downward remained on this side, the father trod on the *os sacrum* of the son, thus killing him. The pursuit had lasted throughout the night, and until half of the sun was visible above the horizon; just at that moment did he kill him. Early in the morning the people cried in the lodges. "Strange to say, Ukiabi's son is dead!" said they. And then every one went to see him.

There he lay dead! He lay flat on his back. The father took some Indian red paint and reddened the body in spots. He did not cry for some time, but sat there

singing and shaking a gourd rattle. At last he concluded his song, and then he cried. First one household and then another took up the wail, until all the villagers condoled with Ukiabi. The Ponkas have thought that there never was such an exhibition of grief as that shown when the venerable Ukiabi killed his son.

UKIABI, THE SUITOR—A PONKA LEGEND.

Told by Yellow Buffalo.

Ukíabi iⁿc'áge aká níkaciⁿ'ga naⁿ'ba wagáqɸaⁿ wáɸiⁿ tĕ hă', nú.
Ukiabi old man the (sub.) person two servant he had them . man.

Miⁿ' iɸé ɴ̨ĭ, júwagɸe gɸiⁿ'-biamá. Gá-biamá, "Kagéha, wa'ú gátĕdi
Sun went (down) when, he with them sat, they say. He said as follows, they say, O friend, woman in that tent (?)

(wáɸixáji) ɸiñkć agɸăⁿ' kaⁿ'bɸa," wagáqɸaⁿ ɸañká úwagiɸaí tĕ. Ki, 3
has not taken a husband the one who I take her for a wife I wish, servant the ones who he told it to them when. And,

"É'di iⁿwiⁿ'ɸakié né tai, akíwaqti, kagéha," á-biamá Ukíabi aká.
There you speak to her for me you go will, both, O friend, said, they say Ukiabi the (sub.).

Igáqɸaⁿ, wa'újiñga aká, gá-biamá, "I-, aɸúhaqtiaⁿ'," á-biamá. "Miⁿ'jiñga
His wife, old woman the (sub.), said as follows, they say, How absurd! (fem.) do speak about something else! said, they say. Girl

údaⁿqti t'aⁿ' akádi áqtaⁿ ɸi'íí tába," á-biamá. 6
very good have among those who how possible they give one to you should ? (pl.) said, they say.

Hau. "Ké, ĕ'di maⁿɸiⁿ'i-gă," aí tĕ. Gaⁿ ĕ'di aɸá-biamá. Jíaɑa
¶ Come, there walk ye, he said the (past act). And there went, they say. To the tent

aí-biamá akíwa. Nú aká (miⁿ'jiñga iɸádi aká) gá-biamá: "Haú,"
were coming in this direction (*sic*), they say both. Man the (sub.) girl her father the (sub.) said as follows, they say: He!

á-biamá. Nú ɸiñké- gaⁿ, wa'ú ɸiñké- gaⁿ, wáɸahaⁿ'i tĕ akíwa. "Ciñ'gajiñ'ga 9
said, they say. Man the (st. ob.) both, woman the (st. ob.) and, they prayed to them both. Child

ɸéɸiñke údaⁿqti ɸat'aⁿ'i. Aⁿ'baɸé níkaciⁿ'ga wiⁿ' gɸăⁿ' gaⁿ'ɸai égaⁿ,
this st. one very good you have a child. This day person one to marry her wishes as,

ɸigáqɸaⁿ éɸaⁿba aⁿgúɸikié aⁿgáti," á-biamá. Nú ɸiñké ĭaji amá. Wa'ú
your wife her too we speak to you we have come, said, they say. Man the st. one did not speak they say. Woman

aká ĭa-biamá, uqɸĕ'qti, "Ébé ă níaciⁿ'ga gɸăⁿ' gaⁿ'ɸa ɸíñké," á biamá. 12
the (sub.) spoke, they say, very soon, Who ? person to marry her wishes the one who said, they say.

"Wikáge aká Ukíabi aké," á-biamá. "Nă, gúdiha gig¢aí- ă! A$^{n'}$¢i^{n}ska
My friend the (sub.) Ukiabi the one referred to, said, they say. Fie! further off enter ye your own lodge (fem. imper.)! Almost (?)

níaci^{n}ga éga^{n} báda^{n}. Ciñ'gajiñ'ga ¢é¢iñké úda^{n}qti at'a$^{n'}$ hĕ. Níaci$^{n'}$ga
person so ? Child this (st. ob.) very good I have her (fem.) . Human being

3 wá¢ixe agíɬa^{n}b¢a, Wakan'da wá¢ixé ctĕwa$^{n'}$ agíɬa^{n}b¢a-májĭ hĕ'." Ga$^{n'}$
to take as her husband I wish her, my own, Mysterious Power to take as her husband soever I do not wish her, my own . (fem.) And

ag¢á-biamá. Akí-biamá. Égi¢e Ukíabi i^{n}c'áge aká ¢izú ja$^{n'}$ akáma.
started back, they say. Reached home, they say. Meanwhile Ukiabi old man the (sub.) stretched out was recl., they say.

Ꝺáha^{n} amá. Mañ'g¢e g¢i$^{n'}$-biamá. Ukíkie ag¢á-biamá wagáq¢a^{n} amá.
Arose from recl., they say. Erect sat, they say. Talking together started back, they say servant the (pl. sub.).

6 "Kagéha, íe tĕ píäjĭ ă. Wikáge añgú¢ajĭ té," á-biamá. Áma aká
O friend, speech the bad ! My friend let us not tell him about it, said, they say. Other one the (sub.)

gá-biamá: "Tĕnă'! ígiꝺaha$^{n'}$ g¢i$^{n'}$i. Eáta^{n} añgú¢ajĭ táda^{n}."
said as follows, they say: Why! knowing his own he sits. Why we two not tell about it should ?

Ga$^{n'}$ akí-biamá. "Hau, ¢ikáge amégа^{n} ¢ag¢í," á-biamá Ukíabi i^{n}c'áge
And they reached home, they say. Ho, your friend he likewise you two have come back. said, they say Ukiabi old man

9 aká. Íqaqa g¢i$^{n'}$-biamá. "Añgág¢i, kagé-i," á-biamá. "Ahaú! edáda^{n} edaí
the (sub.). Laughing often he sat, they say. We have come back, younger brother (masc.), said, they say. Oho! what they said something

éi^{n}te, ¢ikáge mégа^{n}, wágazúqti i^{n}wi$^{n'}$¢ai-gă," á-biamá. Ga$^{n'}$, "Kagéha,
perhaps, your friend likewise, very correctly tell ye me, said, they say. And, O friend,

u¢í'agai," á-biamá. "Ciñ'gajiñ'ga ¢é¢iñké a^{n}t'a$^{n'}$i ¢a$^{n'}$ja, níaci$^{n'}$ga wá¢ixe
they were unwilling, said, they say. Child this st. one we have her though, human being to take as her husband

12 agíɬa^{n}b¢a, Wakan'da wá¢ixé ctĕwa$^{n'}$ agíɬa^{n}b¢a-májĭ hĕ. Gúdiha
I wish her, my own, Mysterious Power to take as her husband soever I do not wish her, my own . (fem.) Further off

gig¢aí-ă hĕ', kagéha, ewéagaí," á-biamá. Úwakiá-biamá Ukíabi i^{n}c'áge
enter ye your own lodge (fem. imper.) ! O friend, she did speak (against you) to us what precedes, said (they say). He spoke to them Ukiabi old man

aká. "Cé¢a^{n} hi^{n}qpé ¢a^{n}, wá'ujiñ'ga, i$^{n'}$'i í¢a-gă" (á-biamá). Ikáge áma
the (sub.). That (cv. ob.) plume the (cv. ob.), O old woman, hand mine to me said, they say. His friend other one

15 ¢iñké ĭndé ¢a^{n} sábeki¢aí tĕ. Hi^{n}qpé ¢a^{n} ɬaqpí ¢a^{n} éji tĕ, máca^{n}
the (st. ob.) face the (part) he blackened for him the (past act). Plume the (cv. ob.) crown of the head the (part) put many small ob. on for him the (past act), feather

á¢ahaháqti giáxai tĕ. Cĭ áma ¢iñké cĭ égа^{n} gáxai tĕ. Úwakiaí tĕ.
sticking to it here and there made for him the (past act). Again other one the (st. ob.) again so did the (past act). He spoke to them the (past act).

Ꝉéha wai$^{n'}$i tĕ, wáhi^{n} ci$^{n'}$¢ĕ. Maja$^{n'}$ wi^{n} á¢adai té. "Maja$^{n'}$ gá¢andi
Buffalo hide wore as robes the (past act), robe with the hair outside. Land one he mentioned it the (past act). Land to that (place)

né tai." (Wé'e akíɕa aɕi$^{n'}$i tě.) "Ujéɬi ckáxe tai. Ma^{n}ɕiñ'ka ɕipíqti
you go (pl.) will Hoe both had the (past act) Hole for a pole you make it will (pl.). Earth made very skillfully

iɕa$^{n'}$ɕaɕě égan hi^{n}qpé áɕají taí. Níkaci$^{n'}$ga wi$^{n'}$ níxu taí. Gí-bajíi-gă.
you place it so plume you put small objects on it will (pl.). Person one you mark will (pl.). Do not be (ye) coming back.

Nícta^{n} ɤĭ, ĕ'di gɕi$^{n'}$i-gă. Cupí tá miñke," á-biamá. 3
You finish when there sit ye. I will reach there where you will be, said, they say.

Ukíabi amá aɕaí tě maja$^{n'}$ ɕan'di. Qɕabádi iñgɕañ'ga égan$^{}$qti júɤiɕá-
Ukiabi the (mv. sub.) went the (past act) land to the (place). Among the trees wild cat just so he changed himself into,

biamá Ukíabi aká. Siɕíze ɬan'de nan$^{}$p'an'de, ɗéde ctě nan$^{}$náqɕi^{n} áiátiagɕá-
they say Ukiabi the (sub.) He raised his feet ground shook slowly from walking, fire even made blaze up by walking became suddenly as he was approaching,

biamá. Wagáqɕa^{n} amá ígiɗaha$^{n'}$ gɕi$^{n'}$-biamá. "Ɬikáge ɤañ'ge a-í," á-biamá. 6
they say. Servants the (pl. sub.) knowing him, their own sat, they say. Your friend near is coming, said, they say.

Atíi tě hă. Tí amá (ɤĭ,) gá-biamá ikáge éɕa^{n}ba, "Kagćha, ɤáci a^{n}ɕícta^{n}i
He came . He came, they say when said as follows, his friend he too, O friend, long ago we finished it

ɕa$^{n'}$ja, ɕatíäjĭ," á-biamá. "Ahaú," á-biamá Ukíabi i^{n}c'áge aká. "Ké, ɕagɕé
though, you did not come, said, they say. Oho! said, they say Ukiabi old man the (sub.). Come, you start back

tai. Wé'e ɕa^{n} iɕa$^{n'}$ɕai-gă. ɤa$^{n'}$si sátă^{n} tě gátě ani$^{n'}$-da^{n} ɕagɕé tai," aí 9
will (pl.) Hoe the (cv. ob.) put down (pl.) the (cv. ob.) Plum-stone five the that (col. ob.) you have it, and you start back will (pl.), said

tě. "Ɬijébe tě'di ɕanáji^{n} taí. Ɬíci hidé tě ɕátaɬáɕica^{n} ɕana$^{n'}$tata taí.
the (past act). Door-way at the you stand will (pl.). Tent-pole base the on the left of you patter on the ground with the sole of the foot will (pl.).

ɤa$^{n'}$si sátă^{n} ɕécpaha taí," (á-biamá Ukíabi i^{n}c'áge aká. Wagáqɕa^{n} amá
Plum-stone five you show to her will (pl.), said, they say Ukiabi old man the (sub.). Servant the (pl. sub.)

aɕá-biamá.) 12
went, they say.

Égiɕe mi$^{n'}$jiñga wáɕixájĭ aká áci ćɕa^{n}be atíi tě hă. Nístu
At length girl unmarried the (sub.) out of doors emerging (from the tent) came . Stepping backward

agɕaí tě hă. Égiɕe wa'ú amá wíuhe amá. Égiɕe ɤigɕísa^{n}ɕa- da^{n} ɬa$^{n'}$ɕi^{n}
they went back . At length woman the (mv. sub.) was following close after them, they say. At length turned themselves around and running

agɕá-biamá. Kĭ wíuhe amá wa'ú amá. Ga^{n} aɕi$^{n'}$ agɕá-biamá wa'ú ɕi$^{n'}$ 15
went homeward, they say. And was following close behind them, they say woman the (mv. sub.) And having her they went homeward, they say woman the (mv. ob.)

nú amá. Wa'ú amá waté gɕíbɕazě ma^{n}ɕi$^{n'}$-biamá, najíha ɕa$^{n'}$ ctĭ
men the (pl. sub.). Woman the (mv. sub.) skirt tearing her own by pulling walked, they say, hair the part too

ɤigɕíɗazá-biamá, waté ɕa^{n} ɤigɕíɕiñgĕ'-qtia$^{n'}$-biamá. Maja$^{n'}$ ɕan'di aɕi$^{n'}$
she pulled her own hair down over her forehead, they say, skirt the (garment) she utterly destroyed it for herself by tearing, they say. Land at the (place) having her

akí-biamá. Ukíabi gɸi$^{n'}$ akádi júgɸe aɸi$^{n'}$ akí-biamá. Ukíabi i^{n}c'áge aká
they reached there again, they say. Ukiabi sat to the one who (sub.) with her having her they reached there again, they say. Ukiabi old man the (sub.)

ikáge mégа^{n} ja$^{n'}$'a^{n}há-biamá (*or* ja$^{n'}$'a^{n}he-da$^{n'}$ctěa$^{n'}$-biamá). Wagáqɸa^{n}-ma
his friends likewise *cum ea concúbuisse aiunt,* *cum ea forte concŭbuisse aiunt.* The servants

3 wi$^{n'}$ ní uíjikiɸá-biamá, ĭndé ɸa^{n} bɸúga núʞakiɸá-biamá, wa'ú ta^{n}. Ědíhi
one water he caused to fill for her, they say, face the part whole made wet (for her), they say, woman the (std. ob.). At that time

gíwaji^{n}skă'-biamá. Ukíai tě, "ʞa$^{n'}$si tě waʞa$^{n'}$ ani$^{n'}$ te. Uɸíhi-bájĭ taité.
she regained her senses, they say. He spoke to her the (past act). Plum-stone the (col. ob.); gambling appliances you shall have (them) will They shall not win from you.

ɸat'ájĭ ʞáci taté Wa'újiñgáqtci cí taté. T'é wíka^{n}bɸa ʞĭ, ɸat'é te,
You do not die a long time shall (s.). Very old woman you reach there shall (s.). To die I wish for you if you die will,

6 éde t'é wíka^{n}bɸa-májĭ. ɸiha$^{n'}$ íe píäjí iñgáxe. Ée hă, úcka^{n} tě
but to die I do not wish for you. Your mother word bad made for me. That is it . deed the (ob).

wídaxe," aí tě.
I did to you, he said (past act).

Hau. "Ké, ɸagɸé te. Ugáhanadáze ca^{n} té, ʇíaʇa ɸagɸé tácě.
¶ Come, you start home will. Dark still when, to the tent you start home must.

9 A$^{n'}$ba ʞañ'ge ɸé ʞĭ ca$^{n'}$," á-biamá. Wa'ú amá agɸá-biamá. Kĭ
Day near goes when all right said he, they say Woman the (mv. sub.) started home, they say. And

Ukíabi i^{n}c'áge aká cú gáxa-biamá. Lí éta^{n}ɸi^{n} agɸá-biamá.
Ukiabi old man the (sub.) prairie hen made, they say. Tent he first started home, they say.

NOTES.

613, 6. ɸi'ií, perhaps the *fem.* of ɸi'í.

613, 8. a-i-biama, prob. intended for ahi-biamă, judging from the preceding v., aɸa-biama.

613, 8. akiwa, *i. e.*, both old men.

613, 11. Nu ɸiñke iajĭ ama, etc. A survival of "mother-right." As Ukiabi had one wife, the mother of his sons, his seeking a young wife is a sign that polygamy was then practiced.

TRANSLATION.

Ukiabi the venerable man had two men as his servants. He sat with them one day at sunset and said, "O friends, I wish to marry the single woman who dwells yonder (describing her residence). Both of you will go and court her for me." But Ukiabi's wife said, "How absurd! Do speak about something else! Why should those who have pretty daughters give you one?"

"Go thither," said Ukiabi. So the men departed. They reached the lodge where the young woman dwelt, and thus presented their request to both of them: "You have a very pretty daughter whom a man wishes to marry, so we have come to-day to speak to you about it." The husband said nothing, but the wife spoke immediately, "Who is the man that wishes to marry her?" The two men replied, "Our friend,

Ukiabi, is the person." "Fie! Go to your own lodge in the distance! He can hardly be considered a human being! I have a very pretty child, and I wish her to marry a human being. I do not wish her to marry a mysterious power." So the men departed. Meanwhile Ukiabi lay stretched out. But he arose and sat erect.——Let us return to the messengers. As they went homeward they talked together. One said, "My friend, the woman's words were bad! Let us not tell our friend about them!" But his comrade replied, "Why! He knows all. Why should we not tell about them?"

When they returned Ukiabi said, "Ho, you and your friend have come back. Tell me just what they said." So they told him. After hearing their report Ukiabi told his wife to hand him a plume. Then he blackened the face of one of his friends, put plumes all over his crown, and attached quill feathers to it here and there. He decorated the other man in like manner and made each man wear a buffalo robe with the hair outside. Then he instructed them how to act. He named a place whither they were to go. "Go to that place and make a hole for a pole." (Both servants had hoes.) "When you shall have prepared the ground sufficiently strew plumes on it and draw the figure of a man. Do not return. Remain there when you shall have completed the task. I will join you."

At the appointed time Ukiabi went to the place in question. When he was in a forest he changed himself into a wild cat. When he raised his feet the ground shook, and his steps made fire blaze up at sudden intervals. His servants were aware of his coming. "Your friend draws near," said one. He arrived. When he got there his servants said, "O friend, we completed our task long ago but you did not come." Ukiabi replied, "Well, you can go again. Leave the hoes. Take these five plum-stones to the lodge of the young woman. Stand at the entrance. Patter with the soles of your feet on the ground at the left side, by the tent-pole. Show her the plum-stones."

The servants departed. At length they reached the lodge where the girl dwelt. She came out from the lodge. They did as Ukiabi had ordered, and then they stepped backward, moving towards their home. The woman followed close after them. After walking backward for some time the two men turned around and ran homeward, closely followed by the woman. Thus the men drew the woman after them. As she went she acted as a deranged person does, tearing her skirt and pulling her hair down over her forehead. She continued acting thus till she had torn off every shred of her skirt, and she was entirely nude. At last they reached the place where they had left Ukiabi. The two men and the woman reached him. *Ukiabi amicosque cum ea concŭbuisse, aiunt.* By and by Ukiabi made one of the servants fill a kettle with water for the woman and he washed her face for her. Whereupon she regained her right mind.

Then Ukiabi addressed her thus: "Keep the plum-stones for gambling. You shall always win. You shall live many years. You shall be a very aged woman before you die. Had I wished you to die you would have died ere this; but I did not wish you to die. Your mother spoke bad words about me, and for that reason have I done this thing to you. Well, you can go home. You must start for home while it is yet dark. By the time that day is at hand all shall be well with you."

Then the woman departed. But Ukiabi took the form of a prairie hen and was the first one to start home.

A DAKOTA STORY.

Told by Frank La Flèche.

Pahañ′gadi Caa$^{n'}$ wi^{n} t′é amá ɤĭ′, i¢ádi aká iha$^{n'}$ é¢a^{n}ba ɖahéaɪa ɪí
Formerly Dakota one died they say when, his father the (sub.) his mother she too on the hill lodge

giɤáxa-biamá. Kĭ ɪí tĕ ma$^{n'}$te sadégɸe giáxa-bi ega$^{n'}$, gahá ihégi¢á-
made for their own, they say. And lodge the (std. ob.) within scaffold made for him, they say as (=having), on it they laid him, their own,

3 biamá. Kĭ cénujiñ′ga wi$^{n'}$ ɪígɸa-bi ega$^{n'}$, i¢ádi ¢iñké agɸá¢i^{n}-biamá.
they say. And young man one dwelt in a lodge, they say as (=having), his father the (st. ob.) had his own, they say.

Kĭ égi¢e i^{n}c′áge na$^{n'}$ba ĕ′di ahí-biamá, kĭ niní i$^{n'}$ júgɸe gi$^{n'}$-biamá
And at length old man two there arrived there, they say, and tobacco to use (=smoke) with him sat, they say

wi$^{n'}$ ¢iñké. Ca^{n} décte i¢á¢a. Égi¢e ¢é cénujiñ′ga i¢ádi aká gá-biamá:
one the (st. ob.). Yet they talked first about one thing then about another. At length this young man his father the (sub.) said as follows, they say

6 "Kagéha, ¢ikáge méga^{n}, wat′é kĕ′di macté wai$^{n'}$ máañɤíqa^{n} añgá¢e taí
O friend, your friend likewise, the corpse (?) at the (recl. ob.) warm robe we cut it apart for ourselves we go shall

hă, ɪíha tĕ," á-biamá. Kĭ cénujiñ′ga aká u¢í′agá-bi ega$^{n'}$, "Añ′kajĭ hă.
. tent skin the (ob.), said he, they say. And young man the (sub.) was unwilling, they say as, Not so .

Éga^{n} gáxa-bajíi-gă há. Cénujiñ′ga ¢a′éga^{n}-qti t′é hă, e-na$^{n'}$ ctéctĕwa^{n},
So do not ye ! Young man . [in a] very pitiable [manner] died . alone even if,

9 uɪí′a giɤa$^{n'}$¢ai éga^{n}, ɪi giɤáxe ihégi¢aí hă. Cañké¢ai-gă há," á-biamá.
to mellow *or* decay in (the tent) desired for their own as, lodge making for their own they laid their own. . Let the recl. ob. alone ! said he, they say.

Kĭ ca$^{n'}$ i¢ádi aká, "T′é ctĭ ¢icta$^{n'}$ ke ɤĭ′, ĕ′di ígiúda^{n} déctea$^{n'}$ táda^{n}.
And yet his father the (sub.), Dead too he lies finished if, there for his good perhaps will ? (sign of surprise or doubt).

Wai$^{n'}$ wa¢iñ′gai éga^{n}, ɪíha tĕ hébe máañɤíqa^{n} añga$^{n'}$¢ai hă," á-biamá.
Robe we none as, tent skin the part we cut off for ourselves we wish . said, they say.

12 Kĭ cenujiñga aka, "Wáhu′ă′! u¢íhĕqti cka$^{n'}$ɔnai áha^{n}. Hĭn′daké! ¢é cte-
And young man the (sub.), Really ! to have your wish fully gratified you wish ! Let us see ! go ye at

cte-aⁿ′i-gă há," ć wéhusá-biamá. Kĭ iⁿc'áge aká wañ′giȼe ía-baji′qti
any rate ' that he scolded them. And old man the (sub.) all not speaking at all

naji′ⁿ-bi egaⁿ′, aȼá-biamá wat'é kĕ′ɬa. Kĭ cénujiñ′ga aká iⁿc'áge-ma
stood up, they say as (=having), went, they say corpse to the (recl. ob.). And young man the (sub.) the old men

iȼaí ɬí, wa'ú ȼiñké ugíkiá-bi egaⁿ′ gá-biamá: "Ȼínaⁿhá, wasésaⁿ ȼaⁿ 3
they had gone when, woman the st. one spoke to her, his own as (=having) said as follows, they say: O wife white clay the piece

iⁿȼi′ⁿ′ȼizá-gă há. Cé-ma wiⁿ′ t'éaȼĕ-qti-maⁿ′ táce," á-biamá. Kĭ wa'ú aká
take mine for me ! Those in sight one I kill him fully (*or* indeed) must, said, they say. And woman the (sub.)

uȼí'agá-bi egaⁿ′, "Caⁿméwaȼá-ă hĕ′. Waiⁿ′ ȼiñgai hĕ. Waiⁿ′ máɬiqaⁿ taí
was unwilling, they say as, Let them alone ! (fem.). Robe they have none . (fem.). Robe let them cut off for themselves

hĕ," á-biamá ȼaⁿ′ja caⁿ′ nú aká ȼacta′ⁿ′-bají-bi egaⁿ′, wa'ú ȼiñké wégiȼíze 6
. (fem.), said she, they say though yet man (=husband) the (sub.) not stopping speaking, they say as, woman the st. one was taking it for *them* (*sic*),

amá hă wasésaⁿ ȼaⁿ. Gañ′ɬi nú aká ȼizá-bi egaⁿ′, ísañɬiȼá-biamá hă
they say . white clay the piece. And then man (=husband) the (sub.) took it, they say as (=having), he whitened himself with it, they say .

wasésaⁿ ȼaⁿ, caⁿ′ bȼúga, ĭndé, naⁿcki ȼaⁿ ctewaⁿ′. Ȼictaⁿ′-bi ɬí iⁿc'áge-ma
white clay the piece, in fact all (his body). face, head the part even. He finished, they say when the old men

aȼaí tĕ sakíba íhe aȼá-bi egaⁿ′, étaⁿȼiⁿ ĕ′di ahí-biamá hă, wat'é kĕ′di. 9
they went the passing alongside of went, they say as (=having), he first there arrived, they say . corpse at the (recl. ob.).

Sadégȼe tĕ ána-bi egaⁿ′ gahá jaⁿ′-biamá, ɖá ȼaⁿ ɬímaⁿȼúhe tĕ éȼaⁿbe
Scaffold the (std. ob.) he climbed, they say as (=having) on it he lay, they say. head the part "breast of the tent" (where the skins are joined, above the entrance) the emerging from

iȼaⁿ′ȼĕ. Kĭ égiȼe iⁿc'áge amá áiámamá uíȼaⁿbe tĕ íȼapiȼiⁿ′qtci ukíkie.
he placed the part. And at length old men the (pl. sub.) were coming, they say up-hill the very slowly talking together.

Cénujiñ′ga aká waná'aⁿ jaⁿ′-biamá. Kĭ égiȼe ɬí tĕ′di ahí-bi ɬí, iⁿc'áge 12
Young man the (sub.) to listen to them he lay, they say. And at length lodge at the (std. ob.) arrived, they say when, old men

amá gȼiⁿ′-biamá wañ′giȼe. Kĭ pahañ′ga aká gá-biamá: "Kagécha, ȼikáge
the (pl. sub.) they sat, they say all And first one the (sub.) said as follows, they say: O friend, your friend

mégaⁿ, niní ují-gă há. Ȼénaⁿ háci ȼikáge niní iⁿ juañ′gigȼe tabáce,"
likewise, tobacco fill ye ! This time [This last time] after your friend tobacco to use we with him, our own must (pl.),

á-biamá. Kĭ wiⁿ′, "Aⁿ′haⁿ, ȼikáge wiñ′kĕqtiaⁿ′ hă. Égaⁿ údaⁿ hă," á-bi 15
said, they say. And one, Yes, your friend does indeed speak truly . So good . said, they say

egaⁿ′, niní ují-biamá.Ují ȼictaⁿ′-bi egaⁿ′, ȼaná-biamá. Zí ama ɬí′ ninída
as (=having), tobacco filled, they say. Filled finished, they say as (=having), drew a whiff, they say. It was yellow they say pipe

kĕ ɬímaⁿȼúhe tĕɬáȼicaⁿ ȼisaⁿ′ȼa. Maⁿ′ci uȼíxidá-bi egaⁿ′, "Hau! kagécha,
the (lg. ob.) "breast of the tent" (where the skins are joined, above the entrance) towards the he turned. Up in the air he gazed, they say as (=having), Ho, friend

niní gakĕ′. Ga$^{n'}$ ɸéna^{n} háci niní i^{n} jua$^{n'}$ɸigígɸai. Kĭ akíɸaha a^{n}ɸi$^{n'}$ taí
to- bacco that (lg. ob.). And this time [This last time] after tobacco to use we are with you, our own. And apart we be shall

hă, niní gakĕ′," á-bi ega$^{n'}$, eɬáɸica^{n} uɸíxidá-biamá ɻĭ đá ɸa^{n} ga$^{n'}$ ɸa^{n}
. tobacco that (lg. ob.) said, they say as (=having), in that direction he gazed, they say when head the part in the manner the part described

3 íɸa-biama. Kĭ, "Wă! kagɵha, ɸikáge mɵga^{n}, ɸɵɬa-ɸa^{n} da$^{n'}$bai-gă há,"
found it, they say. And, Oh! O friend, your friend likewise, this place behind you look ye !

á-biamá. Kĭ na^{n}bá aká da$^{n'}$ba-bi ɻĭ′, "Wuhú! kagéha, ée aká hă," á-bi
said, they say. And two the (sub.) looked, they say when, Really! O friend, it is he about whom we have heard . said, they say

ega$^{n'}$, a$^{n'}$he agɸá-biamá wañ′giɸe. Kĭ cénujiñ′ga aká ɻihá u‘a$^{n'}$si-bi ega$^{n'}$,
as (=having), fleeing went back, they say all. And young man the (sub.) downward leaped, they say as (=having),

6 wéna^{n}xiɸá-biamá. Kĭ na^{n}bá-ma waqɸí qiáɸa-bi ɸa$^{n'}$ja, céwaɸa-bají-bi
attacked them, they say. And the two being scared fell to the ground, they say though, paid no attention to them, they say

ega$^{n'}$, iɸádi ɸi^{n} ákiha^{n} gɸíqa-biamá. Kĭ i^{n}c‘áge amá úqɸaí-bi ɻĭ, waqɸí
as (=having), his father the (inv. ob.) beyond he pursued him, his own, they say. And old man the (inv. sub.) was overtaken, they say when, being scared

qiáɸa-biamá. Kĭ ijiñ′ge aká ágigɸajáděqti gɸi$^{n'}$-bi ega$^{n'}$, "Na^{n}xíde ɸiɸiñ′ge
he fell to the ground, they say. And his son the (sub.) sitting astride his own sat, they say as (=having), Hearing you have none

9 íɸanahi$^{n'}$i aha$^{n'}$. Niní i^{n}wi$^{n'}$ji-gă há," á-biamá. Kĭ i^{n}c‘áge aká, "Há!
you truly ! Tobacco fill for me ! said, they say. And old man the (sub.) Ho!

ɬucpá! há! ɬucpá!" á-bi ega$^{n'}$, ɸizúe ja$^{n'}$ niní uíji ja$^{n'}$-biamá. Kĭ cénujiñ′ga
O grandchild! Ho! O grandchild! said, they say as (=having), stretched lying to- bacco filling for him he lay, they say. And young man

ɸiñké niní kĕ i$^{n'}$ ɸicta$^{n'}$ amá ɻĭ, gá-biamá i^{n}c‘áge aká: "Há! ɬucpá! há!
the (st. one) tobacco the (lg. ob.) used was finishing, they say when, said as follows, they say old man the (sub.): Ho! O grandchild! Ho!

12 ɬucpá! ɬucpá, ɸá‘eañ′giɸ-áda^{n} a$^{n'}$ɸictañ′-gă. ɸéna^{n} háci niní i^{n} jua$^{n'}$ɸigígɸe
O grandchild! O grandchild! pity me and let me go. This time [This last time] after tobacco to use we be with you, our own

tá-bi, a^{n}ɸa$^{n'}$ɸai éga^{n} cañgáhii hă. ɻucpá, ɸá‘eañ′giɸá-gă," á-biamá. "Éga^{n}
about, that, we thought as we went there where you were . O grandchild, pity me, your own said, they say. So

na^{n}ji$^{n'}$ ada$^{n'}$ a$^{n'}$ɸistúba-gă há," á-biamá cénujiñ′ga aká. Gañ′ɻĭ i^{n}c‘áge
stand up and extend your hand toward me in entreaty ! said, they say young man the (sub.). And then old man

15 aká na^{n}ji$^{n'}$-bi ega$^{n'}$, ɸistúba-biamá. "Há! ɬucpá! há! ɬucpá!" é ca$^{n'}$ca^{n}
the (sub.) stood up, they say as (=having), extended his hands toward him, they say. Ho! O grandchild! Ho! O grandchild! saying constantly

naji$^{n'}$-biamá. Cénujiñ′ga aká íqa téga^{n}-qtí-bi ctĕwa$^{n'}$, añ′kabájī-na$^{n'}$-biamá.
he stood, they say. Young man the (sub.) to laugh just about to, they say even though, was not so regularly, they say.

"Ke! mañgɸiñ′-gă há. Égiɸe íɸa^{n}ba$^{n'}$ aja$^{n'}$ miñkĕ′di a^{n}wa$^{n'}$ɔnica$^{n'}$ca^{n} taí
Come! begone ! Beware a second time I lie by me who lie you go around me often lest

hă. Hí-bajíi-gă há," á-bi ega$^{n'}$, gǥćkiǥá-biamá hă cénujiñ'ga aká. Gañ'kĭ
. Do not ye arrive there ! said they say as (=having), made him go homeward, they say . young man the (sub.). And then

cénujiñ'ga amá qáǥa aǥá-biamá. Kĭ égiǥe i^{n}c'áge na^{n}bá aká ceta$^{n'}$-na^{n} qiáǥai
young man the (mv. sub.) back to the starting place (=scaffold) went, they say. And at length old man two the (sub.) still they fell down

ǥan'di akíǥa ja$^{n'}$ akáma. Kĭ kañ'ge ǥé amá kĭ' akíǥa bakú áiáǥa-biamá, 3
at the place both were lying, they say. And near at hand (in *time*) was young, they say when both with robes over their heads where, they say,

waqǥí-bi ega$^{n'}$, ca$^{n'}$ ca$^{n'}$ǥañkéwaǥě agǥá-biamá. Agǥá-bi kĭ' cĭ éta^{n}ǥi^{n}
they were cowards, they say as, yet he let them alone he went homeward, they say. He went homeward, they say when again he first

akí-biamá ɣí tě'di cénujiñ'ga amá Gañ'kĭ kigǥíja-bi ega$^{n'}$ ǥizúe ja$^{n'}$-
reached home, they say lodge at the (std. ob.) young man the (mv. sub.). And then washed himself, they say as (=having) stretched out lay,

biamá. Kĭ igáqǥa^{n} ǥiñké ugíkiá-bi ega$^{n'}$, "Égiǥe gǥíi kĭ' íǥaqa te hă'. 6
they say. And his wife the st. one spoke to her, his own, they say as (=having), Beware they have returned when you laugh lest .

Íqajĭ ga$^{n'}$ǥa wackañ'-gă há. A$^{n'}$ci^{n} waqǥí gaskí t'éawáǥaǥi$^{n'}$ hă," á-biamá.
Not to laugh desire make an effort ! Nearly being scared panting I killed them (accidentally) [I made them die from exhaustion.] . said, they say.

Kĭ i^{n}c'áge-ma gǥí-bi kĭ' ja$^{n'}$ gáxe ja$^{n'}$-biamá akíǥa. Kĭ i^{n}c'áge aká
And the old men returned home, they say when to sleep feigning they lay, they say both (i. e., the man and wife). And old men the (coll. sub.).

wañ'giǥe ja$^{n'}$-bajĭ'-qti niní i^{n} júkigǥe gǥi$^{n'}$-biamá, íabajĭ'-qti ctĭ. Ca$^{n'}$qti 9
all not sleeping at all to bacco us ing with one another they sat, they say, not speaking at all too. Still, indeed

ja$^{n'}$-bajĭ, a$^{n'}$ba amá, wañ'giǥe. Kĭ ha$^{n'}$ega$^{n'}$tce kĭ' cénujiñ'ga aká
not sleeping, it was day, they say, all. And morning when young man the (sub.)

ɖáha^{n}-bi kĭ' i^{n}c'áge aká wañ'giǥe gĭ'ǥa-bajĭ'-qti gǥi$^{n'}$akáma. Kĭ cénujiñ'ga
arose from sleep, they say when old men the (coll. sub.) all very sorrowful were sitting, they say. And young man

aká gá-biama: "ɸikáge méga^{n} wai$^{n'}$ máǥaqa^{n} ǥagǥíi gĕ wi$^{n'}$ a^{n}'í-gă há. Wí 12
the (sub.) said as follows, they say: Your friends likewise robe you cut off you have come back the (inobjects) one give to me ! I

ctĭ wai$^{n'}$ a^{n}ǥiñ'gĕ-qti-ma$^{n'}$ hă," á-biamá. Kĭ iǥádi aká, "Tĕná'! ĕ'di añgáhii
too robe I have none at all . said he, they say. And his father the (sub.) Why! there we arrived there

ǥa^{n}ja a^{n}ǥí'a añgágǥii hă, weáma^{n}xíǥai éga^{n}. A$^{n'}$ǥi^{n}-na^{n} t'éawaǥa-baǥi$^{n'}$i hă,"
though we failed we have come back . we were attacked as. Nearly we were killed (accidentally?) .

á-biamá. "Tĕná'! éga^{n} taté ubǥí'age ga$^{n'}$, ɸá-bajíi-gă hă', elé kĭ ca$^{n'}$ 15
said he, they say. Why! so shall I was unwilling as, Go ye not ! I said when yet

a$^{n'}$ǥaná'a^{n}-bájĭ ɔnaí hă. I$^{n'}$ta^{n} éde ǥaxágai tě hă," á-biamá cénujiñ'ga
you did not hear me you went . Now but you weep the past act (?) . said, they say young man

aká. Cĭ ha$^{n'}$ ᵪĭ cénujiñ'ga aká, "Cĭ a¢úha ígaska$^{n'}$¢ĕ ma^{n}¢i$^{n'}$i-gă há. Wí
the (sub.). Again night when young man the (sub.), Again in addition to to try it walk ye ! I

ctĭ hébe i$^{n'}$¢i^{u} gíi-gă há, ¢ikáge mégа^{n}, wai$^{n'}$ a^{u}¢iñ'gĕ-qti-ma$^{n'}$ á¢a,"
too piece having it for me be ye coming back . ! your friend likewise, robe I have none at all indeed,

á-biamá. Kĭ i^{n}c'áge aká wañ'gi¢e wámañká-ctĕwa$^{n'}$-bají-biamá, u¢i'agá-bi
said, they say. And old men the (coll. sub.) all became altogether out of patience with him, they say, they were unwilling, they say

ega$^{n'}$. Sasú
as. François (Frank).

NOTES.

619, 10. ᵪima^{n}¢uhe tĕ e¢a^{n}be i¢a^{n}¢ĕ, he pulled out some of the skewers, and thrust his head out between the skins.

620, 1. nini gakĕ', *tobacco* is named, but gákĕ shows that the *pipe* (niniba) is meant. While this was said the pipe was held out to the corpse.

620, 6. waq¢i qia¢a-bi, the two old men fainted.

TRANSLATION.

Long ago a Dakota died and his parents made a lodge for him on the bluff. In the lodge they erected a scaffold on which they laid the body. Now, there was in that village a young married man, whose father dwelt with him. And two old men visited the father, and smoked with him, talking about various things. At length the father of the young man said, "My friends, let us go to the corpse and cut off summer robes for ourselves from the tent skins." But the young man opposed this, saying, "No! Do not do so! The death of the young man was a very pitiable occurrence, and, as they had nothing else to give up for him, they erected the tent there and placed him in it that he might decay in it. Let him rest undisturbed!" In spite of his son's words the father remarked, "As he is already dead, what possible benefit can he get from the tent? We have no robes, so we wish to cut off parts of the tent skins for ourselves." Then the young man said, "Really! You have determined to have your own way! Well then! Go as you have said and we shall see what will happen!" He spoke thus by way of reproof. And the old men arose without saying a word, and went to the place where the corpse lay. When they had gone the young man said to his wife," O wife, get my piece of white clay. I must scare one of those old men nearly to death." But the woman was unwilling, saying, "Let them alone! They have no robes. Let them cut off robes for themselves." But as the husband would not stop talking about it, the wife got the piece of white clay for him. The husband took it, and with it he whitened his whole body and even his head and face. When he had finished he went in a course parallel to that taken by the old men, and reached the corpse before they arrived. He climbed the scaffold and lay on it, thrusting his head out through the tent skins just above the door-way. At length the old men were approaching, ascending the hill and talking together in a low tone. The young man lay listening to them. At length when they had reached the lodge, the old men sat down. And the leader said, "Friends, fill your pipe. We must smoke this last time with our

friend up there." And one of them said, "Yes, your friend has spoken well. That should be done." So he filled the pipe. He drew a whiff, and when the fire glowed he turned the pipe stem towards the seam of the skins above the door-way. He looked up towards the sky, saying, "Ho, friend, here is the pipe! We must smoke with you this last time. And then we will separate. Here is the pipe." As he said this he gazed above the door-way and saw the head extending from the tent in the manner that has been described. "Oh! my friends," said he, "look at this place behind you!" And when the two looked they said, "Really! friend, it is he!" And all fled. Then the young man leaped down and attacked them. Two of them fell to the ground in terror, but he did not disturb them, going on in pursuit of his father. When the old man was overtaken he fell to the ground, as he was terrified. The young man sat astride upon him, and said, "You have been very disobedient! Fill the pipe for me!" And the old man said, "Oh! my grandchild! Oh! my grandchild!" hoping that the supposed ghost would pity him. Then he filled the pipe as he lay stretched out and gave it to his son. And when the young man stopped smoking the father said, "Oh! my grandchild! Oh! my grandchild! Grandchild, pity me and let me go. We thought that we must smoke with you this last time, so we went to the place where you were. Grandchild, pity me." "If that be so, arise and extend your hands to me in entreaty," said the young man. So the old man arose and did so, saying continually, "Oh! my grandchild! Oh! my grandchild!"

It was as much as the young man could do to keep from laughing. At length he said, "Well! begone! Beware lest you come again and go around my resting-place very often! Do not visit it again." Then he let the old man go. On returning to the burial lodge he found that the two old men were still lying where they had fallen. When he approached them they slipped off with their heads covered, as they were terrified, and he let them go undisturbed. When they had departed the young man hastened home. He was the first to reach there, and after washing himself he reclined at full length. He said to his wife, "When they return, be sure not to laugh. Make an effort to restrain yourself. I came very near making them die from exhaustion." And when the old men returned the husband and wife lay as if they were asleep. But the old men did not lie down; all sat in silence, smoking together till daylight. When the young man arose in the morning the old men appeared very sorrowful. Then said he, "Give me one of the robes that you and your friends cut off and brought back. I too have no robe at all." But his father said, "Why! We went there but we did not get anything, as we were attacked. We came very near being killed." To this the son replied, "Why! I was unwilling for this to happen, so I said, 'Do not go,' but you paid no attention to me and went. But now you think differently and you weep." And when it was night the young man said, "Go again and make an attempt. Bring back a piece for me, as I have no robe at all." The old men were unwilling to go again, and they lost their patience, as he teased them so often.

YANKTON STORY.

TOLD BY GEORGE MILLER.

Ga^{n} Ihañ′kta^{n}wi^{n} ta$^{n′}$wa^{n}gȼa^{n} méi^{n}te, cénujiñ′ga wi$^{n′}$ mi$^{n′}$ iȼápe-na$^{n′}$i
And Yankton village those perhaps (?) young man one human female waited for an unseen one regularly

tĕ. Níkagáhi ijañ′ge na$^{n′}$ba ukíkiji tĕ, wáȼixa-bájĭ tĕ, nújiñgá ctĭ wi$^{n′}$ tĕ,
the (completed act). Chief his daughter two near kindred the (past sign), they did not take husbands the (past sign), boy too one the (past act),

3 jiñgá. Kĭ níaci$^{n′}$ga ȼé mi$^{n′}$ iȼápa-bi ehé aká, é wa′ú ȼañká úwakie ga$^{n′}$ȼai
small. And man this that he waited for a woman I said the (sub.), he woman the (pl. ob.) to talk to them desired

tĕ, é wéapaí tĕ. Ha$^{n′}$ ɤĭ, ɻí tĕ′di ahíi tĕ, ɻí-sa^{n}ȼĕ. ɻi náza tĕ′di ja$^{n′}$i
the he (past act), waited for them the (past act). Night when, tent at the arrived the (past act), tent whitened. Tent rear at the lay

tĕ. Ga^{n} íe wána′a^{n} ja$^{n′}$i tĕ. Égiȼe cémi^{n}jiñ′ga aká akíȼa ukíkie
the (past act). And speaking listening to them lay the (past act). At length young woman the (sub.) both talked together

6 átiágȼa-biamá. Gé átiágȼa-biamá: "Wihé, ĕ′be níkaci$^{n′}$ga wi$^{n′}$ Kagé
began suddenly, they say. To say as follows began suddenly, they say: Younger sister, who person one Younger brother (fem.)

ú′a^{n} t′a^{n}-wéakiȼaí ɤĭ, añ′gaȼíxe taté," á-biamá. "Wuhu+!" eȼéga^{n} ja$^{n′}$i tĕ.
causes him (for us, his sisters) to enrage the enemy, etc. if, we take him for a husband shall, said, they say. Oho! thinking he lay the (past act).

Ga^{n} wéȼigȼa^{n} gáxe ja$^{n′}$i tĕ. Agȼá-bi ega$^{n′}$, éwaȼĕ-mádi akí-bi ega$^{n′}$, hi^{n}bé
And plan making he lay the (past act). Having gone back, they say, to his kindred (pl. ob., etc.) having returned, they say, moccasins

9 baté wacíi tĕ. Ga$^{n′}$ giáxai tĕ. Ƌáze íȼa^{n}ba$^{n′}$ ɤĭ, nújiñga uné aȼaí tĕ,
to saw employed them the (past act). So they did it for him the (past act). Evening a second time when, boy to seek him went the (past act),

ĭndé ȼa^{n} íɤiƋaha$^{n′}$jĭwáȼĕ tĕ′di. Ga$^{n′}$ nújiñga ȼi^{n} ĕ′dedí ȼi^{n} amá, ɻí-gaxe.
face the (part) can not be recognized by one another when. And boy the (mv. ob.) was mv. there they say, playing.

Gañ′ɤĭ íȼai tĕ. Gañ′ɤĭ, "Gí-gă haú, Kagé-i," á-bi ega$^{n′}$ ga$^{n′}$ aȼi$^{n′}$ aȼaí tĕ.
And then found him the (past act). And then, Come ! Younger brother, (masc.) having said, they say so having him he went the (past act).

12 Ga$^{n′}$ ha$^{n′}$ tĕ iȼáugȼĕ′qti ga$^{n′}$ gí′i^{n} aȼaí tĕ, ɻan′de áȼiɻáqti. Ga$^{n′}$ nuda$^{n′}$
And night the throughout so carrying him on his back went the (past act), ground across by the nearest way. And to war

gí'i^{n} aȼaí tĕ. Ląenúga wi^{n} t'éȼa-bi ega$^{n'}$, ʇanúxa uma$^{n'}$e nin'de gáxai tĕ.
carrying him on his back — went — the (past act). — Buffalo bull — one — having killed, they say, — fresh meat — provisions — cooked — made — the (past act).

Ga$^{n'}$ uma$^{n'}$e tĕ 'i$^{n'}$-bi ega$^{n'}$, núǰiñgá ctī ágahádi gí'i^{n}i tĕ. Watícka édega^{n}
And — provisions — the (col. ob.) — having carried on his back, they say, — boy — too — in addition to it — carried him on his back, they say — the (past act). — Creek — but (past)

ahí-bi ega$^{n'}$, núǰiñga utcíǰeadi gȼiñ'kiȼá-bi ega$^{n'}$, uma$^{n'}$e hébe 'íi tĕ, ʇá. 3
having reached it, they say, — boy — in the bushes — having seated him, they say, — provisions — part — gave to him — the (past act), — dried meat.

"Égiȼe né te. Ca$^{n'}$ca^{n} gȼiñ'-gă. Égiȼe uȼágas'i$^{n'}$ te, gacíbaʇa!
Beware — you go — lest. — Always — sit. — Beware — you peep — lest, — outside (the undergrowth)

Agȼí tá miñke hă." Ga$^{n'}$ aȼaí tĕ, wada$^{n'}$be. Níaci$^{n'}$ga ctĕ wéȼa-bájĭ akíi
I will return hither — And — went — the (past act), — as a scout. — Person — at all — found them not — he reached there again

tĕ'di, ukía-bi ega$^{n'}$, nú na$^{n'}$qti ukíe gáxai tĕ, "Núda^{n}hañgá, níaci$^{n'}$ga ctĕ 6
when, — having spoken to him they say, — man — fully grown — speaking to him — made — the (past act), — O war captain, — person — atall

ȼiñgaí. Edáda^{n} ctĕwa$^{n'}$ ȼiñgaí." Cī gí'i^{n} ega$^{n'}$ cĭ aȼaí tĕ. Cī
is wanting. — Whatsoever — is wanting. — Again — having carried him on his back — again — went — the (past act). — Again

ga$^{n'}$ amá éga^{n} gȼiñ'kiȼaí tĕ, utcíǰeadi ɗázĕqtci hí xĭ. Cī wada$^{n'}$be aȼaí
having gone thus for some time — he seated him — the (past act), — amid the undergrowth — late in the evening — he reached there — when. — Again — as a scout — went

tĕ. Égiȼe wakída-biamá. Égiȼe níaci$^{n'}$ga wi$^{n'}$ a$^{n'}$pa^{n} wi$^{n'}$ t'éȼĕ akáma. 9
the (past act). — At length — he shot at something, they say. — At length — person — one — elk — one — was killing it, they say.

Kī núǰiñga ȼiñké agíagȼe ga$^{n'}$ȼa-bi xĭ'ctĕ, gíteqi tĕ ca$^{n'}$ ga$^{n'}$ uȼúda^{n}be gȼi$^{n'}$i
And — boy — the (st. ob.) — to fetch him — wished, they say — even when, — difficult for him — the — yet (=as) — still — considering — he sat

tĕ. Ga^{n} níaci$^{n'}$ga ta^{n} gȼádai tĕ. Ga^{n} wéȼĕ ctĕwa$^{n'}$jĭ t'éȼai tĕ níaci$^{n'}$ga
the (past act). — And — person — the (std. ob.) — he crept up towards him — the (past act). — And — not having seen him at all — he killed him — the (past act) — person

kĕ'. Gañ'xĭ núǰiñga ȼiñké agíagȼaí tĕ. "Núda^{n}hañgá, níaci^{n}gá wi$^{n'}$ t'éaȼĕ 12
the (recl. ob.). — And then — boy — the (st. ob.) — he fetched — the (past act). — O war captain, — person — one — I have killed

hă. Wana$^{n'}$qȼiñ-gă há," aí tĕ. Ga^{n} gí'i^{n} ega$^{n'}$ ĕ'di aȼaí tĕ, ʇa$^{n'}$ci^{n}. Ĕ'di
Hasten — ! — said — the (past act). — And — having carried him on his back — there — went — the (past act), — running. — There

ahí-bi ega$^{n'}$, núǰiñga ȼiñké níaci$^{n'}$ga kĕ' gahá átañkiȼaí tĕ. Gañ'xĭ agȼaí
having reached, they say, — boy — the (st. ob.) — person — the dead body — on it — caused him to tread — the (past act). — And then — started home

tĕ. Níaci$^{n'}$ga naji$^{n'}$ha ȼa$^{n'}$ cti hébe ȼizá-bi ega$^{n'}$, ga$^{n'}$ núǰiñga ȼiñké gí'i^{n} 15
the (past act). — Person — hair — the (part) — too — part — having taken, they say, — so — boy — the one who — carrying him on his back

agɸaí tĕ. Ga^{n} wa'ú ɸañká wasíɸĕqti gɸé tĕ ga$^{n'}$, "Mi^{n}ágɸa^{n} tá miñke,"
started home the (past act). And woman the (pl. ob.) thinking intently of them started back the (past act) as, I take for a wife will I who,

eɸéga^{n} éga^{n}, gī'ɸĕqti gɸe tĕ'. Kĭ pahañ'ga maja$^{n'}$ aíi ɸan'di akíi tĕ,
having thought, very glad started home the (past act). And before land he was approaching at the (land) he arrived again the (past act),

ɻi-úɸiqɸíge ɸan'di. Égiɸe ɻí wi^{n} ĕ'dedí te amá. Líi bɸúgaqti waha$^{n'}$-bi
deserted village site at the (land). At length tent one was std. there, they say. Tents all removed, they say

xɻ̆', ɻí wi^{n}áqtci ĕ'dedí te amá. Ĕ'di ahí-bi xɻ̆, égiɸe ɻijébe tĕ' ctĕwa$^{n'}$
when, tent just one was std. there, they say. There arrived, they say when, behold door-way the en ev

ma^{n}ɸiñ'ka áji-bi ega$^{n'}$, i$^{n'}$tca^{n}qtci waha$^{n'}$ aɸá-bi ké amá, ɻíi amá ucté amá.
earth having been put on it in small pieces, they say, just now migrating they had gone off in a lg. line, they say, those in the tents (sub.) the others (sub.).

Cĭ ujañ'ge kĕ uhá aɸaí tĕ, ugáqɸa^{n} jañ'ge wíuhe aɸaí tĕ. Égiɸe níaci$^{n'}$ga
Again road the (lg. ob.) following it went the (past act), road of the migrating party following closely after them went the (past act). At length person

na$^{n'}$ba ɖahádi gɸi$^{n'}$ akáma. Ĕ'di ahí-bi xɻ̆, égiɸe ɸé núǰiñga ɸiñké iɸádi
two on a hill were sitting, they say. There arrived, they say when, behold this boy the one who his father

aká iha$^{n'}$ aká céna^{n}ba akáma. Aí-bi ega$^{n'}$, núǰiñga íagikigɸá-bi ega$^{n'}$,
the (sub.) his mother the (sub.) those two were st., they say. Having come, they say, boy having kissed their own, they say,

níaci$^{n'}$ga ɸiñké íakigɸá-biamá, iɸádi aká ctĭ, iha$^{n'}$ aká ctĭ. "Úda^{n} hégajĭ
man the one who they kissed him, they say, his father the (sub.) too, his mother the (sub.) too. Good very

ckáxe édega^{n} ɸaxígɸijuájĭ," á-biamá. Níaci$^{n'}$ga aká núǰiñga ɸiñké aɸi$^{n'}$ aɸaí
you did but you injured yourself, said, they say. Man the (sub.) boy the one who took away

tĕ ĕbé ctĕwa^{n} uíɸa-bájii tĕ'. Kĭ iɻañ'ge amá núǰiñga ɸiñké ɸiñgé tĕ'di
when who soever he did not tell it to the (past act), And his sister the (pl. sub.) boy the one who was missing when

ígiɸa-bájĭ tĕ'di, t'éxiɸá-biamá. Núǰiñga iɸádi aká gá-biamá: "Ani$^{n'}$ né
they did not find him, their own when, they killed themselves, they say. Boy his father the (sub.) said as follows, they say: You took him away

tĕ'di uná eté xɻ̆ úda^{n}qti ckáxe ɸa$^{n'}$ja, iɻañ'ge aká enáqtci nú ukíji éga^{n}
when you tell it ought very good you do though, his sister the (sub.) him only man near relation (brother) as

téqigiɸaí, ca$^{n'}$ uqpáɸĕ tĕ ga$^{n'}$ t'é da$^{n'}$ctĕ eɸéga^{n}i éga^{n} ga$^{n'}$ t'éxiɸaí iɻañ'ge
prized him, their own, so lost the and dead perhaps they thought as so killed themselves his sister

akíɸa." Gañ'xɻ̆ ɸé níaci$^{n'}$ga aká ga$^{n'}$ iɸádi ɸiñké uíɸai tĕ ɸé íe kĕ
both. And then this man the (sub.) at any rate his father the (st. ob.) told it to him the (past act) this spoken the

bɸúga, e'a$^{n'}$ níaci$^{n'}$ga t'éɸai tĕ'. "Ké, añgáɸe taí. Ca$^{n'}$ hă. Wanáte te
all, how man he killed the (past act). Come, let us go. Enough . You eat shall

hă'," aí tĕ. "Ma^{n}ɸi$^{n'}$i-gă. Cubɸé tá miñke," aí tĕ níaci$^{n'}$ga aká. Ga$^{n'}$
said he the (past act). Walk ye. I will go to you, said the (past act) man the (sub.), So

gᵭiⁿ′i tĕ. Íkisaⁿ′ᵭiⁿ ᵭaí ɬĭ, qáᵭa agᵭaí tĕ. Wa‘ú ᵭé t’éɬiᵭĕ ᵭañkáɬa akíi
he sat the (past act). Out of sight they went when, back again he started back the (past act). Woman this killed themselves to the ones he reached again

tĕ. Íjiᵭbe maⁿᵭiñ′ka maⁿ-básĕ ájii tĕ uᵭíqpaᵭá-bi egaⁿ′, ɬí maⁿ′te ahíi
the (past act). Door-way earth cubes of sod piled up the (col. ob.) having made fall from a height by pulling, they say, tent within ar-rived

tĕ. Égiᵭe wa‘ú akíᵭa jaⁿ′ɬi‘aⁿ′he ihéwaᵭá-bi ᵭañkáma. Ĕ′di ahí-bi egaⁿ′, 3
the (past act). Behold woman both reclining together (?) they had been laid, they say. There having arrived, they say,

uᵭízaⁿ tĕ utaⁿ′na úbasne jaⁿ′ akáma. Gañ′ɬĭ t’éɬiᵭĕ akáma.
middle the space making a split by pushing (?) he was lying, they say. And then he was killing himself, they say.

TRANSLATION.

There was once a Yankton village in which was a young man who was waiting for a chance to marry. The chief had two daughters, full sisters, who were unmarried, and one son who was the youngest child. And this man who, as I have said, was waiting for a chance to marry, wished to court the sisters, and he was waiting on their account.

One night he went to their tent, which was a whitened one, and he lay down outside at the rear of the tent in order to listen to what the sisters might say. At length the sisters began a conversation. One said, "Younger sister, we shall marry the person who takes our little brother and enables him to insult our enemies." "Oho!" thought the listener. As he lay there he matured a plan. Returning home he asked his female kindred to sew moccasins. And they did it for him. The next evening, when it was too dark for persons to distinguish one another's faces, he started to seek the boy. The boy was playing, and the young man found him. When he said, "Come, younger brother," the boy went with him. The young man carried him on his back all night long, going across the prairie in a straight line. When he carried him thus he was going on the war path. He killed a buffalo bull, cut up the carcass, and cooked the fresh meat that it might serve as rations for the journey. He carried the provisions on his back, and besides them he carried the boy. When he reached a stream he seated the boy among the undergrowth and gave him some dried meat to eat. Then said he, "Do not depart! Remain here! Beware lest you peep outside of the undergrowth! I will return." Then he went as a scout. Not discovering any one at all, he returned to the boy, and spoke to him as if he were a full-grown man, "O war captain, there is no one at all. I did not find anything whatever." Then he took him on his back again, resuming his march. Late in the evening he seated the boy amidst the undergrowth and went off as a scout. At length there was some one shooting. It was a man who killed an elk. The young man wished to fetch the boy, but it was difficult, so he sat considering what to do. He crept up carefully towards the man and killed him before his presence could be detected.

Then he fetched the boy. "O war captain, I have killed a man. Hasten!" He carried the boy on his back, running to the place. On arriving there he caused the boy to tread on the dead man. Then the two started home, taking part of the scalp of the slain man. As the man started back, he thought intently of the women, "I will

take a wife," and he was very glad. On returning to the place where he had first met the boy and had overheard the sisters, behold, nothing remained but a single tent and the deserted village site. All the inhabitants had removed, leaving only the one tent standing. On reaching it he noticed that small pieces of sod had been piled up against the door-way, and that but a short time had elapsed since the departure of the other inhabitants. He followed close behind the villagers, and at length saw two persons sitting on a hill. Nearing them, he saw that they were the parents of the boy whom he was carrying.

They came towards him and kissed their son and also the young man. "You have done very well, but you have injured yourself," said they. When the young man carried off the boy he did not tell any one at all what he intended doing. And when the sisters did not find the boy, their brother, they killed themselves. The boy's father said to the young man, "You should have told about it when you carried him off. You have done well, but since his sisters had only him as their real brother they loved him, and, thinking that he was either lost or dead, they killed themselves." Then the young man related every occurrence to the boy's father, telling how he had killed the man.

The father said, "Come! Let us go. It is enough. You must eat." The young man said, "Depart ye! I will join you later." So he sat there and they departed. When they had gone out of sight he retraced his steps till he reached the place where the sisters had killed themselves. He pulled down the cubes of sod that had been piled up against the entrance, and then went into the tent. There were the two women, side by side, just as they had been laid there. He went to them, forced his way in between them, and lay down. Then he killed himself.

ADDRESS TO THE YOUNG MEN.

Níaci^{n}ga-máce, waϕáxigϕíta^{n}i núde ɬaxux′ uϕíji-qti xĭ-na$^{n'}$, edáda^{n} wĭ$^{n'}$
O ye people, you work for yourselves throat you are very full of when regularly, what one

[you pant very hard after working]

ϕaxíckaxe taí hă. Wacka$^{n'}$i-gă Ĕ′be uϕúnaji^{n}-bajíi-gă. Níkaci$^{n'}$ga ukéϕi^{n}
you make for yourself will pl. . Try (pl.). Who do not depend (ye) on him. Indian

;; añ′gaϕi^{n} bϕúgaqti Wakan′da aké-ga^{n} wáxai tĕ hă, maja$^{n'}$ ϕan′di, ϕa$^{n'}$ja
we who move all Wakanda the sub., so made us the (past act). . land on the, though

edáda^{n} weágiúda^{n} a^{n}ma$^{n'}$ϕi^{n} wegáxai gĕ bϕúgaqti ϕiñgé hă. Maja$^{n'}$ ϕéϕa^{n}
what for our advantage we walk made for us the (pl. ob.) all wanting . Land this (place)

bϕúgaqti wáqe-ma ugípi éga^{n} waníta weágiúda^{n} Wakan′da ϕiñké wegáxai
all the white people full as quadruped good for us Wakanda the st. one made for us

6 ϕa$^{n'}$ja, bϕúgaqti múϕiñgaí. Pahañ′ga tĕ′di waníta ϕi^{n} cáí ϕiñgĕ′qti ga$^{n'}$
though, all exterminated by shooting Before when quadruped the (class) his without any at all so

t'eaⁿ′ɸĕ aⁿmaⁿ′ɸiⁿi, aⁿɸañ′ʞigɸígɸaⁿqti aⁿmaⁿ′ɸiⁿi, nú égaⁿqti aⁿmaⁿ′ɸiⁿi. Kĭ
we killed we walked, we deciding altogether for ourselves we walked, man just like we walked. And

iⁿ′tcaⁿ tĕ′di úckaⁿ gĕ e-naⁿ′ añgísiɸĕ′qti aⁿmaⁿ′ɸiⁿ taité ɸiñgé. Wáqe-ma
now when deed the (pl. ob.) only those we remember well we walk shall (pl.) wanting. The white people

úckaⁿ eɪaí kĕ aⁿɸaⁿ′bahaⁿ-bájĭ ctéctĕwaⁿ, caⁿ′ eɪáɸicaⁿ wiaⁿ′ɸiqe taí. Ĕdí 3
deed their the we do not know notwithstanding, yet towards them let us shape our course. In that

ʞĭ wéudaⁿ aⁿmaⁿ′ɸiⁿ taí.
case good for us we shall walk.

NOTE.

According to George Miller, an Omaha, the old men of his tribe often make such an address to the young men.

TRANSLATION.

O ye people, if you ever accomplish anything for yourselves it will be only when you work so hard for yourselves that you pant incessantly thereafter. Do your best! Do not depend on any one else. The Mysterious Power made us all Indians in this country, but all those things which he made for our constant good have disappeared. The entire country is full of white people, so the quadrupeds which had been made by the Mysterious Power for our advantage have been exterminated, they have been shot. In the former days we went about killing the quadrupeds who had no owners, we governed ourselves, going wherever we pleased, we went about just as men should do. But now it is impossible for us to think any longer about those deeds of the past. Although we are ignorant of the customs of the white people, let us shape our course in that direction. In that case we shall prosper.

LETTERS.

ꞱENUGA NAJIᴺ TO HIS FRIEND GRAY HAT.

ʃéɸu Waɸáige qúde gɸí ʞi, uákie. Iɪígaⁿɸai kĕ′ɪa pí, Wáji ⁿdáɸiᴺ
Here Hat gray had come back when, I talked to him. Grandfather at the (place) I was there. Washington

é áwake, majaⁿ′ ɸéɸaⁿ wiwíɪa Iɪígaⁿɸai ɸiñké wébɸiⁿwiⁿ pí. Níkaciⁿ′ga 6
that I mean, land this (ev.) my He whom they have for a grandfather the (st. ob.) I sell it I was there. People

kĕdí amá hídeaɪá amá Máhiⁿ-ɪañ′ga-ma ékigaⁿ′qti waɪaⁿ′be. Kĭ égiɸe
those who were there those lower down the Missouri R. the Americans just like I saw them. And at length

maja$^{n'}$ wégɸi^{n}wi^{n} tĕ'di waqpániä'jĭ amá. Iɬíga^{n}ɸai aká ujañ'ge úda^{n} wi$^{n'}$ a^{n}'í
land sold their when they were not poor. Grandfather the (sub.) road good one gave me

há. Iɸágiɸa-májĭ, áda^{n} waqpáni. A^{n}wa$^{n'}$qpani áda^{n} kĭ éskana Wakan'da
. I have not found mine, therefore poor. I am poor therefore and oh that! God

3 ɸiñké ijiñ'ge ɸiñké, a$^{n'}$ba eɬá kĕ'ɬa éɸa^{n}be pí ka$^{n'}$ eɓɸéga^{n}. Éde
the one who his son the one who, day their to the in sight I reach I hope. But

ugáhanaƋáze kĕdí-na^{n} ca$^{n'}$ca^{n} bɸi^{n}. Éskana ɸéceta$^{n'}$, Máhi^{n}-ɬañ'ga-máce,
darkness in it usually always I am. Oh that! henceforth, O ye Americans,

uga$^{n'}$ba kĕ'ɬa éskana pí ka$^{n'}$ eɓɸéga^{n}. I^{n}wi$^{n'}$ɸaxɬa$^{n'}$i xĭ, éska^{n} eɓɸéga^{n},
light to the oh that I reach I hope. You help me if it may be I think that,

6 ciñ'gajiñ'ga wiwíɬa ni$^{n'}$ɬ aɸaí ka$^{n'}$ eɓɸéga^{n}. Ukít'ĕ ɸéama Caa$^{n'}$ amá pí-
child my alive go I hope. Nation or Foreigners these Dakota the (pl sub.) bad

bajĭ hégabájĭ xĭ, ca$^{n'}$, Máhi^{n}-ɬañ'ga-máce, edáda^{n} gĕ áhigíqti waɸá'i
not a little when, still, O ye Americans, what (= thing) the pl. in ob. a great many you give to them

waqpáni-bájĭ. Wí na^{n}xíde a^{n}skă'qti, íe ɸiɸíɬai aná'a^{n}. miñké. Nicúde
they are not poor. I I have a very good hearing, word your (pl.) I am hearing as I sit. Missouri R.

9 ɸé-kĕdi wáqe áhigiqti, waqpániqti at'é tá miñke. Níaci^{n}ga-ma úcka^{n}
this by the white man a great many, very poor I die will I who. People the (pl. ob.) deed

píäjĭ amá waɸákihídai xĭ, íe ɸiɸíɬai aná'a^{n} miñké. UgáhanaƋáze kĕ'di
bad the ones who you attend to them if word your (pl.) I am hearing as I sit. Darkness in the

ca$^{n'}$ca^{n} bɸi$^{n'}$. ɸéceta$^{n'}$ éskana a^{n}cta$^{n'}$be eg étea$^{n'}$i éde. Waga$^{n'}$ze wi$^{n'}$
always I am. By this time oh that you see me so (?) should at least but. Teacher one

12 Pañ'ka ɬíi ɸan'di naji$^{n'}$ hă, ɸéɸu naji$^{n'}$. Waqpáni t'a$^{n'}$ a^{n}ɸa$^{n'}$baha^{n} waga$^{n'}$ze
Ponka village at the stands . here stands. Poor there is he knows about me teacher

ɬa^{n}. Edáda^{n} i$^{n'}$teqi gĕ waga$^{n'}$ze ta$^{n'}$ na'a$^{n'}$ taté. Úcka^{n} i$^{n'}$teqi gĕ
the std. one. What hard for me the pl. in ob. teacher the std. one he hears it shall. Deed hard for me the pl. in ob.

baxúakiɸé-na^{n}- ma$^{n'}$ tá miñke. Kĭ íe kĕ waga$^{n'}$ze ta$^{n'}$ ɸéna'a^{n}i xĭ,
I cause him to write usually I use will I who. And word the teacher the std. you hear from him when,

15 wiñ'ke éska^{n} enéga^{n}i, gebɸéga^{n}, Máhi^{n}-ɬañ'ga-máce. Iɸádia^{n}wa^{n}ɸaí-ma
He speaks truly perhaps you think, I think that, O ye Americans! Those whom we have had for agents

wágazu-bájĭ. Úcka^{n} gĕ i$^{n'}$uda^{n}i gĕ iɸáɸa-májĭ hă. Níaci^{n}ga-ma
not straight (pl.). Deed the pl. in ob. good for me the- pl. in ob. I have not found . The persons (pl. ob).

wágazúqti-ma wi$^{n'}$ ka$^{n'}$bɸa. Wágazú-ma wi^{n} tíɸakiɸé xĭ, i^{n}wiñ'ka^{n}i xĭ,
the very honest ones one I desire. The honest ones (pl. ob.) one you send him to me if, he helps me if,

18 iɸáni^{n}ɬa té hă. Kĭ Waɸáge qúde ɸí, íe taté aná'a^{n} té éceta$^{n'}$-qti égiɸe
I may live by means of him . And Hat gray you speak he shall I heard it when from that time onward really it happened

wágazu jiñgáqtci. Wágazu tĕ éga^{n}-na^{n} ka$^{n'}$bɸa. Úda^{n} hă, eɓɸéga^{n}.
straight very small. Straight the so only I desire. Good . I think that.

Gúdiha ani$^{n'}$ɬa (é)te áha^{n}, áda^{n} wéɸihíde sagígi- na^{n} ka$^{n'}$bɸa. Ja$^{n'}$ɸiñ'ge
In future I live may ! therefore. tool hard ones of different kinds only I desire. Wagon

ka[n]′bɸa. ɻéskă ka[n]′bɸa. ɻéskă ja[n] ‘i[n]′-ma ka[n]′bɸa. Wé‘e ka[n]′bɸa.
I desire. Cattle I desire. Cattle wood those who carry on their backs I desire. Plow I desire.

Qádigáɔna ka[n]′bɸa. ɻan′dina[n]cpé ka[n]′bɸa. Wémagíxe ka[n]′bɸa.
Scythe I desire. Spade I desire. Saw I desire.

Ma[n]′zĕ wíugáda[n] ka[n]′bɸa. Cañ′ge wáɸaha ka[n]′bɸa. Wamúsk-ina[n]ɻúbĕ 3
Iron used for nailing I desire. Horse clothing I desire. "Wheat-grinder" (= grist-mill)

ka[n]′bɸa. Kĭ é abɸi[n]′ ɻĭ, iɸáni[n]ɻa té áha[n], ebɸéga[n]. Maja[n]′ gĕ ɻañ′ga
I desire. And that I have when. I live by means of it will ! I think that. Land the pl. in ob. large

ctĕwa[n]′ abɸi[n]′- májĭ hă; áda[n] wéɸihíde sagígi- na[n] ka[n]′bɸa hă. Usní
by any means I have I not . there-fore tool hard ones of different kinds only I desire . Winter

gɸéba kĭ ĕ′di ɸábɸi[n] ɻíga[n]ɸai ɸiñkĕ′ɻa pí tĕ agɸí tĕ, kĭ ceta[n]′ wéɸihíde 6
ten and on it three the one had as a grand-father to the I was there the I have come back the, and that far tool

sagí- ctĕwa[n]′ abɸi[n]′- májĭ. Áda[n] wéɸihíde sagí gĕ ka[n]′bɸa. Waga[n]′ze ta[n]
hard by any means I have I not. There-fore tool hard the pl in ob. I desire. Teacher the (std.)

ka[n]′bɸa tĕ a[n]ɸa[n]′baha[n]. Kĭ ékiga[n]′qti i[n]ɸéckaxaí ka[n]′ ebɸéga[n]. Edáda[n]
I desire the he knows about me. And just like it for me you make it I hope that. What

wi[n]′ iɸáni[n]ɻa té ctĕwa[n]′ ɸiñgéĕ hă. Enáqtci iɸáni[n]ɻa té hă. 9
one I live by means of it may soever there is none . That only I live by means of him may .

NOTES.

This was the first text of any sort dictated to the writer (in 1872). "Gray Hat" was the name given by the Ponkas to the late William Welsh, of Philadelphia. A translation of this letter appeared in the "Spirit of Missions" (of the Protestant Episcopal Church) for 1872.

629, 5. Waɸage qude gɸi ɻĭ, rather, Waɸage qude ihe gɸi ɻĭ, *When Gray Hat came back by this route.* Waji[n]daɸi[n], *Washington*, in Ponka notation; but the native phrase, wajĭ[n] daɸi[n], means, *foolish disposition.*

630, 4 and 5. One "eskana" is enough; omit the other (*i. e.*, either one).

630, 8. Wi na[n]xide a[n]skăqti, etc. The speaker names himself, but the true reference is to his people, the Ponka. Nearly all the personal statements should be so construed.

630, 11. ɸeceta[n] eskana a[n]cta[n]be eg etea[n]i ede, *I think that you (pl.) should at least have seen me* (i. e., *should have come to see me*) *by this time.* L. gave another reading: ɸeceta[n] eskana a[n]cta[n]be éga[n] etaí éde, *I think that you should have visited me ere this.*

630, 15. For gebɸega[n], L. reads, ka[n]bɸega[n], *I hope.* But the other, too, makes sense.

631, 1. ɻeskă ja[n] ‘i[n]-ma, *those cattle which carry yokes*, i. e., *oxen.*

631, 4. iɸani[n]ɻa te aha[n], ebɸega[n]. L. reads, iɸáni[n]ɻa éte áha[n], ebɸéga[n], *I think*, "*I ought to live by means of it!*"

Waga[n]ze in this letter refers to the missionary, *i. e.*, the author.

TRANSLATION.

O Gray Hat, when you came hither after your visit to the tribes up the Missouri River I talked with you. (And now I talk about the same business.) I have been to the place of the President, I mean Washington. I went thither to sell my land to the President. I saw some people down the Missouri River who were just like Americans, and I noticed that when they sold their land they were rich.

The President gave me a good road. I have not found it, therefore I am poor. I am poor, I say, for that reason. I am always in darkness. I hope that I may soon come out into the day of God and his Son. O ye Americans, I hope that henceforth I may reach the light. I think that if you will help me my children will improve, thus realizing my hopes. O ye Americans, though these Dakota tribes are very bad you give them many things and they are wealthy. But my people have behaved well, they have obeyed your words (though you have not given us many things). (If) there are a great many white people along this Missouri River, I shall die poor. When you are attending to the Indians who will not behave I am obeying your words. I am ever in darkness. I think that you should at least have visited me before this time.

A missionary is here at the Ponka village. He knows about my poverty. He shall hear of the things which are difficult for me to endure. From time to time I will get him to write about those things. And when you hear his words, O ye Americans, I imagine that you will think "He tells the truth."

Those whom we have had as our agents have not been upright. I have not found any of their acts advantageous to me. I desire to have one of the truly honest persons. If you send me one of that kind and he aids me, I may improve by means of his assistance.

O Gray Hat, when I heard that you were to speak (in our behalf?) our affairs really improved a little from that time onward. I desire only what is right. I think that it is good. In future I ought to improve. Therefore I desire substantial appliances of different kinds. I desire wagons, cows, oxen, plows, scythes, spades, crosscut saws, nails, harness, and a grist-mill. If I obtain the things which I have named, I think that I ought to improve by means of them.

The lands which I have are by no means large, therefore I desire substantial appliances of different kinds. It has been thirty-three winters since I returned home after my first visit to the President, and I have not yet had even one substantial implement. Therefore I desire them. The missionary knows what I wish to obtain. And I hope that you may do for me just as I desire. There has not been even one thing here of advantage to me. My only present dependence is the missionary.

HEQAGA SABĔ AND ꞀAꞀAÑGA NAJIᴺ TO BETSY DICK.

Núǰiñga aká ¢idaⁿ′be gaⁿ′¢ai. Wáɕaha úwaɕagiɔná tĕ giɻaⁿ′be
Boy the (sub.) to see you desires. Clothing you told us about the to see his own

gaⁿ′¢ai. Uqɕéqtci ¢a‘í tĕ gaⁿ′¢ai. T‘aⁿ′adi ¢atí tĕ′di cañ′geɻajiñ′ga wi‘í
he desires. Very soon you give it to him the he desires. Last fall you came when colt I gave you

aniⁿ′¢agɕé, gɕí. Núǰiñga ¢i‘í ¢iñké é ájĭ hă, gɕízajĭ hă cañ′geɻajiñ′ga. 3
you took it homeward, it has returned. Boy he gave it to you the one who he different he did not take it back colt.

Pañ′ka ájĭ cañ′ge taⁿ′ ihaⁿ′ taⁿ aɕiⁿ′ aká, é gɕízai cañ′geɻajiñ′ga. Uɻaⁿ′be
Ponka another horse the (std.) its mother (std.) her he has (sub.) the he took it back colt. Do not look for

giɕájĭ-gă! Aⁿwaⁿ′waɻa ugácaⁿ-bájĭ. Ckaⁿ′ajĭ gɕiⁿ′. Wawáqpani hégabájĭ.
it, as your own! Whither they have not gone traveling. Motionless sits. We are poor not a little.

Gaɻíde-maⁿ′¢iⁿ, níkagahi wací eɻaí t‘é. Cúde-gáxe ijiñ′ge, Qegáɕiqaⁿ, 6
Gaɻide maⁿ¢iⁿ, chief adherent their dead. Smoke-maker his son, Qegaɕiqaⁿ,

t‘é ɕicťaⁿ′ gɕiⁿ′. Pahañ′gadi wabáxu wiⁿ cuɕéaɕĕ, gɕíäǰĭ. Iⁿ′tcaⁿ cĭ gáɕaⁿ
dead finished sits. Formerly letter one I sent to you, it has not returned. Now again that one

cuɕéaɕĕ. Miⁿ′ ɕé hébe ɕigíɻaⁿbe gaⁿ′¢ai núǰiñga. T‘aⁿ′daⁿ ¢atí tĕ′di
I send to you. Moon this part to see you, his own desires boy. In the fall you came when

¢a‘éɕiɕē núǰiñga. Cañ′ge wiⁿ ¢i‘í. Edádaⁿ úwaɕaginá ¢agɕí bɕúga giná‘aⁿi, 9
had pity on you boy. Horse one he gave to you. What you told us about you came back all have heard of their own,

¢ína-bájĭ. Néxigaɤú enáqtci ¢ínai. Miⁿ′ ɕé hébe giɻaⁿ′be gaⁿ′¢ai. Caɕé
they did not beg of you. Drum alone they asked of you. Moon this part to see their own they wish. To go to you

‘iɕaí núǰiñga wíɻa. Wabáxu wiⁿ tiaⁿ′¢akiɕé ‘íɕaɕĕ éde tíäǰĭ. Edádaⁿ tĕ
speaks of it boy my. Letter one you cause to come hither you promised but it has not come. What the (ob.)

uɕáket‘aⁿ ɤí′ǰi, aná‘aⁿ kaⁿ′bɕa. Wabáxu ¢aⁿ cuhí tĕ égasáni té íɕaɕĕ tĕ 12
you acquire if, I hear I desire. Letter the reaches you the on the following day the you find it the

wabáxu tiaⁿ′¢akiɕé kaⁿ′bɕa. E‘aⁿ′ ¢akí éiⁿte aná‘aⁿ kaⁿ′bɕa.
letter you cause to come to me I desire. How you reach home it may be I hear it I desire.

NOTES.

Written in 1872. Dictated by Black Elk (Heqaga sabe), afterwards John Nichols, or Pahañga-maⁿ¢iⁿ, son of the chief by that name, of the (Ponka) Wacabe gens. Ꞁaɻañga najiⁿ was a leader of a dancing society. He should not be confounded with the head chief, Ꞁeŋuga najiⁿ, or Acawage (sometimes called Ꞁaɻañga najiⁿ). A letter of (the younger) Ꞁaɻañga najiⁿ, written after he became a Christian and a farmer, will be found on a subsequent page in this volume. Ꞁaɻañga najiⁿ jiñga, the younger

ʟaɻañga naji^{n}, now called ʟenuga zi, *Yellow Buffalo Bull*, came to Washington in April, 1889, and furnished the author with an account of his dancing society, two legends of Ukiabi (pp. 609, 613), and other information. Betsy Dick was an Omaha doctor, mystery woman, leader of a dancing society, interpreter, etc. She spoke several Indian languages besides having a knowledge of English. From her the writer obtained several Oto myths.

633, 3. Nujiñga ɸi'i ɸiñke e ajĭ hă. Note the use of ɸiñke, when the sentence affirms no voluntary action, but the mere fact of his being a different person. Had a voluntary action been predicated of him, the sentence would have begun thus: Nujiñga ɸi'i aka.

633, 6. nikagahi waci eɻai t'e. L. inserts ede before t'e: *He was the chief's servant*, but *he is dead.*

633, 7. t'e ɸicta^{n} gɸi^{n}, He is at the point of death, *or*, He is about to die.

633, 11. Nujiñga used *without* aka, probably incorrectly.

TRANSLATION.

Standing Buffalo wishes to see you. He desires to see his clothing about which you told us. He wishes you to give it to him very soon. The colt which I gave you when you were here last fall, and which you took home with you, has returned. The youth who gave it to you is not the one who now has it; he did not take back the colt. He who has taken it is the Ponka, who has the colt's mother. Do not look for it as your own. The people have been nowhere. They are staying at home. We are very poor. Gaɻide-ma^{n}ɸi^{n}, the chief's adherent, is dead. Smoke-maker's son, Qega-ɸiqa^{n}, is about to die. I sent you a letter formerly, but no reply has come. Now I send this one to you. Standing Buffalo wishes to see you before the end of this month. When you came here in the autumn he had pity on you and gave you a horse.

All have heard about the things concerning themselves, about which you told us (*i. e.*, promised us) when you returned to us. They did not beg these things of you. They asked you for nothing but a drum. They desire to see what belongs to them before the end of this month. My young man (Standing Buffalo) speaks of going to you. You promised to send me a letter, but it has not come. I wish to hear whether you have acquired anything. When this letter reaches you, I wish you to send me one on the day after you receive it. I desire to hear how you reached home.

HEQAGA SABE TO KUCÁCA, AT THE OMAHA AGENCY, NEBR. *March* 11, 1872.

Cupí taté ebɸégaⁿ. Maⁿ′zepĕ niníba iⁿwiⁿ′ɸane ecé, aⁿɸáʻi ɸictaⁿ′.
I reach you shall I think that. Hatchet pipe you seek for me you said, you gave to me finished.

Céki gíɬ, ɬĭ, aɸiⁿ′ gíkiɸá-gă! Ɫéjiⁿhiⁿ′de waɸáge aⁿɸáʻi ʻíɸaɸĕ agíɬaⁿbɸa.
Ceki is returning when, cause him to bring it back! Woven yarn head-dress you gave me you promised I wish my own.

Céna. 3
Enough.

TRANSLATION.

I think that I shall be with you. You said that you would seek a hatchet-pipe for me: you have already given it to me. Get Ceki to bring it when he returns. I desire my head-dress of woven yarn, which you promised to give me. Enough.

HEQAGA SABE TO CEKI, A PONKA STAYING AT THE OMAHA AGENCY. 1872.

Céki, maⁿ′zĕskă ɸíɬa abɸiⁿ′, bɸízĕ. Níaciⁿga ɸábɸiⁿ aĩ′ɬii éde
Ceki, money your I have, I took it. Person three contended with me for it but

awáʻi-májĭ: Iɸádiɸai ɸiñkɸ; iéskă, Maⁿtcú-niɬa. Aⁿwaⁿ′ckaⁿɬañ′ga, ádaⁿ
I did not give it to them: Agent the, interpreter, Maⁿtcu-niɬa. I am strong, therefore

awáʻi-májĭ Maⁿ′zĕskă wíɬa gɸéba itéwikiɸé, éde wiɬáhaⁿ tʻé ádaⁿ awáʻi. 6
I did not give it to them. Money (?) my ten I put away for you, but my wife's brother dead therefore I gave to them.

Cañ′ge naⁿ′ba, ɬéskă miⁿ′ga edábe, edádaⁿ gaⁿ′ɸa aⁿ′ɸagáji uáketʻaⁿ, éde
Horses two, ox female also, what to desire you commanded me I acquired, but

wiɬáhaⁿ tʻe, ádaⁿ zaní ɸiñgé, bɸúgaqti ɸiñgé. Maⁿ′zĕskă ɸagíctaⁿbe
my wife's brother dead, therefore all there is none, every one there is none. Money you see your own

kaⁿ′bɸa, ádaⁿ itéaɸĕ. Umáha ɬé uné amá kí ɬĭ, anáʻaⁿ kaⁿ′bɸa. 9
I desire, therefore I put it away. Omaha buffalo hunters reach home when, I hear I desire.

Waqiⁿ′ha ctaⁿ′be ɬĭ, égasáni tiaⁿ′ɸakiɸé te anáʻaⁿ ɬĭ. Céna.
Paper you behold when, the following day you send to me please I hear when. Enough.

NOTES.

635, 5. ieskă, the U. S. interpreter, David Le Clerc.

The reading of the last line (635,10) is conjectural. If we transpose te *and* ɬĭ, the sentence will read, egasani tiaⁿɸakiɸe ɬĭ, anaʻaⁿ te, *if* you will send me (one) on the next day, I *may* hear it.

TRANSLATION.

Ceki, I have your money; I took it. Three persons contended with me for it, trying to get it from me, but I did not give it to them. (I refer to) the agent, the interpreter, and Grizzly-bear's Ear. I am strong, therefore I have not given it to them. I had put away ten dollars of my money for you, but my wife's brother died, therefore I gave it away to the people. I had acquired two horses, and also domestic cows, which you told me to desire, but my wife's brother died, therefore all is gone; everything is gone! I wished you to see your own money, so I put it away. I wish to hear when the Omahas who went on the buffalo hunt reach home. When you see the letter, please send one to me on the following day, and I may hear of it (?). Enough.

HEQAGA SABE TO DR. POTTER, YANKTON, DAK. 1873.

Wáqe đáxe i$^{n'}$ta^{n} mi^{n} cáđě. Pahañ'gadi i^{n}wi$^{n'}$¢aka$^{n'}$ăjĭ éde, waga$^{n'}$ze
White man — I act — now — moon — six — Formerly — you did not help me — but, — teacher

wáqe úda^{n} hégajĭ tě, wékiɔna^{n}¢ákiɕě xĭ, edáda^{n}ctécte tia$^{n'}$¢akiɕé ka$^{n'}$bɕa,
white man — good — not a little — as (?) — you make me suddenly thankful — if, — whatsoever — you send to me — I desire,

3 kagéha Wigísiɕě-na^{n} ca$^{n'}$ca^{n}. Iɕádi úda^{n} wéđaha^{n}-májĭ. Na^{n}pa$^{n'}$hi^{n}
O friend. — I remember you — only — always. — Agent (or Father) — good — I do not know them. — I am hungry

agísiɕě-na^{n}-ma$^{n'}$. I$^{n'}$tca^{n} wáqe iɕádi Pañ'ka-ma ɬéskă wi^{n} a^{n}'í. Úda^{n}
I remember it usually. — Now — white man — agent (or father) — the Ponkas (pl. ob.) — ox — one — has given to me. — Good

ni$^{n'}$ éde ɕiáqai. Iɕádiɕai ájĭ wi^{n} úda^{n}qti atí, é áwake. Wáqta^{n}a^{n}¢akiɕe
you are — but — he has excelled you. — Agent — another — one — very good — has come — that — I mean. — You are pleased with what I am doing

6 xĭ, edáda^{n} wéɕihide a^{n}¢á'i ka$^{n'}$bɕa, dadíha.
if, — what — tool — you give to me — I desire, — O father!

NOTES.

Dr. J. A. Potter, of Yankton, South Dak., was agent among the Ponka before 1869.

638, 1. Pahañgadi . . . kageha. F. said that the words were used incorrectly, and that it was impossible to discover the meaning. G. said it was a *badly constructed sentence* (ukigɕe piäjĭ), and that the words were "uɕuda^{n}be piäjĭ," *bad for one to consider.* But W., an older Omaha, found the sentence a plain one. His explanation is given in the translation. For ka^{n}bɕa, *I wish*, F. substituted, ka^{n}bɕega^{n}, *I hope.*

TRANSLATION.

I have been living as a white man for six months. Formerly, when I was a wild Indian, you did not help me. At that time I had no one to teach me. But now I have the missionary, and I wish to improve. So if you are willing to make me thankful suddenly (*or* unexpectedly), I hope, my friend, that you will send me something or other.

I am always thinking about you. I have not known good agents. I have been always thinking about my hunger. Just now the white agent has given me one of the Ponka oxen. You are good, but he has excelled you. I refer to another agent, a very good man, who has come recently. O father, if you are pleased with what I am doing, I wish you to give me some tool or other useful appliance.

HEQAGA SABE TO KUCÁCA. 1872.

Wabáxu ¢aná ¢é cu¢éa¢e. ¢'éaka i¢ádi¢ai aká úda^{n}qti aká, éga^{n}
Letter; you asked for; this; I send to you. This one (sub.); agent; the (sub.); very good; the (sub.), so

edáda^{n} úju taité weágibáha g¢i$^{n'}$, unáʻa^{n} a$^{n'}$¢agáji tĕ uánaʻa^{n}. Máca^{n} skă
what; important; shall be (pl.); showing to us, his own; sits, to hear about it; you commanded me; as; I have heard about it. Feather; White

cú¢eáki¢e waqi$^{n'}$ha. Céki ma$^{n'}$zĕskă tĕ ab¢i$^{n'}$. Ag¢í te, ecé. Wébaxú-gă! 3
I sent it to you for him; paper. Ceki; money; the; I have. I come home; will; you said. Write to us!

Wí ub¢a$^{n'}$ te, ecé. Waqi$^{n'}$ha uq¢ĕ'qtci ka$^{n'}$b¢a, wabáxu é áwake. I$^{n'}$ja-
I; I take hold; will, you said. Paper; very soon; I desire, letter; that; I mean. We usually

na$^{n'}$i Umáha i¢ádi¢ai ¢iñké. Wí wabáxu giañ'ki¢e tĕ', aná'a^{n} ka$^{n'}$b¢a.
doubt him; Omaha; agent; the one who. I; letter; is caused to come back for me; when, I hear it; I wish.

Éga^{n} añga$^{n'}$¢ai. 6
so; we desire.

NOTES.

Kucaca, prob. the Omaha notation of the Pawnee name for Rousseau Pepin or Pappan, an Omaha.

637, 1. i¢adi¢ai, *i. e.*, C. P. Birkett, of Nebraska.

637, 2. Maca^{n} skă, *White Quill-feather*, a Ponka, who died afterwards at the Omaha Reservation in Nebraska.

637, 5. Umaha i¢adi¢ai ¢iñke, the Omaha agent, Edward Painter, M. D., of Maryland.

TRANSLATION.

I send you this letter for which you asked. This agent whom we now have is very good; so he continues showing to us ("to whom he belongs as agent") the things which shall be important for us. As you commanded me to hear about it, I have done so. I sent a letter to you for White Quill-feather. O Ceki, I have the money. You said, "I will return." Write to us. You said, "I will take hold of it." I desire a paper very soon, I mean a letter. We usually doubt the Omaha agent. When a letter is sent to me, I wish to hear what you intend doing. All of us have a similar desire.

UHAÑGE-JA^{N}, A PONKA, TO HIRAM CHASE (WASABE ꞱAÑGA), AT OMAHA AGENCY.

I$^{n'}$na^{n}ha gí te ágaji-gă. Waqpáni ɸiñgé. Waɸáte k(ĕ) újawa. Gí-gă
My mother be coming may command her! Poor there is none. Food the abundance. Return thou

há. Ihañ'kta^{n}wi^{n} cañ'ge áhigi wá'i, áda^{n} añgú wawáqpani-bájĭ. Kĭ
! Yankton horse many gave to us, therefore we are not poor. And

3 wíctĭ úda^{n}qti anáji^{n}. Na^{n}búwibɸa$^{n'}$ miñké. Céna.
I too very good I stand. I am shaking hands with you. Enough.

NOTES.

Uhañge-ja^{n}, *Lies at the end*, or Big Snake, was a brother of Standing Bear, of the Ponka Wajaje gens. Hiram Chase was the trader at the Omaha Agency, who had taken an Omaha woman for his wife.

The classifier kĕ is contracted before ujawa, in this sentence, although this is not always done.

TRANSLATION.

Tell my mother to be coming back. There is no one poor (here). Food is abundant. O come! The Yanktons gave us many horses, so we are not poor. And I, too, am doing very well. I am shaking hands with you. Enough.

PART OF A LETTER FROM UHAÑGE-JA^{N} TO HIS BROTHER, MA^{N}TCU-NAJI^{N}.

Wabáhi-jiñ'ga uqpáɸĕ; Caa$^{n'}$ uti$^{n'}$-bajĭ, ni$^{n'}$ɬa agɸí. Cĭ weánaxíɸai
Wabahi-jiñga fell; Dakotas did not hit him, alive he came back. Again they attacked us

Céhi t'a^{n} tĕ' watcícka kĕ itáxi ɸa^{n} wañ'gaɸi^{n} añgáhi. Cañgágɸi^{n} dénа^{n}ba
Apple-tree abound the creek the head the we having them we reached there. Riding on horses seven

6 añ'guqɸai, kĭ weánaxíɸai. Añxía^{n}ɸĕ tíɸea$^{n'}$ɸai. Maja$^{n'}$-ibáha^{n} wacúce,
we overtook them, and they attacked us. We threw ourselves down [We threw ourselves down suddenly in quick succession] we passed along suddenly (?) Knows-the-Land brave,

Ma^{n}tcú-ɬañ'ga wacúce, na$^{n'}$pewáɸĕ, ni$^{n'}$ɬa. Ʇaɬañ'ga-náji^{n} wacúce: Caa$^{n'}$
Big Grizzly-bear brave, dangerous, alive. Standing Buffalo brave: Dakota

wi^{n} uhíackáqtci ma^{n} íu, Ʇaɬañ'ga-náji^{n}. Jiñgá-nuda^{n} wacúce.
one very close to him arrow wounded with, Standing Buffalo. Boy Warrior brave.

NOTES.

All the Ponkas, except Jiñga-nuda^{n}, mentioned in this letter, were scholars of the author. Standing Buffalo was the younger man of that name.

The creek called "Cehit'a^{n}," or "Where apple trees abound", is probably Willow Creek, a tributary of the Niobrara River, Nebraska.

TRANSLATION.

Little Picker (*or* Grazer) fell, but he has returned alive without being struck by the Dakotas. They dashed on us again. We chased them to the head of Willow Creek (?). We overtook seven horsemen, who assaulted us. We threw ourselves to the ground, to hide, one after another (?). Knows-the-Land was brave; Big Grizzly-bear was brave and dangerous (to the foe); he survives. Standing Buffalo was brave. Standing Buffalo wounded a Dakota with an arrow when he stood very close to him. Boy Warrior was brave.

HEQAGA-SABĔ AND OTHERS TO AN OMAHA.

T'a^{n}'adi Umáha ꞇí cupí. Kĭ núǰiñga wiwíꞇa wéxꞇi'a^{n} úwaɕágiɔná,
Last fall Omaha house I went thither to you. And boy my ornament you told them about it,

nuɔna^{n}'ha, qiɕá maca^{n}' wi^{n}, céna, i^{n}wi^{n}'ɕaná'a^{n}. T'a^{n}'da^{n} ɕatí hă. Ma^{n}'zepĕ-
otter skin, eagle quill-feather one, enough, you heard about for me. In the fall you came hither . Hatchet

niníba uwáɕaginá, giná'a^{n}i hă, zaní núǰiñga. Ma^{n}'zĕ-unáǰi^{n} máca^{n}-ɗágɕa^{n} 3
pipe you told them abou. it, they have heard of it, their own . all boy. Iron shirt head-dress of eagle tail feathers

waɕáge, ꞇehá-nacábe, hi^{n}bé, waɕá'i 'íɕaɕé, ma^{n}'zĕ-áka^{n}ta, céna, úwaɕáginá,
head covering, buffalo robe smoked dark, moccasins, you give to us you promised, metal armlets, enough, you told them about it,

i^{n}ɕína-ctĕwa^{n}-báǰi. Waǰi^{n}' ɕiɕíꞇa waɕá'i 'íɕaɕé. Gata^{n}'adi ukét'a^{n} éska^{n} a^{n}-
we did not beg of you in the least. Disposition your own you give to us you promised. At last to acquire it perhaps we

ɕa^{n}'ɕai, éde edáda^{n} úwaɕáginá añ'kaǰí'qtia^{n}. 6
thought, but what you told them about is not so at all.

NOTES.

The letter was dictated by Heqaga-sabĕ in the presence of Ⱡaꞇañga-naǰi^{n}, Ni-ane, and Miꞇasi-nikagahi.

639, 1. ꞇi cupi seems elliptical; perhaps it should be ꞇii ɕa^{n}ꞇa cupi (*to the village I went to you*) *I went to your village*, as he did not go to a single Omaha house to the exclusion of all others.

639, 4. waɕage appears superfluous here. Ma^{n}zĕ unaǰi^{n} refers to some present rather than to the Ponka *man, Iron Shirt.*

TRANSLATION.

Last autumn I went to your house(s) on the Omaha land. And you told my young men about trinkets; you heard about only an otter skin and an eagle quill-feather for me. You came to this place in the early fall. All the young men have heard of their hatchet-pipe of which you told them. You promised to give us an iron shirt (*sic*), a head-dress of eagle tail feathers, a buffalo robe smoked dark, moccasins, and metal armlets. You told them about it; we did not beg of you at all. Of your own mind you promised to give them to us. We have thought, "At last after much delay he may have acquired them;" but what you told them about is not so at all.

UHAÑGE-JA^{N} TO CAÑGE-SKA, AN OMAHA CHIEF.

T'a$^{n'}$adi cupí íe úda^{n} i^{n}¢éckaxe, wé¢ig¢a^{n} áwatéga^{n} wágazúqti
Last fall — I reached there where you ate — word — good — you made for me, — thought (*or* plan) — in what way — very straight

iañ'ki¢á-gă, dadíha. A$^{n'}$ba¢é cub¢é ka$^{n'}$b¢a, éde a^{n}wañ'kega. Kĭ ¢éamá
send to me, — O father. — To-day — I go to you — I desire, — but — I am sick. — And — these

3 Caa$^{n'}$ amá ctĭ 'ág¢a wá¢i^{n}, áda^{n} ɻúahéga^{n} cub¢á-majĭ. T'a$^{n'}$ ɻĭ, cub¢é
Dakota — the (pl. sub.) — too — suffering — they have us, — therefore — fearing unseen danger somewhat — I do not go to you. — Fall — when, — I go to you

ka$^{n'}$b¢a. Cañ'geɬajiñ'ga wi^{n} agía^{n}b¢a pí. Pañ'ka céɬu i^{n}¢i$^{n'}$¢i^{n}
I desire. — Colt — one — I abandoned my own — I reached there. — Ponka — there where you are — having it for me

gíwa¢ákiɬe ka$^{n'}$b¢a. Waha$^{n'}$¢iñge niníba wi^{n} a^{n}'í 'íɬě ka$^{n'}$b¢a: uíɬa-gă.
cause them to be returning — I desire. — Orphan — pipe — one — to give me — promise — I desire: — tell it to him.

6 Edáda^{n} i^{n}wi$^{n'}$¢ana te wi$^{n'}$aqtcíctě unáa^{n}a^{n}¢ákiɬájĭ. Edáda^{n} wi^{n}áqtci
What — you told to me — the — even one — you did not cause me to hear about it. — What — just one

¢ínai níaci^{n}ga na$^{n'}$ba: néxigaɻú ¢ínai. A$^{n'}$ba ¢é¢uádi ga$^{n'}$¢ai, éde ní'a,
asked of you — person — two: — drum — asked of you. — Day — on this — they desire it, — but — you have failed,

áda^{n} céna cka$^{n'}$na te, zaníqti giɻa$^{n'}$¢a-bajĭ'qtia$^{n'}$i. Íe ¢i¢íɬa wi$^{n'}$¢akájĭ.
therefore — enough — you desire it — may, — all — they do not wish at all for their own. — Word — your — you do not speak truly.

9 Kúge wi$^{n'}$ añgá¢i^{n} áda^{n} céna ga$^{n'}$¢ai kúge. Wa'ú ni^{n} éde íe ¢i¢íɬa
Box — one — we have — therefore — enough — they desire — box. — Woman — you are — but — word — your own

ɬañgáqti íc¢ae. Ugíhita-bájĭ Wéɻi'a^{n} úwa¢ágináɬě áda^{n} ca¢é 'íc¢ai éde,
very large — you speak. — They are waiting very anxiously for what was promised. — Trinkets — you told them about them — the (past act) — therefore — to go to you — they spoke of it — but,

ní'a áda^{n} ca¢á-bájĭ 'íc¢ai hă. Céna.
you have failed — therefore — not going to you — they speak of it — . — Enough.

NOTES.

640, 9. ɸiɸiɲa, superfluous according to F.

640, 11 *and* **11.** Ugihita-bají . . caɸa-bajĭ ʻiɸai hă. F. gives another reading: Wéxiʻaⁿ úwaɸagiɔuá tĕ ugíhita-bájii hă, ádaⁿ caɸé ʻiɸai éde, ɔuíʻa hă, ádaⁿ caɸá-bajĭ ʻiɸai hă, *You told them about the trinkets, so they were waiting very anxiously for what was promised. Therefore they talked of going to* (visit) *you* (not waiting on you any longer), *but now that you have failed* (to send them), *they speak of not going to* (visit) *you.*

TRANSLATION.

When I was with you last autumn you made very good words for me. O father, send me a decision in whatever way it may be very honest. I wish to go to you today, but I am sick. And these Dakotas also are abusing us, therefore I do not go to you on account of my fear of some unseen danger. I wish to go to see you next autumn. I left one of my colts there (with the Omahas). I desire you to induce the Ponkas who are with you to bring it back for me. I wish the Orphan to promise to give me a pipe. Tell him about it. You have not caused me to hear about even one of the things about which you told me (*i. e.*, you have not sent word about their coming). Two men asked just one thing of you; they begged a drum of you.

They desire it on this very day, but you have failed, so you need not think of it any longer. They do not wish you to give them anything. You have not spoken true words. We have a box, therefore they have no further desire for one (from you). You are (as) a woman, but you speak very great words! They are waiting very anxiously for what was promised. You told them about the trinkets, so they promised to go to see you; but now that you have failed (to send them) they speak of not going to you. Enough.

UHÁÑGE-JAᴺ TO AGENT C. P. BIRKETT. 1873.

Edádaⁿ iⁿ′teqi uwíbɸa. Pañ′ka níkagáhi úju, Maⁿtcú-wáɸihi,
What hard for me I tell you. Ponka chief principal, Maⁿtcu-waɸihi,

Acáwage, ɣáxe-sábĕ, Wajiⁿ′agahíga, Gahíge, jaⁿ′inañge aⁿ′íăji, ɸé iⁿ′teqi
Acawage, Black Crow, Wajiⁿagahiga, chief, wagon has not given me, this hard for me

héga-májĭ. Gaⁿ′adĭ′qti jaⁿ′inañge ɸíqti, năn′de ɸiɸíŋa, *Major*, jaⁿ′inañge 3
not a little for me. Just now wagon you yourself, heart your own, Major, wagon

wiⁿ aⁿɸá′i kaⁿ′bɸa. Íɸigɸaⁿ tĕ Pañ′ka níkagáhi ɸañká weɸéckaⁿnáji,
one you give to me I desire. Decision the Ponka chief the ones who you do not desire for them,

ɸíqtci íniggɸaⁿ waɸá′i kaⁿ′bɸa. Níkagáhi bɸúga ɸéɸu eɸégaⁿ- nan′di ki
just you you deciding give to them I desire. Chief all here thinking that usually when and

jaⁿ′inañge kĕ aⁿ′í-bájĭ ɣĭ, taⁿ′waⁿgɸaⁿ píăjĭ tatḗ, ebɸéga ⁿ. *Major*. Kí 6
wagon the do not give to me if, village bad shall be, I think that, Major. And

edáda^{n} píäjĭ đáxa-májĭ. Ja$^{n'}$inañge núǰiñga wa^{t}í 'í¢a- biamá, éde ub¢í'age.
what bad I do not. Wagon boy to give to them they promised it is said, but I was unwilling.

Ma^{n}tcú-náji^{n} ta$^{n'}$wa^{n}g¢a^{n} eɻá ¢an'di ja$^{n'}$inañge na^{n}bá etéga^{n}; wéna^{n}ba tĕ
Standing Bear gens his in the wagon two probable; the second the

3 wíɻai, éska^{n} eb¢éga^{n}. I^{n}wiñ'ka^{n} wackañ'-gă!
it is mine, perhaps I thought. To help me try!

NOTE.

641, 2. a^{n}'iäjĭ (the 3d sing.) should be a^{n}'i-bajĭ, in the plural, to agree with the pl. subj. *the chiefs.*

TRANSLATION.

I tell you what is difficult for me to bear. The principal Ponka chiefs, Grizzly-bear that-starts-the-game-from-the-thicket, Striped-horse (Zebra), Black Crow, Bird-chief, and The Chief, have not given me a wagon; this is very hard for me. Just now, Major, I wish you yourself of your own will to give me a wagon. You do not desire the Ponka chiefs to make the decision; I wish you alone to decide and give (the wagon) to them. I think, Major, that there will be trouble in the tribe if all the chiefs who are here, after thinking of the matter, do not give me a wagon. Yet I have done nothing wrong. They promised to give the wa gons to the young men, but I was unwilling. There are probably two wagons which will belong to Standing Bear's gens, and I suppose that the second one may be mine. Try to help me!

FRANK LA FLÈCHE, SR., TO HIS DAUGHTER, SUSANNE.

November 12, 1877.

Maja$^{n'}$ ¢a^{n} añ ɻíɻa^{n}¢ai tĕ' a^{n}¢í'a tañ'gata^{n} eb¢éga^{n}. Umáha ɻíi ¢a^{n}
Land the we desire for ourselves the we shall fail to obtain I think that. Omaha village the

i$^{n'}$ta^{n} a^{n}ná tañ'gata^{n}. ¢éceta$^{n'}$-na^{n} úwawéci kĕ ceta$^{n'}$-na^{n} 'ia$^{n'}$¢a-bajĭ'-qtia$^{n'}$i.
now we shall ask for. Up to this time pay the so far only we have not at all mentioned it.

6 Ĭndáda^{n} nié ctĕ wa¢iñ'gai. Ga$^{n'}$ ¢i'áqti ɻĭ, ga$^{n'}$ úwawéci 'ia$^{n'}$¢a tañ'gata^{n}.
What pain soever we have none. And failing altogether if, then pay we shall mention it.

Cé maja$^{n'}$ níaci^{n}ga uké¢i^{n} maja$^{n'}$ eɻaí ĕ'di u¢áɻine taí hă, ewéagaí hă.
That land Indian common land their there you can seek for yourselves . they said the foregoing to us .

Águdi edé céta^{n} añga$^{n'}$¢a-bájĭ. Ga$^{n'}$ cañ'ge ¢añká ¢ié¢g¢añge é¢a^{n}ba
Where what they said so far we have not desired it. And horse the (pl. ob.) your husband he too

9 wákihidái-gă. Ga$^{n'}$ céna ga$^{n'}$te uwíb¢a cu¢éa¢ĕ. Íeskă a^{n}waň'ga¢i^{n}
attend ye to them. And enough for a while I tell you I send to you. Interpreter we have them

añgáti wíutañ'ga đedéni ¢ata$^{n'}$i, píbajĭ.
we had come hither as soon as whisky he drank, be (was) bad.

NOTES.

This Frank La Flèche is the younger brother of Joseph La Flèche of the Omaha tribe. Frank is a chief of the Ponka half-breed "band." His daughter Susanne is the wife of Makata. She and her husband were at the Quapaw Reservation, Indian Territory, when this letter was written.

The author was present at the interviews with the President and other officials, as a check on the interpreters, whom he corrected once or twice.

642, 9. ieskă. This interpreter was Baptiste Barnaby, who was not a Ponka. He was fond of liquor; so the agent brought the chief of police, Big Snake or Uhañge ja^{n}, to watch him and keep him sober. Big Snake did his work well.

TRANSLATION.

I think that we shall fail to obtain the land which we desire for ourselves (*i. e.*, the old reservation in Todd County, Dakota). We shall now ask for the Omaha Reservation (as our home). Up to this time we have not mentioned the damages at all (but we shall do so hereafter).

We have no sickness whatever. If there is a total failure (to get either our old land or the Omaha Reservation), we will speak of the damages (*or* pay). They have said to us, "You can seek a land for yourselves in the Indian Territory." We have not yet expressed a wish to go where they have said. Now, you and your husband must attend to the horses. I send you all that I have to tell you for some time. The interpreter is bad; he drank whisky as soon as we brought him here.

WAQPECA, AN OMAHA TO MR. PROVOST.

August 24, 1878.

Wamúske	d'úba	a^{n}wa$^{n'}$'i-gă	há,	kagéha.	Na^{n}jú	éna	wí'i	téiñke,	a^{n}¢á'i
Wheat	some	lend me	!	O friend.	Threshing	that quantity	I give back to you	will,	you give to me

tĕ.	Wégaⁿze	dúba	kaⁿ'b¢a.
when (*or* if)	Measure	four	I desire.

TRANSLATION.

My friend, lend me some wheat. If you give it to me I will give you back that much of threshed (wheat). I desire four bushels.

MAQPIYA-QAGA TO CÁKU¢Ú-¢AKITÁWE.

Waqi$^{n'}$ha gá¢a^{n} cu¢é. Ca$^{n'}$ ga$^{n'}$ wisí¢ai tĕ waqi$^{n'}$ha cuhí-na^{n} taté.
Paper that (ob.) goes to you. At any rate I remember you (pl.) the paper reach you usually shall.

Gata$^{n'}$adi ája^{n}i éda^{n}, eb¢éga^{n}, cí winá'a^{n}i ka$^{n'}$b¢a. Uma$^{n'}$ha^{n}-ma ma$^{n'}$zĕskă
By this time have you (pl.) acted ? (in a soliloquy), I think that, again I hear from you I wish. The Omahas money

3 ¢izá-bájĭ ca$^{n'}$ca^{n} i$^{n'}$ta^{n}. Pahañ'ga gĕ'di ma$^{n'}$zĕskă ¢izé ca^{n}ca$^{n'}$i, éde i$^{n'}$ta^{n}
do not receive always now. Before at different times money received always, but now

¢izá-bájĭ, wa'í-bajĭ'qtia$^{n'}$i. Áda^{n} ma$^{n'}$zĕskă ¢aná tĕ u¢íhajĭ té, wa'í-bájĭ
they do not get it, they do not give it to us at all. Therefore money you begged the you have not your way about it will, they do not give it to us

ca$^{n'}$ca^{n} éga^{n} u¢íhajĭ hă. Wamúske kĕ ga$^{n'}$ hégajĭ ab¢i$^{n'}$ ehé ¢andi, ca$^{n'}$ca^{n}.
always so you do not have your desire . wheat the and (?) not a little I have I said in the past, it continues.

6 Maja$^{n'}$ ¢a^{n} wamúske ɬañgá uáji, wégaⁿze g¢ébahíwi^{n} na$^{n'}$ba ab¢i$^{n'}$. Éskana
Land the wheat large I sowed, measure hundred two I have. I hope

¢é¢u ni$^{n'}$ eb¢éga^{n} wamúske t'a$^{n'}$ ɻĭ, wa¢áte t'a$^{n'}$ ɻĭ. Wata$^{n'}$zi kĕ' ctĭ hégajĭ
here you are I think that wheat abounds if, food abounds if. Corn the too not a little

ab¢i$^{n'}$. Wáqe nú eɬá kĕ hégajĭ ab¢i$^{n'}$. Wáqe waqtá eɬá kĕ b¢úga ab¢i$^{n'}$.
I have. White man potato his the not a few I have. White man fruit his the all I have.

9 Ab¢i$^{n'}$ gĕ'cte hégajĭ ab¢i$^{n'}$. Níkagahí-ma pahañ'gadi weát'ab¢é Uma$^{n'}$ha^{n}-má;
I have the things (what) soever not a few I have. The chiefs (pl. ob.) formerly I hated them The Omahas (pl. ob.);

kĭ i$^{n'}$ta^{n} níkaci^{n}ga amá úda^{n}qti ma^{n}¢i$^{n'}$i, i$^{n'}$ta^{n} níkagahí-ma weát'ab¢a-májĭ
and now people the (pl. sub.) very good they walk, now the chiefs (pl. ob.) I do not hate them

hă. Ca$^{n'}$ kíkui gaza$^{n'}$ ga^{n} úda^{n}qti ga$^{n'}$ ĕ'di ma^{n}b¢i$^{n'}$ hă. Níkagáhi tĕ é úda^{n}
. At any rate calling to feasts among so (?) very good so (?) there I walk . Chief the it good

12 égi¢e weát'ab¢é kĕ égi¢e píăjĭ đáxe te hă. Níkaci^{n}ga ¢i$^{n'}$ wi$^{n'}$ waqpáni ɻĭ,
behold I hate them the behold bad I may do . Person the (mv.) one poor if,

níta^{n} eté́ga^{n} hă, níkagáhi amá i^{n}¢iñ'gai hă. Níkaci^{n}ga wi$^{n'}$ dáda^{n} ga$^{n'}$¢ai,
you work ought . chief the (pl. sub.) said the foregoing to me . Person one what he desires,

waqpáni ɻĭ, uíkañ-gă, aí hă níkagáhi amá. Áda^{n} níkaci^{n}ga waqpáni ¢i^{n}
poor when, help him, said they . chief the (pl. sub.). Therefore person poor the (mv. ob.)

15 ¢a'ća¢ĕ i$^{n'}$ta^{n}. Cañ'ge wáb¢i^{n} ¢aŋká ca^{n} cénawá¢ĕ, níkaci^{n}ga waqpáni
I pity him now. Horse I have them the ones that (ob.) at length (?) are expended, person poor

ctĕwa$^{n'}$ awá'i-na^{n}-ma$^{n'}$. Kĭ ja^{n}ma$^{n'}$¢i$^{n'}$ i$^{n'}$ ¢aŋká enáqtci uctaí hă. Wiɬa$^{n'}$be
soever I used to give to them. And wagon carried the ones that only they remain . I see you

tat éska^{n} eb¢éga^{n}. I$^{n'}$tca^{n} cañ'ge ubáhadi ájĭ a^{n}¢iñ'ge hă. Uma$^{n'}$ha^{n} amá
shall perhaps that I think. Now horse on their flank (=beside them) another I am without . Omaha the (pl. sub.)

wáqe gáxe ga$^{n'}$¢ai hă. Susí júwag¢aí níkaci^{n}ga g¢éba-dúba wáqe gáxe
white man act desire . La Flèche he with them person forty white man act

júwag¢e ga^{n} ¢ai. Uma$^{n'}$ha^{n} amá b¢úga u¢í'agai; níkagáhi tĕ téqigi¢aí 3
he with them desire. Omaha the (pl. sub.) all are unwilling; chief the (thing) prize their own

cénujiñ'ga b¢úga. Wáqe gáxe-má é wia$^{n'}$t'a¢aíi hă. Kĭ wáqe gáxajĭ amá
young man all. White man (pl. ob.) those who act that we hate them . And white man do not act the (pl. sub.)

uma$^{n'}$¢iñka ¢é cahí-na^{n} tá amá, níkagáhi amá. Wi$^{n'}$ ¢ida$^{n'}$bai ɤĭ wáqe gáxe
season this will be reaching you, chief the (pl. sub.). One sees you when white man act

amá dáda^{n} ¢a'í-bájĭ etéga^{n} hă: níkaci^{n}ga ukéȼi^{n} tĕ é a$^{n'}$¢a ga$^{n'}$¢aii hă, 6
the (pl. sub.) what you do not give to him should . Indian common the (thing) that abandon they wish

wáqe gáxe amá Kĭ wí níaci^{n}ga ukéȼi^{n} tĕ aɤía^{n}b¢a ka$^{n'}$b¢a-májĭ hă.
white man act the (pl. sub.). And I Indian common the (thing) I throw away for myself I do not wish .

Wiɤañ'ge a$^{n'}$¢ina t'á-ba¢i$^{n'}$, wakégai. Éde i$^{n'}$ta^{n} gig¢ázu. Ceta$^{n'}$ ĕdíqti
My sister came very near dying, she was sick. But now she has recovered. So far just there

ɤa$^{n'}$ba-máji hă, wa¢íta^{n} kĕ áakihíde ma^{n}b¢i$^{n'}$ hă. Ijiñ'ge amá é i^{n}wi$^{n'}$¢a 9
I have not seen her . work the (ob.) I attend to it I walk . Her son the (mv. sub.) that to tell me

atí-na^{n}i. Waqtcá jiñ'ga hégajĭ ĕ'ɤa b¢é, kĭ ma^{n}¢a$^{n'}$ weáɤuhe, áda^{n} ĕ'ɤa
has come regularly. Vegetable small not a few unto I go, and stealing I fear for them, therefore thither

pí-majĭ-na^{n}-ma$^{n'}$ ceta$^{n'}$-na^{n}. Líqti tĕ'di wab¢íta^{n} ma^{n}b¢i$^{n'}$. Maja$^{n'}$ ¢a^{n}
I have not been going so far. The very house at the I work I walk. Land the (ob.)

wéahide anáji^{n} hă, áda^{n} ĕ'ɤa pí-májĭ-na^{n}-ma$^{n'}$. Éskana maja$^{n'}$ ¢a^{n} ɤañgá 12
distant (from) I stand . therefore there I have not reached there regularly. Oh, that! land the (ob.) large

níb¢i ka^{n}b¢éga^{n} hă. É cupí ɤĭ, maja$^{n'}$ ¢a^{n} ɤañgá níb¢i ɤĭ, u¢úɤa^{n}be
you pulverize it I hope . That I reach you when, land the (ob.) large you pulverize it when, I examine it

etéga^{n} hă. Wa'ú wi^{n} ag¢ă$^{n'}$ ka$^{n'}$b¢a, Ɫá¢i^{n} wa'ú wi^{n}.
apt . Woman one I marry her I wish, Pawnee woman one.

NOTES.

The sender of this letter was a member of the "chiefs' party" in the Omaha tribe. Cákuȼú-¢akitáwe, or "Sun" was a Pawnee.

645, 2. Susi, said to mean the late Joseph La Flèche; but its derivation was not explained. Juwag¢ai (instead of Jug¢ai, *they are with him*) shows that the speaker regarded La Flèche as inferior to the forty men.

645, 13. E., said by F. to be unnecessary here. G. gave, as an equivalent to the last sentence but one, Éskana cupí égan ɤĭ, ɤa$^{n'}$be ɤĭ, u¢úɤa^{n}be etéga^{n} hă, *Oh! if I could only go to you and see it, I might examine it.*

TRANSLATION.

That letter goes to you. At any rate, as I think of you (pl.), letters shall be reaching you regularly. Just about this time I am thinking how you are getting along. And I wish to hear from you again. The Omahas do not receive any more money annuities. They used to receive money at different periods in the past; but now they do not receive it, as (the white people) do not give it to us at all. Therefore you will not have your way about the money for which you asked; as they continue to give us none, you can not have your way. I said that I had plenty of wheat, and so it continues. I sowed a large piece of land in wheat, and I have two hundred bushels. I long for you to be here when wheat and other kinds of food abound. I also have plenty of corn. I have plenty of Irish potatoes. I have all the (fruits *or*) vegetables of the white men. I have an abundance of whatever I have. Formerly I hated the Omaha chiefs. But now the people are prospering, and I do not hate the chiefs. I adhere to the chiefs' side, going in and out among them, and attending the feasts, so I am prospering. The chieftainship is good, and if I should hate them I might do wrong. The chiefs have said to me, "You ought to do something for a poor man if you see one in that condition. When a man desires something, and is poor, do you aid him." Therefore I pity the poor man now. All the horses which I had have been expended, as I have been making presents regularly to various poor men. And only those horses remain which draw my wagon. I hope that I shall see you. Now I am without any horse beside them (the wagon horses).

The Omahas wish to live as white men. La Flèche and forty men (who side) with him desire to live as white men. All the Omahas are unwilling. All the young men prize their chiefs. We hate those who live as white men. The chiefs and those who do not live as white men will be coming to you this year. If you see one of those who live as white men, you should not give him anything, for those who live as white men desire to abandon the life as Indians. But I do not wish to throw away from myself the Indian way. My sister came very near dying from illness. But now she is convalescent. I have not yet been there to see her, as I have been very busy attending to my work. Her son has been coming regularly to tell me how she is. I am progressing with the raising of many small vegetables, and I fear lest they should be stolen; therefore I have not been going thither. I keep at my work very close to the house. I am far from the land (where you are now), therefore I have not been there. I hope that you may cultivate a large tract of the land (in which you now dwell). When I go to see you, I will be apt to examine it to see whether you cultivate it extensively.

I desire to marry a Pawnee woman.

TWO CROWS TO THE WINNEBAGO AGENT. 1878.

Húɻañga iɕádiɕai niñké, níkaciⁿga ɕiɕíɻa wiⁿ′ aⁿwañ′kie cugɕé.
Winnebago agent you who are, person your one having spoken to me has gone back to you.

Cañ′ge iⁿwiⁿ′qpaɕé- de naⁿbá wébahaⁿ, ubésniⁿ éĕ hă, aⁿɕaⁿ′wañkié hă.
Horse I lost when two he knew them, he found it out that is it . he spoke to me about it .

Kī gañ′ɻī iⁿ′baⁿ hă; cupí ɻī uɕúkie juañ′gɕ ′íɕē hă Níkaciⁿga 3
And at length he called me . I reach you if to speak about it he with me promised . Person

Húɻañga wamaⁿ′ɕaⁿ ɕañká wébahaⁿ éĕ há, éde iéskă aⁿɕiñ′gegaⁿ cubɕá-májī
Winnebago thief the ones who he knows them that is it . but interpreter as I have none I do not go to you

égaⁿ, wabágɕeze wíɗaxe hă. Éde éskana ɕébaⁿ áda ⁿ wágazúqti iɕámaxe
as, letter I make to you . But oh that you call him and very straight you ask him

kaⁿbɕégaⁿ, Siⁿ′waníⁿde éĕ hă. Wágazúqti uɕíɕa ɻī, aná′aⁿ ǩaⁿbɕégaⁿ hă 6
I hope, (Henry) Rice it is he . Very straight he tells you if, I hear it I hope .

Égaⁿqti ɻī′jī, Umaⁿ′haⁿ iɕádiɕai ɕiñké wabágɕeze íkiɕá-gă.
Just so if, Omaha agent the one who letter send hither to him.

NOTES.

The Winnebago agent was Howard White. Two Crows, or ɻaxe ɕaⁿba, is a leading man of the Omaha Hañga gens.

647, 1. nikaciⁿga ɕiɕíɻa, Henry Rice, a half-breed Winnebago, who had learned where two of the stolen horses were secreted.

TRANSLATION.

You who are the Winnebago agent, one of your Indians has gone back to you after talking with me. He is one who knew two of my horses which I have lost, and as he found out about them; he spoke to me on the subject. And at length he called to me (to go to the Winnebago Agency) and promised to join me in speaking about the matter if I went to (see) you. It is he who knows the Winnebago Indians that are the thieves; but since I have no interpreter I am not going to see you, so I send you a letter. But I hope that you will summon him and question him very particularly. He is (Henry) Rice. I hope that I may hear (what he says), if he tells you a straight story. If it be just so, send a letter to the Omaha agent.

CAÑGE-SKĂ (WHITE HORSE) TO WIRUɈRA^{N} NIÑE, AN OTO.

Ca^{n} ɸijiñ′ge t′é, Heqága-jiñ′ga, a$^{n′}$ba waqúbe tĕ′di t′é hă A$^{n′}$ska
Now your son dead, Little Elk, day mysterious on the died . By the by

wakég éde djúba ja$^{n′}$ tĕ′di t′é hă. Níkaci^{n}ga uckúd éde t′é hă. Uma$^{n′}$ha^{n}
sick but a few sleep after died . Person kind but died . Omaha

3 amá gī′ɸa-bajī′qtia$^{n′}$i hă. Níkagáhi wañ′giɸe gī′ɸa-bájĭ, cĭ níkaci^{n}ga
the (pl. sub.) are very sad . Chief all are sad, again people

cénujiñ′ga ctī gī′ɸa-bajíi. E-hma$^{n′}$ cénujiñ′ga áta gáxai, ta$^{n′}$wa^{n}gɸa^{n} gɸúba,
young man too are sad. He only young man excellent made, tribe whole,

éde gíť ai hă. Áda^{n} níkaci^{n}ga gɸúba gī′ɸa-bájĭ hă ɸijiñ′gega^{n}, ɸagína‘a^{n}
but died to it . Therefore people all are sad . As (he was) your son, you hear of your own

6 téga^{n}, áda^{n} waqi$^{n′}$ha cuɸéaɸĕ hă. Níkaci$^{n′}$ga-ma Uma$^{n′}$ha^{n}-ma wawákegaí
in order that, therefore paper I send to you . The people the Omahas we are sick

hă. Wáwakegé- de Ma^{n}-gá‘ajĭ éctĭ t′é tai éga^{n}. Ha$^{n′}$adi ɻa$^{n′}$be; wakéga
. We are sick during Ma^{n}ga‘ajĭ he too is apt to die. Last night I saw him; sick

pĭăjĭ.
bad.

NOTES.

648, 2. wakeg ede, *contr. fr.* wakega ede.

648, 2. uckud ede, *in full* uckuda^{n} ede.

Cañge-skă was the chief of the Ma^{n}ɸiūka-gaxe gens of the Omahas.

TRANSLATION.

Your son, Heqaga jiūga, is dead. He died on Sunday. By the by, he died after being sick only a few days. He was a kind man, but he is dead. The Omahas are very sad. All the chiefs, and the young men, too, even the common people, are sad. All the nation regarded him as the most excellent young man whom they had, but they have lost him by death. Therefore all the people are sad. As he was your son, I send you a letter that you may hear about him. We have sickness among us, and Ma^{n}-ga‘ajĭ, too, is apt to die. I saw him last night. His sickness is bad.

MAQPIYA-QAGA AND OTHERS, TO WIRUꓘRAᴺ NIÑE. 1878.

ɸijiñ′ge aⁿ′ba waqúbe tĕ′di t′é hă. ɸaná′aⁿ tégaⁿ waqiⁿ′ha ádaⁿ
Your son day mysterious on the dead . You hear it in order that paper therefore

cuɸéaɸĕ. Wikáge wét′ai taⁿ′waⁿgɸaⁿ bɸúgaqti wéɸa-bajíi hă. Níkagáhi
I send it to you. My friend dead to us nation all we are sad . Chief

amá ctĭ bɸúga gĭ′ɸa-bajíi. ɸijiñ′ge ikáge amá waⁿ′giɸe wakéga-bajíi hă. 3
the (pl. sub.) too all are sad. Your son his friend the (pl. sub.) all are not sick .

Wawákega-bajíi hă. ɸijiñ′ge enáqtci wakégai, t′é. Níaciⁿga uckúdaⁿ, kĭ
We have not been sick . Your son he only was sick, dead. Person kind, and

t′é hă. Kɪ aⁿniⁿ′ taⁿ′gataⁿ. Eátaⁿ aⁿɸígaxe taité aⁿɸaⁿ′bahaⁿ-bajíi.
dead . And we live will. How we do for you shall we do not know.

Wikáge aká Kické aká caⁿ′ge wiⁿ gi′í hă, t′e kĕ′. Kĭ Úhaⁿ-jiⁿ′ga, 6
My friend the (sub.) Kicke the (sub.) horse one gave his own . dead the (lg. ob.). And Uhaⁿ-jiñga, .

Gahíge-wadáɸiñge, ꓘebáha, caⁿ ɸaná′aⁿ tégaⁿ gáɸaⁿ cuɸéañkiɸaí.
Gahige-wadaɸiñge, ꓘebaha, now (or well) you hear it in order that that ob. we send it to you.

Gahíge-wadáɸiñge igáqɸaⁿ ɸagɸaí tĕ′di t′é hă. Caⁿ′ wabágɸeze ɸéɸaⁿ
Gahige-wadaɸiñge his wife you went homeward when dead . And letter this ob.

cuhí wíutañgáqti cĭ wiⁿ′ íɸa-gă há. Aⁿɸína′aⁿ añgaⁿ′ɸai. 9
reaches you just as soon as again one send hither I We hear about you we desire.

NOTE.

649, 5. aⁿniⁿ tañgataⁿ, so understood by the author; but it may be intended for aⁿniⁿɻa (*or* aⁿniɻa) tañgataⁿ.

TRANSLATION.

Your son died on Sunday. I send you a letter that you may hear it. As we have lost my friend by death, all of us in the nation are sad. All the chiefs, too, are sad. None of your son's friends are sick. We have not been sick. Your son alone was sick and is dead. He was a kind man and he is dead. And we will live. We do not know how we shall do (any thing) for you. My friend, Kicke, gave a horse on account of the dead (man). Uhaⁿ-jiñga, Gahige-wadaɸiñge, ꓘe-baha, Kicke, and I send the letter to you. Gahige wadaɸiñge's wife died after you started back. As soon as this letter reaches you send one hither. We desire to hear from you.

MA^{N}TCU-NA^{N}BA TO WIYAKOI^{N}.

September 14, 1878.

¢ínégi aká Sĭndé-g¢ecká úkie aká wabág¢eze ¢é¢a^{n} cu¢é¢i¢ĕ hă.
Your mother's brother (sub.) Spotted Tail paid a friendly visit to the one who letter this (ob.) sends it to you .

Sĭndé-g¢eje gaq¢a$^{n'}$ a^{n}wa$^{n'}$waja maja$^{n'}$ ¢a^{n} i^{n}wi$^{n'}$¢ íc¢a-gă há. Na^{n}bé
Spotted Tail migrating whither land the (ob.) to tell me send hither ! Hand

3 ub¢a$^{n'}$ tĕ agísi¢ĕ-na^{n}-ma$^{n'}$; i$^{n'}$ba^{n}i éde, agísi¢ĕ-na^{n}-ma$^{n'}$. Maja$^{n'}$ dáda^{n}
I took hold the (act) I remember from time to time; he called me but, I remember from time to time. Land what (sort)

g¢i$^{n'}$ taté wágazu aná'a^{n} ka$^{n'}$b¢a. Ca$^{n'}$ ga$^{n'}$ a^{n}waⁿ'kega héga-májĭ,
he sit shall straight I hear I wish. At any rate I am sick I not a little,

Uma$^{n'}$ha^{n} añ'gata^{n} wawákega héga-bájĭ Cénujiñ'ga wahéhajĭ'qti dáxe
Omaha we who stand we are sick not a little. Young man very stout-hearted I made him

6 kĕ i$^{n'}$t'e hă, áda^{n} i$^{n'}$¢a-májĭ hă, i$^{n'}$¢a-májĭ héga-májĭ. Heqága-jiñ'ga
the (recl. ob.) dead to me . therefore I am sad . I am sad I not a little. Little Elk

ijáje a¢i$^{n'}$. Hau. Céna 'íwikí¢ĕ. Íe djúbaqtci cu¢éa¢ĕ.
his name he had. ¶ Enough I have spoken with you. Word very few I send to you.

NOTES.

Ma^{n}tcu-na^{n}ba, Two Grizzly bears, or Cude-nazi, "Yellow Smoke" (of the white people) was the leading chief of the Omaha Hañga gens up to 1880. Wiyakoi^{n}, or Feather ear-ring, is a Yankton, Dakota, chief.

650, 1. Sĭnde-g¢ecka, the Omaha notation of the Teton Dakota Si^{n}te glecka (Sinte gleśka); the regular Omaha and Ponka equivalent is Sĭnde g¢eje (line 2).

TRANSLATION.

Your mother's brother, who went to visit Spotted Tail, sends this letter to you. Send me word to what land Spotted Tail has removed. From time to time do I think how I shook hands with him. I also remember how he invited me to visit him. I desire to hear truly in what sort of land he is dwelling. I am very sick; we Omahas have much sickness among us. I have lost by death a young man whom I regarded as very stout-hearted. Therefore I am grieved. I am very sad. His name was Heqaga-jiñga.

I have spoken enough with you. I send you a very few words.

MACTIⁿ-ʻAⁿSA TO ˩ENUGA-WAJĬⁿ.

Gí-gă há. ₵iji$^{n'}$₵ě akáˌ Mañg₵íqta, wamúskĕ ákiastá ₫é₵ab₵i^{n} a₵i$^{n'}$.
Return thou ! Your elder brother the (sub.), Blackbird. wheat stack eight has.

Kĭ wí ákastá dúba ab₵i$^{n'}$. Kĭ ₵aná'a^{n} ϰĭ, năn'de ₵íuda^{n} eté ϰĭ. Níka-
And I stack four I have. And you hear it when, heart you good ought to be. Per-

ci$^{n'}$ga uta$^{n'}$naháqti ma^{n}ni$^{n'}$ năn'de i^{n}₵i$^{n'}$pi-májĭ, né tĕ i$^{n'}$pi-májĭ. Kĭ 3
son very solitary you walk heart I am bad by means of, you went the bad for me. And

Wá₵utáda amá e'a$^{n'}$ ma^{n}₵i$^{n'}$ ϰĭ, uq₵ĕ'qtci i^{n}wi$^{n'}$₵ íc̣a-gă, usníăjĭ ca^{n}té.
Oto the (pl. sub.) how they walk if, very soon to tell me send hither, not cold yet awhile.

Usníăjĭ ca^{n}tć, ₵ag₵í wíka^{n}b₵a. Kĭ Uma$^{n'}$ha^{n} Heqága-jiñ'ga t'é hă, é ₵a-
Not cold yet awhile, you have come back I desire for you. And Omaha Little Elk dead . that you

ná'a^{n} te hă. Kĭ wa'ú wiwíŋa wakéga hă. Kĭ Pañ'kaŋa né íwiϰuhé. 6
hear will . And woman my sick . And to the Ponkas you go I fear for you.

Éskana nájĭ ka^{n}b₵éga^{n}. Kĭ wána^{n}ju amá a$^{n'}$ba-waqúbe ₵é₵uádi ag₵í tá amá.
Oh that you go not I hope. And thresher the (pl. sub.) Sunday at this place they will have returned.

₵iji$^{n'}$₵ĕ akáˌ qáde ja^{n}ma$^{n'}$₵i^{n}-ují g₵éba-na$^{n'}$ba gáxai, wamúskĕ-ɻí tĕ. ˩Lí
Your elder brother the (sub.) hay wagon full twenty made, . wheat house the. House

tĕ úda^{n}qti gáxai. Waqi$^{n'}$ha ₵a^{n} wi'í ₵a^{n} nízĕ ϰĭ, cta$^{n'}$be ϰĭ, waqi$^{n'}$ha 9
the very good made. Paper the (ob.) I give to you the (ob.) you receive when, you see when, paper

éga^{n} a^{n}'í-gă. E'a$^{n'}$ ma^{n}ni$^{n'}$ úcka^{n} i^{n}wi$^{n'}$₵a-gă. Aná'a^{n} ka$^{n'}$b₵a.
so give to me. How you walk deed tell to me. I hear it I wish.

NOTES.

Mactiⁿ-ʻaⁿsa, Swift Rabbit, an Omaha of the Iñke-sabĕ gens. ˩enuga-wajĭⁿ, or Philip Sheridan, was the younger brother of Mañg₵iqta, Blackbird, and a member of the Wajiñga-₵atajĭ sub gens of the ₵atada gens. Philip was at the Oto Agency when this letter was written.

651, 2. akasta. akiasta is preferred by F.

TRANSLATION.

Return! Your elder brother, Blackbird, has eight stacks of wheat. And I have four stacks. When you hear it you ought to be glad. My heart is made sad by your leading such a solitary life. Your going was bad for me. I wish you to send me word very soon, some time before the cold weather, how the Otos are progressing. I wish you to come back before the winter comes. An Omaha, Little Elk, has died. You

will hear that. And my wife is sick. I am apprehensive about your going to the Ponkas. I hope that you may not go. By Sunday the threshers will have returned to this place. Your elder brother made twenty wagon-loads of hay, which he has in his barn. He has done very well with the barn. When you receive the letter which I send you, and look at it, give me one in return. Tell me how you are getting along. I wish to hear it.

MAⁿTCU-NAⁿBA TO PAWNEE JOE. 1878.

Caⁿ′ waqiⁿ′ha pahañ′gadí ctĕ cuɸéwikiɸé-naⁿ-maⁿ′ tiaⁿ′ɸakiɸájĭ caⁿ′caⁿ.
Now paper formerly at various times I used to send to you by some one you have not sent hither to me always.

Níkaciⁿ′ga majaⁿ′ ɸaaⁿ′na naí tĕ ɻaⁿ′be ɻĭ, iⁿ′ɸa-májĭ-naⁿ-maⁿ′. Níkaciⁿ′ga
Indian land you abandoned you went the I see when, I am sad from time to time. People

3 wiwíɻa naⁿ′ba Umaⁿ′haⁿ-jiñ′ga wániⁿ maⁿniⁿ′- bádaⁿ éskaⁿ ɸa‘éwaɸáɸĕ
my two young Omaha you keep them you walk and (pl.) oh that you have pity on them

kaⁿbɸégaⁿ. Údaⁿqti awáginá‘aⁿ kaⁿ′bɸa. Kĭ ukít‘ĕ ɻaⁿ′ha caⁿ′ Aɸábahu,
I hope. Very good I hear of them, my own I wish. And foreigner border for example. Arapaho,

Maqpíyaɻu, Pádañka, Cáhiɸa, ɻaⁿ′ze, Wajáje, Ugáqpa, Pañ′ka, gána
Arapaho, Comanche, Cheyenne, Kansas, Osage, Quapaw, Ponka, that number

6 wactaⁿ′be ɻĭ, údaⁿ maⁿniⁿ′ ádaⁿ aⁿɸásiɸájĭ. Kĭ wí, wisíɸĕ-naⁿ-maⁿ′.
you see them if, good you walk therefore me you forget. And I, I remember you from time to time

Wíctĭ, ukít‘ĕ d‘úba iⁿ′tcaⁿ waɻaⁿ′be hă. Sĭndé-gɸecka taⁿ′waⁿgɸaⁿ eɻá
I too, foreigner some now I have seen them . Spotted Tail nation his

amá, taⁿ′waⁿgɸaⁿ ɗéɸaⁿba, waɻaⁿ′be hă.
the (pl. sub.), nation (*or* gens) seven, I have seen them .

9 Hau. Waɻaⁿ′be níkaciⁿ′ga wiwíɻa cañ′ge gɸéba-ɗéɸabɸiⁿ kĭ ĕ′di
¶ I saw them Indian (*or* people) my own horse eighty and on it

ɗéɸaⁿba wa‘íi Caaⁿ′ amá. Wí úju miñké Sĭndé-gɸecka cañgágɸiⁿ pí
seven gave to us Dakota the (pl. sub.). I principal I who Spotted Tail riding a horse I reached there

a‘í. Mikóoji níkagáhi úju ɸiñké waiⁿ′ wiⁿ údaⁿ-qti wiⁿ′ pí éde cĭ
I gave to him. Minneconjou chief principal the one who robe one very good one I reached there but again

12 a‘í hă. Dádaⁿ wiⁿéctĕ iñgáxa-bájĭ pí. Majaⁿ′ águdi wágazu agɸiⁿ′ ɻĭ,
I gave to him . What even one they did not do for me I was there. Land where straight I sit when,

aⁿɸágictaⁿ′be te hă, aí hă, Sĭndé-gɸecka iⁿɸiñ′gai. Wáɸaha, umájiⁿ
you may see me, your own . said he , Spotted Tail said the foregoing to me. Clothing, shirt

ábɸaha gĕ, zanĭ′qti awá‘i. Utaⁿ′ gĕ′ ctĭ, caⁿ hiⁿbé gĕ′ ctĭ, awá‘i. Bɸúga
I wore the pl. in ob. every one I gave to them. Leggins the pl. ob. too, even moccasin the pl. ob. too, I gave to them. The whole

15 awá‘i hă.
I gave to them .

Hau. Gañ′ɤĭ ɸí maⁿniⁿ′, eʻaⁿ′ maⁿniⁿ′, údaⁿ maⁿniⁿ′ égaⁿ iⁿwiⁿ′ɸ
¶ And now you you walk, how you walk, good you walk so to tell me

íɸa-gă. Wináʻaⁿi kaⁿ′bɸa. Caⁿ′ gañ′ɤĭ Ƌáɸiⁿ níkagáhi ána tʻaí tĕ aináʻaⁿ
send to me. I hear about you (pl.) I wish. Well and now Pawnee chief how many have died the I hear it

kaⁿ′bɸa. Cĭ cénujiñ′ga wahéhajĭ kĭ wanáce wahéhajĭ ána tʻaí tĕ 3
I wish. Again young man stout-hearted and police stout-hearted how many have died the

aináʻaⁿ kaⁿ′bɸa.
I hear it I wish.

Ahau. Cĭ waɸáte ckáxe kĕ, wataⁿ′zi ɸaɤíckaxe kĕ uɸáketʻaⁿ éiⁿte,
¶ Again food you make the (ob.), corn you make for yourself the you have acquired perhaps,

caⁿ′ aináʻaⁿ kan′bɸa. Cĭ wamúskĕ uɸáji kĕ′ ctĭ uɸáketʻaⁿ éiⁿte aináʻaⁿ 6
still I hear it I wish. Again wheat you planted the (ob.) too you acquire it perhaps I hear it

kaⁿ′bɸa. Cĭ ɻé wanáte, ɻé amá úhiácka wanáte aináʻaⁿ kaⁿ′bɸa.
I wish. Again buffalo you eat them, buffalo the (sub.) close by you eat them I hear it I wish.

Hau. Cĭ úckaⁿ wiⁿ′ wiwíɻa uwíbɸa téiñke. WaɸáteaɤíƋaxe
¶ Again dead one my I tell to you will. Food I make for myself

héga: wamúskĕ wégaⁿze kúge ɸábɸiⁿ uáketʻaⁿ, ɸawá uɸíci égaⁿ uáketʻaⁿ. 9
a little: wheat measure box three [=3,000] I have acquired, difficult to be counted I have acquired.

Cĭ wataⁿ′zi kĕ cĭ ékigaⁿ. Wáqe waqtá eɻaí, cé, núgɸe, majaⁿ′qĕ,
Again corn the (ob.) again like it. White man vegetable their, apple, turnip, onion,

Ƌaⁿ′xi ctĭ, nú ctĭ, házi ɻañ′ga ctĭ, naⁿ′pa ctĭ, caⁿ′ wáqe waqtá-jiñga
parsnip too, potato too, grape large too, cherry too, in fact white man small vegetable

ujíi gĕ bɸúga bɸíjutʻaⁿ, uhíaɸĕ. Kĭ wáqe amá ɸéama píqti wackaⁿ′ 12
planted the pl. in ob. whole I have brought to maturity, I have raised. And white man the (pl. sub.) these anew to make an effort

aⁿ′agájii, “ Uɤígɸiʻagájĭ-gă,” aí hă. Níkaciⁿ′ga wahéhajĭ′qti naⁿ′ba iⁿ′tʻai
they have commanded me. Do not be lazy, they say. Person very stout-hearted two have died to me

hă. Ƌáɸiⁿ-gahíge ijiñ′ge, Heqága-jiñ′ga, tʻé hă.
Pawnee Chief his son, Little Elk, dead

Hau. Wacúce cénujiñ′ga cénaⁿba áta añgáxai, kĭ akíɸa tʻaí hă. 15
¶ Brave young man these two excellent made, and both died

Taⁿ′waⁿgɸaⁿ wɛ́ɸa-bájĭ. Caⁿ′ Umaⁿ′haⁿ-jiñ′ga-ma akíɸa wagínaʻaⁿ′wakiɸá-gă!
Nation we are sad. Now the young Omahas (pl. ob.) both cause them to hear about them, their own.

Akíɸa wagínaʻaⁿ tábace. Úwagiɸá-gă Umaⁿ′haⁿ-jiñ′ga.
Both they must hear about them, their own. Tell to them young Omaha.

Ahau. Majaⁿ′ íɸpahaⁿ Umaⁿ′haⁿ majaⁿ′ eɻaí bɸúga bɸíɻubĕ. 18
¶ Land you know it Omaha land their the whole I have pulverized.

Wiⁿáqtci iⁿ′teqi: wanágɸe, ɻéskă, kúkusi, wajiñ′ga-jíde, cetaⁿ′ áhigi
Just one hard for me: domestic animal, cow, hog, chicken, so far many

wábɸiⁿ-máji. Uqɸĕ′qtci waqiⁿ′ha níze ɤĭ, giañ′kiɸá-gă, waqiⁿ′ha égaⁿ
I do not have them. Very soon paper you take it when, cause to be returning hither, paper such (*or* like)

wi$^{n'}$. Íe áhigi giañ'kiɸá-gă. Cubɸé ka$^{n'}$bɸa ctĕwa$^{n'}$ bɸí'a-na^{n}-ma$^{n'}$.
one. Word many cause to be returning hither. I go to you I wish even though I have failed from time to time.

I$^{n'}$teqi hă Ca^{n} maja$^{n'}$ áakihíde, áda^{n} cubɸé ka$^{n'}$bɸa bɸí'a-na^{n}-ma$^{n'}$. Kĭ
Hard for me . Well, I find I attend to it, therefore I go to you I wish I have failed from time to time. And

3 a$^{n'}$baɸé máɸĕ uɸúgacíbe wiɻa$^{n'}$be ka^{n}bɸ éde bɸí'a ɻĭ, cĭ ɸaná'a^{n} tatć,
to-day winter throughout I see you I wished but I fail when again you hear it shall,

cubɸá-májĭ ɻĭ. Uma$^{n'}$ha^{n}-má ɸćamá a$^{n'}$baɸé wakéga héga-bájĭ, áda^{n}
I do not go to you if. The Omahas these to-day sick not a little, therefore

níkaci$^{n'}$ga waȟćhajĭ na$^{n'}$ba t'aí hă. Ciñ'gajiñ'gă wa'ú edábe t'aí hă. Áda^{n}
Indian stout-hearted two died . Child woman also died . Therefore

6 wakéga ɸaná'a^{n} te waqi$^{n'}$ha cuɸéaɸĕ. Céna íe cuɸéwikiɸĕ. A$^{n'}$ba
sick you hear it may paper I send to you. Enough word I send to you by (some one). Day

wéduba tĕ'di Wacúce t'é. (Ma^{n}tcú-na^{n}ba) isañ'ga júgigɸe baxúi,
the fourth on the Wacuce dead. Two Grizzly bears his younger brother he with his own writes,

Mitcáqpe-jiñ'ga ijáje aɸi$^{n'}$.
Little Star his name he has.

NOTES.

652, 4. Aɸabahu, evidently Ma^{n}tcu-na^{n}ba's notation of Arapaho, the real name of the latter being Maqpiyato, given in the text as Maqpiyaɻu. This last is the Omaha and Ponka notation of the tribal name.

652, 8. ta^{n}wa^{n}gɸa^{n} ɖeɸa^{n}ba, the seven villages or peoples of the Teton Dakota may be intended, rather than the Otceti cakowi^{u} or *Seven Council-fires, i. e.*, the whole Dakota nation. Mikooji, the Omaha notation of Mikooju or Minneconjou, is one of the seven Teton divisions.

652, 9. For "Waɻa^{n}be" read "Waɻa^{n}be tĕdi," *when* I saw them.

654, 7. The name Ma^{n}tcu-na^{n}ba is supplied by the author in order to complete the sense. It was understood by the senders of the letter.

TRANSLATION.

Though I sent you letters at various times, you have never sent me any. I am sad when I behold the Indian land which you abandoned when you went away. I hope that you have pitied my two Omaha young men whom you have kept. I wish to hear a very good account of them. You are on good terms with the neighboring tribes, the Arapahos, Comanches, Cheyennes, Kansas, Osages, Quapaws, and Ponkas; therefore you forget me. And I, for my part, am thinking about you very often. I, too, have just seen some nations. I have seen the tribe of Spotted Tail, the Seven Nations.

When I saw them the Dakotas gave to my Indians eighty-seven horses. I, the principal one, for my part, gave to Spotted Tail the horse on which I had ridden to him. I gave to the principal Minneconjou chief a very good robe which I took there. I was there without their doing anything at all for me in return. Spotted Tail said to me, "When the question of my land is fully settled you may see me." I gave to them all the clothing, the shirts which I wore. I gave them the leggins and moccasins too. I gave them everything.

And now with reference to your own condition, send me word how you are getting along, whether you are doing well. I desire to hear from you. And I wish to hear how many of the Pawnee chiefs have died. I also wish to hear how many of the stout-hearted young men and policemen have died.

And I wish to hear how you are succeeding with your food, what you have done towards raising a crop of corn. And with reference to the buffalo which you eat, I wish to hear whether the buffalo which you eat are close by (your land).

I will tell you one of my deeds. I have made a little food for myself. I have acquired 3,000 bushels of wheat; what I have acquired is difficult to be counted. And so it is with the corn. And as to the vegetables of the white people, apples, turnips, onions, parsnips, potatoes, large grapes, cherries, in fact, all the small vegetables (and fruits) of the white people have I brought to perfection. I have raised them. And these white people have told me to make another attempt. They say, "Do not be lazy."

I have lost two very stout-hearted men. Pawnee Chief's son, Little Elk, is dead.

We prized Brave and the young man just named, above all others, yet both died. We people are sad. Cause both of the Omaha young men who are with you to hear about (the deaths of) these two. Both must hear about (the deaths of) their kinsmen. Tell the young Omahas!

I have pulverized (made fallow) the whole Omaha land which you know. Just one thing is hard for me. I have few domestic animals, cows, hogs, chickens. When you get the letter, return a similar one very quickly. Send back many words to me. Even though I have been wishing to go to you, I have been always failing to accomplish my desire. It is hard for me. Yet I attend to the land, therefore I am ever unable to go to see you. Throughout the winter have I wished to see you, but if I can not visit you, you shall hear from me again.

These Omahas are very sick to-day; two stout-hearted men have died. Children and women also have died. Therefore I send a letter to you that you may hear of the sickness. I have written enough to you. Brave died on Thursday. (Ma^{n}tcuna^{n}ba's) younger brother, Little Star, writes with him.

SPAFFORD WOODHULL, AN OMAHA, TO JOHN HERON, PLUM CREEK, NEBR.

September 24, 1878.

Kagé̵ha, íe djúbaqtci wíɗaxu cu¢é̵a¢ĕ. ¢é̵amá núji̇̃nga juáwag¢e cupí
Friend, word very few 1 write to you 1 send to you. These boy I with them I went to you

amá ma$^{n'}$zĕskă wagáxe é̵¢i¢i^{n} gisí¢ĕ-na$^{n'}$i édega^{n} ma$^{n'}$zĕskă ¢i'á héga-báji
the (pl. sub.) money debt they have for you remember it from time to time but money they have failed not a little

ceta$^{n'}$. Ca$^{n'}$ ¢í'i-bájĭ ɻáci tĕ i$^{n'}$¢a-májí hă. Ca$^{n'}$ mi$^{n'}$ na^{n}bá tĕdíhi ɻĭ, cupí
so far. And they do not give it back to you a long time the I am sad . And moon two it reaches there when, I reach you

etéga^{n}, ceta$^{n'}$ maja$^{n'}$ ¢ag¢i$^{n'}$ kĕ'ɻa. Cé̵¢u wata$^{n'}$¢ĕ wa¢áci te¢a$^{n'}$ ɻehá-naságe
apt, that far land you sit at the. There to tan hides you hired them in the past hardened buffalo hide

dúba teϕa$^{n'}$ núǰiñga amá giná'a^{n} ga$^{n'}$ϕai ϕéamá. E'a$^{n'}$ ckáxe tĕ wagáxe tĕ
four in the past boy the (pl. sub.) to hear of their own they wish these (the sub.). How you make it the debt the

é d'úba ícpacéϕa^{n}i tĕ i^{n}wi$^{n'}$ϕ íϕa-gă. Gañ'ɤĭ ta$^{n'}$ϕĕ ϕicta$^{n'}$ teϕa$^{n'}$ dúba ϕa^{n}
that some you have rubbed it out the to tell me send hither. And then tanning finished in the past four the

3 wata$^{n'}$ϕĕ waϕáci teϕa$^{n'}$ e'a$^{n'}$ ckáxe tĕ aná'a^{n} ka$^{n'}$bϕa, wíctĭ. Wágazúqti
to tan hides you hired them in the past how you make it the I hear it I wish, I too. Very straight

i^{n}wi$^{n'}$ϕ íϕa-gă. Cupí etéga^{n} ca$^{n'}$ iϕádiϕai i^{n}ϕiñ'ginahi$^{n'}$ tĕdíhi ɤĭ, cupí
to tell to me send hither. I reach you apt now agent willing for me, his own in case that, I reach you

tá miñke. Céna wawíɖaxu cuϕéaϕĕ hă. Ca$^{n'}$ uqϕĕ'qtci gϕia$^{n'}$ϕakiϕĕ
I will. Enough I write them to you I send it to you . And very soon you cause to have returned to me

6 waqi$^{n'}$ha.
paper.

NOTES.

The writer, Pidaiga, belongs to the Omaha ʇeɖa-it'ajĭ sub-gens of the ϕatada gens. He and other Omahas owe Mr. Heron some money. They ask in this letter what he intends doing about the hides which they had tanned for him. Will he credit them for the hides, and so allow them to cancel part of their debt?

655, 4. ʇeha-nasage, to be distinguished from ʇaha-nuʇa, *a green hide.*

TRANSLATION.

My friend, I send you a very few words in writing. These young men with whom I visited you have thought from time to time of what they owe you, but so far they have utterly failed to pay their debt. And I am sad because they have given you nothing for a long time.

These young men wish to hear about the four buffalo hides which you hired them to tan when we were with you. Send word hither whether you will cancel part of the debt with (this work on) them, and how you propose doing. And I, too, wish to hear how you will allow for the four hides which you hired them to tan. Send and tell me just how it is. Now, I am apt to reach your land, that is, if the agent is willing for me to go I will come to you. I have sent you enough in writing. You (will please) send a letter back very quickly.

WAQPECA, AN OMAHA, TO TATAÑKA-MANI, A YANKTON.

September 25, 1878.

Wabágϕeze wi^{n} cuϕéwikiϕĕ. I$^{n'}$ϕa-májĭ héga-májĭ. Isañ'ga wíʇa t'é
Letter one I send for you. I am very sorrowful. His younger brother my dead

hă, áda^{n} waqi$^{n'}$ha cuϕéaϕĕ. Wagía^{n}-ma$^{n'}$zĕ, wikáge, uíϕa-gă. Pahañ'gadi
. therefore paper I send to you. Wagia^{n}-ma^{n}zĕ, my friend, tell it to him. Formerly

9 wacta$^{n'}$be tĕ údaⁿɋti égaⁿji hă. Cañ'ge cáɖe waϕá'i-má ctĕ ϕiñgái, é wa'íi.
you saw us the very good not so . Horse six the ones which you gave us even are wanting that are given away

Cĕ′ɻa pí agɸí tĕ′di, wátcigáxe atí: cañ′ge waɸiñ′gĕqtia^{n}′i. ɸaná′a^{n}
There where you are I reached I came back when. to dance they came: horse we had none at all. You hear it

wíka^{n}bɸa. ɸisañ′ga cañ′ge ɸiñgé héga-bájĭ. Úcka^{n} wi^{n}′ píăjĭ héga-bájĭ
I desire for you. Your younger brother horse he is very destitute of. Dead one bad very

uwíbɸa cuɸéaɸĕ. Wawákega dúba ja^{n}′ ɻĭ, t′é-na^{n}i, níkaci^{n}′ga áhigi t′aí. 3
I tell you I send to you. We are sick four sleep when, they usually die, person many have died

Ciñ′gajiñ′ga ɸíɻa awána′a^{n} ka^{n}′bɸa. ɸiji^{n}′ɸĕ ctĭ e′a^{n}′i éi^{n}te awána′a^{n} ka^{n}′bɸa.
Child your I hear of them I wish. Your elder brother too how they may be I hear of them I desire.

NOTES.

657, 1. Cĕta pi agɸi tĕdi watcigaxe ati. Waqpeca gave another reading, as an equivalent: E′ɻa cañgáhi cañgágɸi tĕ′di ɸíhuniŭkĕ′ɻa watcígaxe atí. When we returned
There we reached you we had come back when at you (=at your place) to dance they came.
from our visit to you, those who dwell at your place came hither to dance.

657, 2. ɸisañga, *i. e.* Waqpeca.

TRANSLATION.

I send a letter for you. I am very sorrowful. My younger brother is dead; therefore I send you a letter. Tell it to my friend Wagia^{n}-ma^{n}zĕ. When you saw me formerly I was doing very well, but it is not so (now). The six horses which you gave us are wanting; they have been given away. On my return from visiting you they came to dance; (but) we had no horses at all! I wish you to hear it. Your younger brother is very destitute of horses! I send to tell you a very bad thing: when any of us are sick for four days the sick ones usually die. Thus many persons have died. I wish to hear about your children. I wish to hear about your elder brothers also, how they are.

GAHIGE, AN OMAHA, TO WIYAKOI^{N}, A YANKTON.

September 28, 1878.

Dadíha, i^{n}′ta^{n} a^{n}′baɸé téqi iɸápaha^{n}. Ca^{n}′ edáda^{n}, dadíha, wéɸigɸa^{n}′
Father, now to-day trouble I know it. And what, O father, plan

ctĕwa^{n}′ ɸiñgé. I^{n}′tca^{n} a^{n}′ba waqúbe ɸékĕ Kagé t′é hă, Wacúce ijáje aɸi^{n}′. 6
soever there is none. Now day mysterious this Fourth son dead . Wacuce his name he had.

Mawáda^{n}ɸi^{n} uíɸa-gă. Cĭ, dadíha, cénujiñ′ga átaqti, Heqága-jiñ′ga, cĭ t′é
Mandan tell him. Again, father, young man very excellent, Little Elk, again dead

hă. Ta^{n}′wa^{n}gɸa^{n} i^{n}′ta^{n} wawákega héga-bájĭ égа^{n} wéɸigɸa^{n}′ ctĕwa^{n}′ ɸiñgé.
Nation now we are very sick as plan soever there is none.

Waqi^{n}′ha wi^{n}, dadíha, Heqága-ma^{n}′ɸi^{n} tíɸĕ ɸa^{n}′ a^{n}ɸa^{n}′baha^{n}-bájĭ, níaci^{n}′ga 9
Paper one, O father, Hehaka-mani cause it to come the (ob.) we do not know it, Indian

ukéɕi^{n} baxúi ɕa^{n} éga^{n}. Íe tĕ wi^{a}déna na'a$^{n'}$i éde íe ɕíta na'a$^{n'}$ ga$^{n'}$ɕai.
common it was written the as. Word the one-half they heard but word your to hear wish

Íe áhigi íbaha$^{n'}$ji éga^{n}, áda^{n} waqi$^{n'}$ha íwimáxe cuɕéaɕĕ. Dáda^{n} é wakaí
Word many he did not know as, therefore paper I ask you I send to you. What that he means

3 tĕ a^{n}ná'a^{n} añga$^{n'}$ɕai hă. Níkaci$^{n'}$ga-ma, dadíha, Uma$^{n'}$ha^{n}-má, pí
the we hear it we wish . The people, O father, the Omahas, anew

ɕa'éwaɕá-gă. Wéɕigɕa^{n} úda^{n} wegáxa-gă. I^{n}dádi ɕiñgé ɕa$^{n'}$ja, dadíha,
pity them! Plan good make for them! My father there is none though, O father,

ɕani$^{n'}$ɻa tĕ i$^{n'}$uda$^{n'}$qti anáji^{n}. Uma$^{n'}$ha^{n}-má ɕa'éwaɕáɕĕ éga^{n} céhe hă,
you live the very good for me I stand. The Omahas you pity them so I say that

6 ta$^{n'}$wa^{n}gɕa$^{n'}$ ɕa^{n}.
nation the.

NOTE.

657, 9. Waqi^{n}ha wi^{n}, dadiha, etc. This order has been corrected by three Omahas, who gave two readings: 1. If "wi^{n}" be dropped, read, Dadíha, waqi$^{n'}$ha Heqága ma$^{n'}$ɕi^{n} tíɕĕ ɕa^{n} a^{n}ɕa$^{n'}$baha^{n}-bájĭ, *O father, we do not understand the letter which Walking Elk has sent hither.* 2. If the "wi^{n}" be retained, read, Dadíha, Heqága ma$^{n'}$ɕi^{n} waqi$^{n'}$ha wi$^{n'}$ tíɕĕ édega^{n} a^{n}ɕa$^{n'}$baha^{n}-bájĭ hă', *O father, Walking Elk has sent a letter hither, but we do not understand it.* Walking Elk had sent a letter, written in Omaha, asking about a certain herb.

TRANSLATION.

My father, on this very day I experience trouble. O father, I can come to no decision whatever. During this present week he whom we called "Fourth son" has died; his name was Wacuce. Tell Mawata^{n}na. Furthermore, father, a most excellent young man, Little Elk, is dead. We have much sickness in the nation at present, and so there is nothing to be done. Father, we do not understand the letter which Heñaka mani has sent, as it is written in the Indian language. The Omahas understand about one-half of the words, but they wish to hear your words. (The reader) did not know many of the words, therefore I send a letter to you to question you. We wish to hear what he means.

O father, pity the Omaha people again. Come to a good decision in their behalf. O father, though I have no father of my own, I am benefited by your being alive. As you have (already?) pitied the Omahas, I say that which I think concerning the nation.

MAⁿTCU-NAⁿBA TO HEQAKA-MANI AND TATAÑKA-IⁿYAÑKE, YANKTONS.

October 3, 1878.

Heqága maⁿ′ɸiⁿ ɻaɻañ′ga nañ′ge éɸaⁿba, waqiⁿ′ha tíɸaɸaí ɸaⁿ bɸízĕ
Elk walks Buffalo runs he too, paper which you have sent hither I have taken it

égaⁿ ɻaⁿ′be hă. Cí waqiⁿ′ha ɸéɸaⁿ cuɸéaɸĕ. Waɸígɸaⁿ etĕwaⁿ′ ɸiŋgé hă.
as I have seen it . Again paper this I send to you. Plan soever there is none .

Níkaciⁿ′ga áhigi t'é, ciŋ′gajiŋ′ga wa'ú ctĭ edábe t'é. Níkaciⁿ′ga naⁿ′ba 3
Persons many dead, child woman too also dead. Person two

wahéhajĭ égaⁿ iⁿ′t'ai hă, ádaⁿ axáge-naⁿ-maⁿ′ caⁿ′caⁿ. Wacúce Mawádana
stout-hearted so have died to me . there I am usually crying always. Wacuce Mandan

inégi ɸiñké t'é hă, é niníba aɸiⁿ′ ɸiñké éde t'é hă. Cĭ áma kĕ, Heqága-
his mother's brother the one who (sat) dead . he pipe had the one who (sat) but dead . Again other one the, Little

jiñ′ga ijáje aɸiⁿ′. Níaciⁿ′ga wahéhajĭqti waɖáxai éde t'aí hă. Íɛpahaⁿ 6
Elk his name he had. Person very stout-hearted I made them . but they are dead . You know him

etaí, dúdañgágɸiⁿ cañ′ge wiⁿ éɸaɔniⁿ ɸatí, cañ′ge aⁿ′paⁿ-hiⁿ-égaⁿ tĕ, é
ought, we sat on this side horse one you brought here for him, horse the color of elk hair the, that

Heqága-jiñ′ga ijáje aɸiⁿ′ kĕ. Céɻataⁿ cañ′ge wáɸiⁿ agɸí, waɸá'i-ma bɸúga
Little Elk his name he had. the (lg. ob.) From yonder place horse they brought them back hither those you gave all

iⁿ′maⁿɸaⁿ′i Húɻañga amá. Wakéga tĕ cetaⁿ′ha aⁿ′ɸictaⁿ′ ctĕwaⁿ′jĭ, ádaⁿ 9
have stolen from me Winnebago the (pl. (sub.). Sick the so far stopped on me not at all, there

daⁿ′qti iⁿ′pi-májĭ héga-májĭ. Iɸáe agɸiⁿ′ tĕ′di níkaciⁿ′ga áhigi iⁿ′t'ai, ádaⁿ
beyond measure I am sad not a little I talk I sit when person many have died to me, there fore

năn′de iⁿ′pi-májĭ hă. Kĭ ć́ɸĕ wiwíɻa amá, Pañ′ka amá, wébaⁿ tíɸai hă,
heart I am sad . And kindred my the (pl. sub.). Ponka the (pl. sub.), to invite us have sent hither

éde bɸé taté iɸápahaⁿ-májĭ hă, aⁿwaŋ′kega anáji" égaⁿ. C'éamá C'aaⁿ′qti amá 12
but I go shall I do not know . I am sick I stand as. Those Real Dakota the (pl. sub.)

Sindé-gɸecka dádaⁿ wéɸigɸaⁿ gáxai aná'aⁿ kaⁿ′bɸa Maⁿ′zĕskă′ etı bɸíza-máji,
Spotted Tail what plan they make I hear it . I wish. Money too I have not received,

wáqe amá aⁿ'í-bájĭ. Cañ′ge cénawáɸĕ égaⁿ aⁿwaⁿ′qpani héga-májĭ, caⁿ′
white man the (pl. sub.) they have not given to me. Horse made an end of them as I am very poor. and

waqiⁿ′ha cuɸéwikiɸĕ, íe djúbaqtci cuɸéwikiɸĕ. 15
paper I cause (some one) to take it to you. word very few I cause (some one) to take it to you.

NOTES.

659, 5. ɸiũke, superfluous (*fide* F.), but given by the chief, who is one of the *aged men*, and an orator. Perhaps there have been some changes in the language within the past ten years. F. and G. are *young men.*

659, 5. e, superfluous, *fide* F. In the next line F. reads "waḍaxe," referring it to *one man*, Little Elk; but Ma^{n}tcu na^{n}ba said, "waḍaxai," and seemingly referred to *both men.*

659, 7. dudañgaɸi^{n}, contr. of duda añgaɸi^{n}.

659, 8. Ceɻata^{n}, etc. F. at first accepted this reading, having inserted the commas after "agɸi" and "waɸa'i-ma." Subsequently he gave the following reading: Céɻata^{n} cañ'ge wáɸi^{n} agɸíi-ma, waɸá'ii-ma, bɸúga wéma^{n}ɸa^{n}'i hă Húɻañga amá, *The Winnebago have stolen from us all the horses which you gave us, and which we brought back from yonder place where you are.* But G. says that Ma^{n}tcu na^{n}ba used "i^{n}ma^{n}-ɸa^{n}i," as he spoke as a chief, regarding his people's horses as his own.

659, 9. Wakega tĕ, etc. F. and G. read, Wakéga tĕ' a^{n}'ɸicta^{n} ctĕwa^{n}' májĭ hă, áda^{n} da^{n}'qti i^{n}'pimájĭ hă, *The sickness has not stopped on me at all, therefore I am much sadder than I have ever been.*

659, 12. bɸe tate, etc. As Ma^{n}tcu na^{n}ba spoke for his tribe, this sentence would be, if expressed in ordinary language, Éde añgáɸe taité a^{n}ɸa^{n}'baha^{n}-bájĭ hă, wawákega a^{n}náji^{n}i éga^{n}, in the 1st. pers. pl.

TRANSLATION.

O Walking Elk and Running Buffalo, I have received and read the letter which has come. And I send this letter to you. I can not come to any decision. Many persons are dead, including women and children. Two very stout-hearted men have died, so I am crying incessantly. Wacuce (or, Brave), the mother's brother of your Mawata^{n}na, and the one who has been the keeper of the sacred pipes, is dead. The other dead man was named Little Elk. I regarded them as very stout-hearted men, but they are dead. You ought to know one of them, Little Elk. When we dwelt on this side of (Omaha Creek?) you brought a horse to give to him. It was a dun horse. The Winnebagos have stolen from me all the horses which the Omahas received from you and brought back to yonder place(?). The sickness has not yet stopped its violence among my people in the least degree, therefore I am much sadder than I have ever been. Even while I sit talking thus many persons have been lost to me by death, therefore I am sad. And my relations, the Ponkas, have sent here to invite us to visit them, but we do not know whether we shall go or not, because we still have sickness among us. I wish to hear what plans have been made by those real Dakotas, who are under Spotted Tail. I have received no money, as the white people have given me none. I am very poor because the horses have been expended, so I send you a letter by some one, I send you a very few words by some one.

WAQPECA TO TATAÑKA-MANI.

October 9, 1878.

Wágazúqti winá'aⁿ tĕ năn'de iⁿ'udaⁿ hă. Ciñ'gajiñ'ga wiwíɬa ¢isí¢ĕ-
Very straight I have heard from you the heart good for me . Child my usually remembers

naⁿ'i. Wa'ú wiwíɬa ¢isí¢ĕ-naⁿ'i. Waqiⁿ'ha cu¢aí tĕ'di nú sátăⁿ wahéhajĭ'qti
you. Woman my usually remembers you. Paper went to you when man five very stout-hearted

t'aí hă. Caⁿ' edádaⁿ cañ'gaxai b¢úgaqti añgúket'aⁿ'i. Wamúskĕ ctĭ 3
have died . And what they have done enough the whole we have acquired. Wheat too

añgújii kĕ' añgúket'aⁿ'i. Iⁿ'taⁿ ¢é¢utaⁿ¢é¢ĕ é¢ĕ ¢iɬíɬa-ma b¢úgaqti awási-
we sowed the we have acquired. Now from this time forward kindred your those who are the whole , I re-

¢ĕ-naⁿ-maⁿ' taté, eb¢égaⁿ. Geb¢é taté, eb¢égaⁿ. Wáɬutáda é'ɬa b¢é taté,
member them from time to time shall, I think that. I go that way (pointed out) shall, I think that. Oto to I go shall,

eb¢égaⁿ. Aⁿ'ba waqúbe naⁿbá tĕdíhi ɣĭ, Umaⁿ'haⁿ amá d'úba a¢é taité, 6
I think that. Day mysterious two by that time, Omaha the (pl. sub.) some they go shall,

eb¢égaⁿ. Wakéga ¢ábɬ¢iⁿha eáwagaⁿ'i. Aⁿ'ba waqúbe wiⁿáqtci ɣĭ'ctĕ
I think that. Sick in three ways (?) so we are (?). Week just one even when

t'é-naⁿi Níaciⁿ'ga amá ní-masániaɬá-ma e'aⁿ'i ă. Awána'aⁿ kaⁿ'b¢a,
they usually die. Person the (pl. sub.) those on the other side of the river how are they ? I hear about them I wish,

Sĭndé-g¢ecka ɬĭi-ma. 9
Spotted Tail those in his village.

NOTES.

661, 3. cañgaxai, in full, caⁿ añgaxai.

661, 5. geb¢e tate, I shall go that way (pointed out, and understood by both parties, though the way is not described fully).

661, 8. Niaciⁿga ama, Spotted Tail's people, who were at this time dwelling on the old Ponka Reservation, in Todd County, Dakota Territory, nearly opposite the Yankton Village at Choteau Creek.

TRANSLATION.

I am glad to hear such a full account of you. My child and my wife generally think of you. Just as this letter starts to you five of the most stout-hearted men among us have died. We have succeeded in all that we have undertaken. We have done well, too, with the wheat which we sowed. Now from this time forward I think that I shall remember all of your kindred from time to time. I think that I shall go that way. I think that I shall go to the Otos. I think that in two weeks some of the Omahas shall depart. We have three kinds of sickness among us (?). The sick ones usually die when they have been ill not more than a week. How are those people on the other side of the Missouri River? I wish to hear about them, that is, the people in Spotted Tail's village.

ICTA¢ABI, AN OMAHA, TO HEQAGA-SABĔ, A PONKA, AT YANKTON AGENCY, DAK.

October 14, 1878.

Wawákegaí. Wacúce t'é, Heqága-jiñ'ga t'é, ƌahé-ɬap'ĕ t'é, Cúɮa-
We have been sick. Wacuce dead, Little Elk dead, ƌahe-ɬap'ĕ dead, Cuɮa-

ma$^{n'}$¢i^{n} t'é, níkaci^{n}ga úda^{n}qti t'aí hă. Wa'ú wiwíɬa wí céna^{n}ba, wawákegaí,
ma^{n}¢i^{n} dead, person very good died . Woman my I those two, we have been sick,

3 na$^{n'}$ji^{n}ckĕ'qtci a^{n}ni$^{n'}$ɬai. A^{n}ni$^{n'}$ɬa ɮĭ, wisí¢ĕ hă, áda^{n} wawíƌaxú. Cé-ma
barely we are alive. We are alive when, I remember you . therefore I write things to you. Those

ciñ'gajiñ'ga-ma Ihañ'kta^{n}wi$^{n'}$ d'úba wiwíɬa-má waƌáxe-má úwagi¢á-gă,
children Yankton some those who are my those whom I made tell it to them,

ta$^{n'}$wa^{n} ¢a^{n}. Maja$^{n'}$ ¢a^{n} a$^{n'}$ba¢é píiăjĭ héga-bájĭ hă: a$^{n'}$ba wi$^{n'}$ ɮĭ,
village the. Land the to-day is very bad . day one when,

6 níkaci$^{n'}$ga na^{n}bá ctĕ t'aí, kĭ ¢áb¢i^{n} ctĕ t'aí, kĭ dúba cté t'aí, a$^{n'}$ba wi^{n}áqtci
person two for instance died, and three for instance died, and four for instance died, day just one

ɮĭ. Kĭ cé¢a^{n} ¢é cuhí tĕ cta$^{n'}$be tĕ ékita^{n}há wai$^{n'}$baxú-gă. Ca$^{n'}$ e'a$^{n'}$
when. And that (cv. ob.) this reaches you the you see it the at the same time write things to me. Now how

¢anáji^{n} ɮĭ, wái^{n}¢écpaxú ka$^{n'}$b¢a. I^{n}wi$^{n'}$¢ íɕa-gă
you stand if, you write things to me I wish. To tell me send to me.

NOTES.

662, 3 and 4. Ce-ma . . . uwagi¢a-gă. This sentence may be expressed differently, thus: Ihañk'ta^{n}wi^{n} d'úba cé-ma ciñ'gajiñ'ga waƌáxe-ma úwagi¢á-gă.
Yankton some those children those whom I made (*or* adopted) tell it to them.

662, 7. ¢e is superfluous (F.).

TRANSLATION.

We have been sick. Wacuce, Little Elk, ƌahe-tap'ĕ and Cuɮa-ma^{n}¢i^{n}, who were very good men, have died. My wife and I have been sick, and we barely escaped dying. As we live, I remember you, therefore I write several things to you. Tell some of those Yanktons in the tribe, those whom I regard as my children. This country is very bad to day; in one day two, three, or even four persons die. And when this letter reaches you, and you see it, write to me in return one of equal length and about several topics. I wish you to write to me how you are progressing. Send hither to tell me.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

October 9, 1878.

Kagé́ha, uwíkie cu¢é́a¢ĕ Kagé́ha, wiꞇa$^{n'}$be ka^{n}b¢é́de a^{n}wan'kega hă.
My friend, I speak to you I send to you. My friend, I see you I wish, but I am sick .

Añgíni ꓘĭ, cupí tá miñke, wiꞇa$^{n'}$be tá miñke. Kĭ i$^{n'}$tca^{n} Uma$^{n'}$ha^{n} amá
I recover when, I reach you will I who, I see you will I who. And now Omaha the (pl. sub.)

cupí-majĭ ca^{n}té ca¢é 'i¢é-na^{n}i. Ca¢é 'i¢é tĕ ub¢í'age: wawákega 3
I do not reach you yet awhile going to you they usually speak of it. Going to you speaking of the I am unwilling! we are

hégа-bájĭ, kĭ ¢íctĭ wa¢íkega. Ata$^{n'}$ añgíni ꓘĭ, ékita^{n}há cañgáhi tañ'gata^{n}
very sick, and you too you are sick. When I recover when, at the same time we shall reach you

¢ískié. Wawásninde tañ'gata^{n} wamúskĕ kĕ na^{n}jú ¢i'aí; ¢icta$^{n'}$i ꓘĭ,
all together. We shall delay wheat the thresh they have failed; they finish when,

cañgáhi tañ'gata^{n}. Wa¢íkega tĕ ¢at'aí tĕ añgúctĭ a$^{n'}$t'aí tĕ i$^{n'}$¢a-májĭ hă. 6
we shall reach you. You are sick the you die the we too we die the I am sad .

Ca$^{n'}$ waqi$^{n'}$ha ¢é¢a^{n} níze ꓘĭ, uq¢ĕ'qtci cĭ éga^{n} waqi$^{n'}$ha wi$^{n'}$ g¢iañ'ki¢á-gă.
Now paper this ob. you receive it when, very soon again like it paper one send back to me.

ꓘíbaɔna^{n} cuhí ewéka^{n}b¢a-májĭ. Waqi$^{n'}$ha na^{n}hébai-gă, ecé íc¢a¢ĕ taí.
Missing one another in going to you I do not wish for them. Paper wait ye for it, you say you send hither please.

Uma$^{n'}$ha^{n}-má b¢úga é áwawaké: wí pahañ'ga cuhí ka$^{n'}$b¢a-máji, ¢ískié 9
The Omahas all that I mean: me before to go to you I wish not. all together

cañgáhi añgá¢ai ata$^{n'}$ctĕ.
we reach you we go at some future time.

NOTES.

Lion was the keeper of the sacred pipe in the ꓘada gens. He was the friend of Battiste Deroin and Ckaɹoe-yiñe. Battiste is the Oto half-breed interpreter.

663, 4. ekita^{n}ha refers here to both tribes, Omahas and Otos. There had been much sickness in each tribe, and when both should recover the Omahas intended visiting the Otos.

TRANSLATION.

My friend, I send to you to speak to you. My friend, I wish to see you, but I am sick. When I recover I will come and visit you. (Note by author.—This may be intended for the whole tribe, instead of the speaker alone.) And now the Omahas are speaking of going to you before I do. I am unwilling for them to speak of going to you. We have many sick among us, and you, too, have sickness. When both you and we recover, we shall all come together to see you. We shall delay, as they have

not finished threshing the wheat. When they finish it, we will come to you. I am sad because you and we too are losing our people by sickness. When you receive this letter send me back one like it very soon. I do not wish the Omahas and the letter to miss (*or* pass) one another on the way when the former go to you. I desire you to send word hither, saying, "Stop on the way and wait for a letter!" I refer to all the Omahas. I do not wish them to anticipate me in going to you. At some future day we (will) all go together to visit you.

CKAꞖOE-YIÑE, A MISSOURI, TO BATTISTE DEROIN.

Céꞇa níaci$^{n'}$ga a^{n}¢a$^{n'}$t'a¢e ¢iñké wágazu aná'a^{n} ka$^{n'}$b¢a: i^{n}wi$^{n'}$¢ íꞇa-gă.
There where you are — person — he who is jealous of me — straight — I hear — I wish: — to tell me — send hither.

Kĭ cag¢é ka^{n}b¢éde wágazuájĭ, i$^{n'}$teqi hă. Gañ'ꭓĭ i^{n}wi$^{n'}$¢aná tí¢a¢ĕ, wágazu
And — I go back to you — I wish, but — it is not straight, — it is hard for me — . — And then — you tell to me — you send hither, — straight

3 aná'a^{n} ka$^{n'}$b¢a. ¢é wabág¢eze ¢a^{n} níze ꭓĭ, uq¢ĕ'qtci wi$^{n'}$ iañ'ki¢á-gă.
I hear — I wish. — This — letter — the (ob.) — you receive it — when, — very soon — one — send hither.

Ciñ'gajiñ'ga ¢i¢íꞇa, Badíze, wakéga tĕ i^{n}wi$^{n'}$¢a-gă: awána'a^{n} ka$^{n'}$b¢a. Ca$^{n'}$
Child — your, — Battiste, — sick — the — tell to me: — I hear of them — I wish. — And

Uma$^{n'}$ha^{n}-mádi i$^{n'}$uda$^{n'}$qti anáji^{n}. Kíku ĕduéhe-na^{n}-ma$^{n'}$. A$^{n'}$ba wi^{n}déta^{n}
among the Omahas — very good — I stand. — Calling to feasts — I usually am a member. — Day — part

6 tĕ hi¢aí tĕ'di Uma$^{n'}$ha^{n} amá wátcigáxe ĕduéhe-na^{n}-ma$^{n'}$. Wáhiú¢aqá
the — Saturday — on the — Omaha — the (pl. sub.) — dance — I usually join. — Pottawatomi

Wá¢utada amá a¢aí éi^{n}te aná'a^{n} ka$^{n'}$b¢a. A¢á-bájĭ da$^{n'}$ctĕa$^{n'}$i, ahí
Oto — the (pl. sub.) — went — whether or not — I hear it — I wish. — They did not go — for example, — they reached there

da$^{n'}$ctĕa$^{n'}$i, aná'a^{n} ka$^{n'}$b¢a. Edáda^{n} edéce tí¢a¢ĕ ꭓĭ, cag¢é tá miñke. Ca$^{n'}$
for example, — I hear it — I wish. — What — what you say — you send hither — when, — I go back to you — I will. — And

9 cag¢é ka^{n}b¢éde i$^{n'}$teqi hă Téqi ꭓĭ'ctĕ, cag¢á-májĭ téiñke. Wágazu
I go back to you — I wish, but. — difficult for me — . — Difficult — if, — I will not return to you. — Straight

i^{n}wi$^{n'}$¢aná tí¢a¢ĕ úda^{n} ꭓĭ, cag¢é tá miñke. ꞖÍ guá¢ica^{n} ¢añká ¢aí ꭓĭ,
you tell it to me — you send it hither — good — if, — I go back to you — I will. — Lodge — beyond — the ones who — went — if,

awána'a^{n} ka$^{n'}$b¢a, wágazu. Cañ'ge-skă (Wá¢utada níkagáhi) Pañ'kaꞇa ¢é
I hear about them — I wish, — straight. — White Horse — Oto — chief — to the Ponkas — to go

12 'íꞇe aná'a^{n} ka$^{n'}$b¢a, wágazu. Pañ'kaꞇa ¢é ga$^{n'}$¢ai ꭓĭ, wabág¢eze iañ'ki¢á-gă.
spoke of it — I hear it — I wish, — straight. — To the Ponkas — to go — he wishes — if, — letter — send to me.

NOTE.

This letter was dictated in Omaha by Lion, acting as interpreter for Ckaꞇɔe-yiñe, who spoke in Oto. Battiste Deroin married the sister of Ckaꞇɔe-yiñe.

TRANSLATION.

I wish to hear the truth about the man yonder, who is jealous of me. Send hither and tell me. I wish to return to you, but affairs are not right, so it is hard for me (to act). Please send and tell me how it is; I wish to hear the exact state of affairs. When you get this letter send me one very soon. Tell me about the sickness of your children, Battiste; I wish to hear about them. I am still dwelling very pleasantly among the Omahas, and I am attending feasts from time to time. I wish to hear whether the Otos went to the Pottawatomis. I wish to hear whether they went or stayed at home. If you send hither and say anything, I will return to you. I still wish to return to you, but it is difficult. If it is (still) difficult, I will not return to you (now). If you send and tell me the truth, and all is well, I will go back to you. I wish to hear about those lodges beyond (your village?), whether they went or not. I wish to hear whether White Horse (the Oto chief) spoke of going to the Ponkas. If he wishes to go to the Ponkas, send me a letter.

MAQPIYA-QAGA TO CÁ-KU-ɸÚ ɸA-KI-TÁ-WE.

October 12, 1878.

Waqiⁿ′ha cuɸćwikiɸé ɸaⁿ gɸíäjĭ éde wiɬáhaⁿ t′é hă ɸaná′aⁿ t(e) ebɸégaⁿ
Paper I sent by some one to you the (ob.) has not returned but my brother-in-law dead . you hear it may that I think

waqiⁿ′ha cuɸéaɸĕ. Níkaciⁿ′ga ćkigaⁿ′qti wiƉáxe éde wiɬañ′ge egɸañ′ge t′é
paper I send to you. Indian just alike I make you but my sister her husband dead

hă. Ciñ′gajiñ′ga eɬá ɸañká ádaⁿbe ɸiñgaí ádaⁿ e′aⁿ′ cubɸá-májĭ. Íují tĕ 3
. Child his the ones who to look after they have none there-fore how I do not go to you. House-hold the

wakégа-bájĭ uwíbɸa teɸaⁿ′ iⁿ′taⁿ wakégai, waⁿ′giɸĕ′qti. Cétaⁿ ucté ɸañká
they were not sick I told you in the past now are sick, every one. So far the rest

gigɸázu-bajĭ′qtiaⁿ′i. Sátăⁿ jaⁿ′ ɻĭ-naⁿ′ t′aí hă. Wakéga tĕ píäjĭ. Pahañ′gadi
have not recovered at all. Five sleep when usu-ally they die . Sick the bad. Formerly

năn′de iⁿ′udaⁿ′qti-maⁿ′ éde, iⁿ′taⁿ iⁿ′ɸa-májĭ hă. Cubɸé ehé teɸaⁿ′ cubɸá-májĭ 6
heart very good for me but, now I am sad . I go to you I said in the past I go not to you

tá miñke hă. Waqiⁿ′ha ɸaⁿ cuhí ɻĭ, uqɸĕ′qtci gɸiañ′kiɸá-gă, winá′aⁿ
I will . Paper the reaches you when, very soon send it back to me, I hear from you

kaⁿ′bɸa-qti. Níkaciⁿ′ga-ma údaⁿqti-naⁿ′ t′aí hă. Níaciⁿ′ga uckúdaⁿqti
I wish very. The people very good some die . Person very kind

juáwagɸe áhigi t′aí hă. Năn′de iⁿ′ɸa-majĭ′-qti-naⁿ caⁿ′caⁿ. Maⁿ′zĕskă′ ctī 9
I with them many have died . Heart very sad for me con-tinues always. Money too

wa′í-bajĭ caⁿ′caⁿi. Caⁿ ádaⁿ maⁿ′zĕskă wiⁿćctĕ ctaⁿ′bajĭ-naⁿ. Wćkaⁿtaⁿ
they have not given to us always (pl.). And there-fore money even one you (sing.) do not see usu-ally. Lariat

ɪ́énajíha gazan′de wi$^{n\prime}$ giañ′ki¢á-gă. Wá¢aha ab¢i$^{n\prime}$ éde, witáha^{n} t′é, ¢iñgé—
hair on a buffalo's head — to plait — one — send back to me. — Clothing — I had — but, — my brother-in-law — dead, — there is none

b¢úgaqti ¢iñgé. Ca$^{n\prime}$ edáda^{n} wéɤi′a^{n} ctĕwa$^{n\prime}$ a^{n}¢iñ′ge. Uma$^{n\prime}$¢iñka ¢é
all — is gone. — Now — what — ornament — soever — I have none. — Season — this

3 i¢áug¢e ca$^{n\prime}$ má¢ĕ áma tĕɤá ctĕwa$^{n\prime}$ wá¢aha aɤíka^{n}b¢a téiñke. Éga^{n} gĕ′di
throughout — in fact — winter — the other — at the — soever — clothing — I will desire for myself. — So — at different times

wiɤa$^{n\prime}$be te. Pañ′ka amádi wi$^{n\prime}$ itíze wabág¢eze cú¢eákiɕĕ. Pañ′ka aké
I see you — may. — Ponka — with them — one — together (with you) (*or* at the same time) — letter — I send it to you (by a messenger). — Ponka — it is he

wi^{n} tiañ′ki¢ai. Pañ′ka aké waqi$^{n\prime}$ha wi^{n} tiañ′ki¢ai, Pañ′ka níkagahi wi^{n},
one — he has sent to me. — Ponka — it is he — paper — one — he has sent it to me, — Ponka — chief — one,

6 Ma^{n}tcú-najĭ^{n} aí aká, wí ikágeá¢ĕ.
Standing Grizzly bear — they say — the one who, — I — I have him for a friend.

NOTES.

Cáku¢ú ¢akitáwe was a Pawnee.

665, 1. te eb¢ega^{n}, pronounced rapidly by the speaker, teb¢ega^{n}.

666, 2 and 3. F. inserts "¢e" and omits "ca^{n}," though the latter is thus used by many Omahas.

666, 3. Ega^{n} gĕdi, meaning conjectural: perhaps he expected to get the clothing for himself *at different times*. F. renders it "then."

TRANSLATION.

The letter which I sent you by some one has not been answered, but my brother-in-law has died, and I send this letter to you because I think that you will (thus) hear it. I regard you as a person just like him, but my sister's husband has died. His children have no one to look after them, therefore it is impossible for me to go to you. I told you heretofore that those in the household were not sick; but now every one is sick. The rest of the people have not yet recovered at all: they usually die in five days. The sickness is bad. Formerly I was very glad, but now I am sorrowful. Though I said in the past that I would go to you, I will not go (now).

When the letter reaches you, send me back one very soon, as I am very anxious to hear from you. Some of the very best men have died. Many very kind men with whom I went have died. I continue very sad all the time. They continue to give us no money. And therefore you have not been seeing even one dollar (of our money?). I had clothing, but my sister's husband died, and there is none (left)—all is gone. Indeed, I have not even any trinkets. Throughout this year and even throughout next winter I will desire clothing for myself. When I shall have acquired (these garments) at different times in the future (?), I may see you. I send the letter to a Ponka as well as to you. He is the Ponka who has sent me one. He is the Ponka who has sent me a letter. He is a Ponka chief, Standing Bear, whom I regard as my friend.

MA^{n}TCU-NA^{n}BA TO BATTISTE DEROIN.

October 10, 1878.

Íckadábi, níkagáhi nañkáce wañ'gi¢e, níkaci^{n}'ga wíɻa cu¢aí. Ciñ'ga-
Ickadabi, chief ye who are all, people my have gone to you. Child

jiñ'ga wíɻa ctĭ cu¢aí. ₵ida^{n}'be cu¢aí. Uma^{n}'ha^{n} úda^{n} wáb¢i^{n}-má zaní
my too has gone to you. To see you have gone to you. Omaha good those whom I have all

cu¢aí. Úda^{n}qti wi^{n}' kĕ t'é hă, Heqága-jiñ'ga, ₫á¢i^{n}-gahíge ijiñ'ge; ucté 3
have gone to you. Very good one the (recl. ob.) dead . Little Elk, Pawnee Chief his son; the rest

amá cu¢aí hă. Wa¢íkegá-bi aí tĕ, aná'a^{n} ca^{n}' ¢ida^{n}'be ga^{n}'¢ai éga^{n} cu¢aí.
the (pl. sub.) have gone to you That you had been sick they said, I heard it yet to see you they wish as they have gone to you.

Kagéha, níkagáhi nañkáce, ¢á'eañ'gi¢ái-gă. Cé-ma níkaci^{n}'ga úda^{n}qti
Friend, chief ye who are, have pity on me. Those person very good

gíwaki¢ái-gă, ¢a'é¢a¢ĕ gíwaki¢ái-gă, năn'de-gíuda^{n}qti gíwaki¢ái-gă. 6
send ye them back to me, you pity him send ye them back to me, being very glad send ye them back to me.

Cénujiñ'ga wasísige ¢i¢íɻa-ma wág¢aha^{n}'i-gă! Níkagáhi ijiñ'ge ¢iñké
Young man active those who are your pray ye to them, your own! Chief his son the (st. an. ob.)

g¢áha^{n}i-gă! Kĭ iéskă nañká, ¢ictĭ, Badíze isañ'ga é¢a^{n}ba, Wá¢utáda
pray ye to him, your own! And interpreter ye who are, you, too, Battiste his younger brother he too, Oto

níkagáhi íe úwagika^{n}'i-gă, iéskă nañkáce. Uma^{n}'ha^{n} ta^{n}'wa^{n}g¢a^{n} naji^{n}' 9
chief word help ye them, interpreter ye who are. Omaha nation stand

níkaci^{n}'ga amá wasísige átaca^{n} cu¢aí. Éska^{n} ¢á'eañ'gi¢a-báda^{n} 'í¢ai
people the (pl. sub.) active exceedingly have gone to you. Oh that you have pity on me and (pl.) they promise

etéga^{n}qti iñgáxa-gă. Uma^{n}'ha^{n} níkagáhi wañ'gi¢e cénujiñ'ga ¢é ti-má
very apt make for me. Omaha chief all young man this those who have come

téqiwagi¢ĕ'qtia^{n}i. Íe edáda^{n} edaí ɻĭ, Uma^{n}'ha^{n} níkagáhi éga^{n}qti wagíɻaxe- 12
they prize them very highly. Word what what they say when, Omaha chief just so they usually do for them

na^{n}'i, ¢é ti-má núji ñga. Hau. Céna Wá¢utáda níkagáhi nañkáce, wíb¢a-
their own, these who have come boy. ¶ Enough Oto chief ye who are, I have prayed to

ha^{n}'i, kagéha. Hau. Íe tĕ céna wíb¢aha^{n} cu¢é¢a¢ĕ.
you (pl.), my friends. ¶ Word the enough I pray to you I send it to you.

TRANSLATION.

O Ickadabi, and all ye chiefs! my people have gone to you. My child, too, has gone to you. They have gone to see you. All those good Omahas whom I govern have gone to you. The best one of them, Little Elk, son of Pawnee Chief, has died; but the rest have gone to you. I heard it said that you had been sick, yet they have gone to you, as they wished to see you. O my friends, ye chiefs, have pity on me! Send back to me those very good men; pity them and send them back to me; send them back to me after making them very glad! Pray to those who are your active young men! Pray to your chief's son! And O you interpreters, you, Battiste, and your younger brother, help the Oto chiefs. The most active of the men who dwell in the Omaha territory have gone to you. Oh that you would pity me and for my sake so act that the Otos shall be sure to promise (them good things). All the Omaha chiefs prize highly those young men who have gone to you. Whatever those young men say, the Omaha chiefs usually do just so for them. My friends, you Oto chiefs, I have petitioned to you enough. I have sent enough words to you to petition to you.

KI-WÍ-GU-TI-DJA-¢Í-CI TO CÍ-¢E-¢Í-TA-WE.

October 21.

Wí miñké, Ácáwage ¢á¢ihú¢e, waqi$^{n'}$ha cu¢éwiki¢aí hă, ¢iji$^{n'}$¢ĕ mégа^{n}.
I I who sit, (Pawnee words), paper I cause some one to take it to you (pl.) your elder brother likewise.

Ca$^{n'}$ maja$^{n'}$ ¢é¢a^{n} ¢aa$^{n'}$na naí ¢a^{n} a^{n}wa$^{n'}$qpaníqti anáji^{n} hă. Ca$^{n'}$ a$^{n'}$ba¢é
And land this (cv. ob.) (*or* place) you abandoned you went the place me very poor I stand And to-day

3 wiɻa$^{n'}$be ka$^{n'}$b¢a, u'a$^{n'}$¢iñgĕ'qti waqi$^{n'}$ha cu¢éwiki¢aí. Ga$^{n'}$-na^{n} júga
I see you I wish, for no reason whatever paper I cause some one to take it to you (pl.). And usually (?) body

wíqtci cĭ úda^{n} ma^{n}b¢i$^{n'}$ éte-ma$^{n'}$, ca$^{n'}$ ga$^{n'}$ edáda^{n} aɻíɗaxe tĕ úda^{n}qti
I my very self again good I walk I do this at least, at any rate what I have made for myself the very good

anáji^{n} éde, a$^{n'}$ba¢é wamúskĕ ité¢ĕ níkaci$^{n'}$ga cáɗĕ a¢i$^{n'}$ éna-b¢úga ité¢ĕ
I stood but, to-day wheat I piled it up person six had it all together put in a heap

6 ná¢iñge hă.
was burnt to nothing

NOTES.

Kiwigutidja¢ici, a Pawnee name of Lenuga wajĭ^{n} piăjĭ, *Mad Buffalo*, an Omaha. Acawage ¢a¢ihu¢e, *Big Spotted Horse*, the name of a Pawnee, in the Omaha notation of Pawnee words. Ci¢e¢itawe, the Omaha notation of a Pawnee name.

668, 3 and 4. juga wiqtci cĭ uda^{n} ma^{n}b¢i^{n} ete-ma^{n}. L. gave as the corresponding Lɔiwere, iró miɔnáqtci pí hamáuyi ihákiɻráyi^{u} ke. But ihakiɻrayi^{n} ke is the Omaha aɻib¢e hă.

TRANSLATION.

I, for my part, O Big Spotted Horse, have sent a letter to you and your elder brother (Ciȼeȼitawe?). I dwell a very poor man in this country in which you left me. I wish to see you to-day, (but) I send you a letter at any rate (though I can not say when I may come). And while I myself am at least doing well and I am prospering in what I have been doing for myself, to-day all of the wheat which belonged to six persons, including myself, and all which I had put into a heap, was consumed by fire.

MAⁿTCU-NAⁿBA TO HEQAKA-MANI AND TATAÑKA-IⁿYAÑKE.

October 16.

Ƈ'utaⁿ'qti uwíbȼa cuȼ'aȼē hā iⁿ'teaⁿ ȼí wikáge mégaⁿ. Taᵘ'waⁿgȼaⁿ
Very straight I tell you I send it to you . now you my friend likewise. Nation

píäjï ȼaⁿ hégajï hă: miⁿ' ȼábȼiⁿ wawákegaí, cétaⁿ wagíni-bájï; ádaⁿ ȼat'é
bad the (ev. ob.) not a little . moon three we have been sick, so far we have not recovered; therefore you die

taité uwíbȼi'agaí. íwit'ábȼai-májï. Égiȼe waȼíkega ȼat'aí ƙï, aⁿ'ȼagȼa taí. 3
shall (pl.) I am unwilling for you (pl.). I do not hate you (pl.). Beware you sick you die if you blame me lest.

Céna. Í-bajíi-gă. Wakéga tĕ píäjï caⁿcaⁿ'qtiaⁿ'i. Maⁿ'zĕskă' ctï
Enough. Do not be coming! Sick the bad remains indeed! Money too

aⁿȼíza-bájï, wawáqpani héga-bájï. Cañ'ge-ma Húƞañga amá cénawaȼaí,
we have not received, we are very poor. The horses Winnebago the (pl. sub.) have made an end of them.

wamaⁿ'ȼaⁿi; ádaⁿ aƙína kaⁿ'bȼa agȼiⁿ', iⁿ'ȼa-májï iⁿ'taⁿ. Taⁿ'waⁿgȼaⁿ-má 6
they have stolen them; therefore I fight I wish I sit, I am displeased now. The nations

Pañ'kama gȼébahíwiⁿ kï ĕ'di áta t'aí; Máqude-má ctï, Záge, Wáȼutáda,
the Ponkas a hundred and over have died; the Iowas too, Sacs, Otos,

Ƌáȼiⁿ, taⁿ'waⁿgȼaⁿ-má ctï bȼúga wakéga héga-bájï. Níkagáhi úju
Pawnees, the nations too all have been very ill. Chief principal

ȼañká wécpahaⁿ hā. Gȼedaⁿ'- nájiⁿ ijáje aȼiⁿ' aká íȼigȼaⁿ tá aka hă', é 9
the ones who you know . Hawk stands his name he who has it, (the sub.) he will decide . that one (the aforesaid)

wágazu ȼígaxe tá aka hă'. Cañ'ge cáƋĕ ȼa'í hă, Gȼedaⁿ'- nájiⁿ. Ícpahaⁿ'
straight he will do for you. . Horse six you gave to him . Hawk stands. You know him

taté. Céna cuȼéwikiȼé.
shall. Enough I have sent to you by some one.

NOTES.

669, 1. ₵uta^{n}qti uwib₵a, etc. Given just as dictated. The author is sure of this. But the sentence is reconstructed thus by F.: I^{n}tca^{n} wikage mega^{n}, ₵uta^{n}qti uwib₵a cu₵ea₵ai hă. This accords with the general usage, as observed in the epistles collected by the author.

The two Yanktons, Heqaka-mani and Tatañka-í^{n}yañke, had written to say that they were coming to visit the Omahas.

TRANSLATION.

Just now I will send and tell you and my friend the exact truth. The nation is in a very bad condition; for three months we have been ill, and we have not yet recovered. Therefore I am unwilling for you to die (by taking the sickness from us); I do not (send this word because I) hate you. Should any of you die from the sickness you would blame me. Enough! Do not come! The sickness is continually bad! And, moreover, we have not received money; we are very poor. The Winnebagoes have made away with our horses; they have stolen them; therefore I am wishing to fight them; I am displeased at present. With reference to the (other) nations, over a hundred Ponkas have died; and the Iowas, Sacs and Foxes, Otos, and Pawnees have had much sickness among them. You know the Omaha head-chiefs. That one of them who has the name of Standing Hawk will decide; it is he who will do for you what is right. You will surely recognize Standing Hawk (by this): you gave him six horses. I have sent you enough.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

October 19, 1878.

Waqi$^{n'}$ha a$^{n'}$ba₵é b₵ízĕ, uq₵ĕ'qtci uwíkie cu₵éa₵ĕ, kagéha. Níkaci$^{n'}$ga
Paper to-day I have received it, very soon I speak to you I send it to you, my friend. Persons

d'úba a^{n}wañ'kie atíi, ikágeawa₵é-de atíi. A^{n}wañ'kie aná'a^{n} ɤĭ, năn'de
some to speak to me have come, I made them my friends, and they have come. to speak to me I heard it when, heart

3 i$^{n'}$uda$^{n'}$qti-ma^{n}. Céna. Gañ'ɤĭ níkaci$^{n'}$ga t'é hă, Íɤuhábi sídadi áma
was very good for me. Enough. And now person dead . Íkuhabi yesterday the other

tĕ'di t'é hă, é níkaci$^{n'}$ga wiwíɬa, núǰiñga wiwíɬa. Ĕ'be ta$^{n'}$wa^{n}g₵a^{n} t'é
on the dead . he person my, boy my. Who nation die

ctéctĕwa^{n}, zaní wiwíɬa, i$^{n'}$₵a-máǰĭ hă. Cĭ níkaci$^{n'}$ga wiwíɬa amá cuhí
soever, all mine, I am sad . Again person my the (pl. sub.) have reached you

6 cañ'ge wa₵á'i tĕ awána'a^{n} i$^{n'}$₵ĕ-qti-ma$^{n'}$, năn'de i$^{n'}$uda^{n}.
horse you have given to them the I heard it of them I was very well pleased, heart good for me.

Hau. Gañ′ꝸį ta^{n}′wa^{n}g¢a^{n} ¢i¢íŋai ¢a^{n} pahañ′ga tĕ′di t′é i^{n}wi^{n}′¢aná
¶ And then nation your (pl.) the (ob.) before when dead you told to me

tí¢a¢ĕ awána'a^{n} tĕ i^{n}′¢a-májĭ hă. Kĭ i^{n}′tca^{n} wi^{n}éctĕ t′é i^{n}wi^{n}′¢ana-bájĭ
you sent hither I heard of them the I was sad . And now even one dead you have not told to me

áda^{n} năn′de i^{n}′uda^{n}′qti-ma^{n}′. Kĭ haú, níkagáhi nañkáce, cénujiñ′ga 3
therefore heart mine feels very good. And ho! chief ye who are, young man

edábe, t′é winá'a^{n}i-májĭ i^{n}′¢ĕ-qti-ma^{n}′. ¢éceta^{n}′ edáda^{n} wi^{n}′ íu¢a
also, dead I have not heard of you I am very glad. From this time what one news

i^{n}wi^{n}′¢ana- na^{n}′i ka^{n}b¢éga^{n}. Añgíni etéga^{n}. ¢′é wabágg¢eze b¢ízĕ tĕ′di
you tell to me only. I hope. We recover apt. This letter I receive it when

wáqe ꝸi tĕ′di atí. Ca^{n}′ wiꝸa^{n}′bai-májĭ ꝸáci taité hă Wamúskĕ 6
white man house into it I have come. And I do not see you (pl.) a long time shall . Wheat

i^{n}¢i^{n}′na^{n}ju-bájĭ ꝸáci taité, áda^{n} wiꝸa^{n}′bai- májĭ ꝸáci taité. Má¢ĕ uska^{n}′ska^{n}
they not thresh my a long time shall, therefore I see you (pl.) not a long time shall. Winter in a straight line with

usní ída^{n}bĕ′qti tĕdíhi ꝸĭ, i^{n}¢i^{n}′na^{n}jú taité.
cold in the very middle by that time, they thresh it for me shall.

TRANSLATION.

My friends, I received the letter to-day, and I send you a reply very soon. Some Indians have come to talk with me; I made them my friends and they have come. When I heard them speak to me I was very glad. Enough (about this). And now a man is dead: Iquhabi died day before yesterday. He was my Indian, my young man. No matter who dies in the nation, I am grieved, for all are mine. And when I heard that my people had reached you, and you had given them horses, I was well pleased, my heart felt good.

I was sad when I heard formerly what you sent to tell me of the deaths in your nation. But now you have not told me of the death of even one person, therefore I feel very glad. And ho! ye chiefs, and ye young men, too, I am delighted because I have not heard of your deaths! I hope that henceforth you will make it a rule to tell me (at least) one piece of news (when you write). We are apt to recover. I have come to a white man's house when I have received this letter. I shall not see you for a long time. My wheat can not be threshed for a long time, therefore I shall not see you for a long time. They will not thresh it for me before midwinter.

MAⁿTCU-NAⁿBA TO BATTISTE DEROIN AND THE OTO CHIEFS.

Lucpáha, wíb¢ahaⁿ. Wé¢ig¢aⁿ đáxe tĕ égaⁿqti iⁿ¢éckaxe Wá¢utáda
Grandchild, I pray to you. Decision I make it the just so you make it for me Oto

níkagáhi naⁿkáce édabe wíb¢ahaⁿ′i. Năn′de iⁿ′¢a-májĭ. Aⁿ′ba i¢áug¢e
chief ye who are also I pray to you (pl.). Heart I am sad. Day throughout

3 axáge caⁿcaⁿ′i éde, naⁿbá jaⁿ winá′aⁿi tĕ iⁿ′¢ĕqti-maⁿ′. Wanág¢e aⁿ¢á′i-ma
I weep always but, two sleep I have heard from you the I am very glad. Domestic animal the ones which you gave to me

wé¢ihíde wéđaxe áđaⁿ waka′ⁿb¢a-naⁿ-maⁿ′, égaⁿ wína égaⁿ aⁿ¢á′i tĕ năn′de
tool I treat them as (or I use them for) therefore I desire them only, as I have begged of you as you have given to me the heart

iⁿ′udaⁿ, cĭ wakéga tĕ añgíni-májĭ-naⁿ-maⁿ′, áđaⁿ cénujiñ′ga wahćhajĭ′qti
good for me, again sick the I have not yet recovered, therefore young man very stout-hearted

6 wiⁿ iⁿ′t′e, Waníta-wáqe ijiñ′ge, Ɨɥuhábi ijáje a¢iⁿ′.
one of mine is dead, Lion his son, Ɨɥuhabi his name he had.

Hau. ¢ihaⁿ′ mégaⁿ nié ¢i¢iñ′ge ¢anáji ⁿ năn′de iⁿ′udaⁿ. Kĭ ¢iɥañ′ge
¶ Your mother likewise pain you have none you stand heart good for me. And your sister

Umaⁿ′haⁿ amá ¢a′é¢ai, wanág¢e dúba ′i hă, áđaⁿ ¢iɥáhaⁿ waɤíg¢itaⁿ′qti,
Omaha the (pl. sub.) have pitied her, domestic animal four have given to her therefore your sister's husband works very hard for himself,

9 áđaⁿ năn′de iⁿ′udaⁿ′qti anáji ⁿ. Líuji wiwíɥa úđaⁿqti anáji ⁿ. Céna cu¢éwiki¢é.
therefore heart very good for me I stand. Household my very good I stand. Enough I have sent to you.

NOTES.

672, 5. añgini-majĭ-naⁿ-maⁿ, used by a chief, really, wagíni-bájii hă, *we have not (yet) recovered.*

672, 8. ¢iɥahaⁿ, Ckaɥɔe-yiñe, or Sam Allis, the brother of Deroin's wife.

TRANSLATION.

My grandchild, I petition to you. I ask you and the Oto chiefs to do for me just according to the plan which I have made. I am sad at heart. Throughout the day I am ever crying, but I am delighted to hear from you after an interval of (only) two days. From time to time have I regarded the domestic animals which you have given me as helpful appliances in connection with my work, and so I have desired them. I have been glad on account of your giving me these things when I begged them of you. I (*i. e.*, my people) have not yet recovered from the sickness, therefore I have lost one of my most stout-hearted young men, Ɨɥuhabi by name, the son of Lion.

I am glad because you and your mother continue well. The Omahas have pitied your sister, and have given her four domestic animals; therefore your wife's brother works very hard for himself, and so I continue well pleased. The members of my household are doing very well. I have sent you enough.

JABE-SKĂ TO GACTAGABI, A PONKA, AT YANKTON AGENCY, DAKOTA TERRITORY. 1878.

Paⁿ'ka níkaciⁿ'ga gɸébahíwiⁿ t'á-bi ai éde ɸaná'aⁿ tégaⁿ waqiⁿ'ha
Ponka Indians a hundred have died, it is said they say but you hear it in order that paper

cuhíwikiɸé. Níaciⁿ'ga wiⁿáqtci t'é kĕ uɸáí, ucté tĕ uɸá-bájĭ, ijáje aⁿwaⁿ'-
I cause it to reach you. Person just one dead the (recl. ob.) they told, remain-der the they did not tell, his name we did not

na'aⁿ-báji. ʟenúga-cáge-ʇañ'ga enáqtci aⁿná'aⁿi hă. ɸaná'aⁿ tégaⁿ cuhíaɸĕ 3
hear them. Buffalo bull hoof large he only we have heard . You hear it in order that I cause it to reach you

waqiⁿ'ha. ʟenúga-cáge-ʇañ'ga t'é kĕ taⁿ'waⁿgɸaⁿ bɸúga wéɸabajĭ'-qtiaⁿ'i,
paper. ʟenuga cage ʇañga dead the (recl. ob.) nation whole they are very sad,

á-bi ɸaⁿ' amá.
it is said in the letter.

NOTE.

Jabe-skă or Waɸacpe, an aged Ponka, who was a refugee among the Omahas from 1877 to 1880. Gactaga-bi was also called Wahutaⁿɸĕ (Gun) and Macaⁿ (Feather).

TRANSLATION.

They say that a hundred Ponkas have died (in the Indian Territory), and I send you a letter that you may hear it. They tell of just one man who has died, they have not told (the names) of the rest, (so) we have not heard their names. We have heard the name of ʟenuga cage ʇañga alone. I send you the letter that you may hear it. It is said in the letter (which came from the Indian Territory) that the whole tribe is very sad on account of the death of ʟenuga cage ʇañga.

ʟAÑGA-GAXE TO ICTA-MAᴺÓE, AN OTO.

October 25, 1878.

Wamúskĕ kĕ iⁿ'naɸiñ'ge. Íɕpahaⁿ ɸagɸé náɸiñge. Wamúskĕ kĕ 6
Wheat the (lg. ob.) is burnt to nothing for me. You knew it you went back it is consumed. Wheat the (lg. ob.)

náɸiñge. Íɕpahaⁿ ɸagɸéde náɸiñge, wamúskĕ kĕ. Éde wagáxe tĕ' ctĕ
is consumed. You knew it you went back, but it is consumed, wheat the (lg. ob.). But debt the even

ewébɸi'a tá miñke. Índádaⁿ ctĕ íɗaxa-májĭ, wamúskĕ ké náɸiñge
I fail for them will I who. What soever I do not make by means of, wheat the (lg. ob.) is consumed

aⁿɸaⁿ'sabe tcábe. Éde taⁿ'waⁿgɸaⁿ wakéga tcábai éga, wiʇáhaⁿ iⁿ'tcaⁿ 9
I suffer greatly. But nation sick very much as, your brother-in-law now

t'é hă, Cúɤa-ma$^{n'}$ɸi^{n} ijáje aɸi$^{n'}$. Nié a^{n}ɸiñ'gĕ-qti-ma$^{n'}$. Cupí 'iáɸĕ teɸa$^{n'}$
dead . Cuka-ma^{n}ɸi^{n} his name he had. Pain I have none at all. I reach you what I said in the past

wagáxe ewébɸi'a tĕ a^{n}ɸa$^{n'}$wa^{n}ɸispéga^{n}, cupí-májĭ té. Gátega$^{n'}$ cupí
debt I fail for them the as I am kept back (*or* restrained) on account of it, I may not reach you. In that manner I reach you

3 'iáɸĕ teɸa$^{n'}$, nié a^{n}ɸiñ'ge ɤĭ, cupí tá miñke; kĭ wagáxe tĕ nié a^{n}ɸiñ'ge
what I promised in the past, pain I have none if. I will reach you; and debt the pain I have none

ɤĭ, uɸúhiágiɸ etéga^{n}. ɸékĕ ɸiha$^{n'}$ wakégede i$^{n'}$tca^{n}qtci giní. Nújiñga
if, I cause it to be enough for me (to pay or cancel it) apt (*or* may). This (recl. ob.) your mother was sick, but just now she has recovered. Boy

iɬúcpaawáɸĕ ciñ'gajiñ'ga ɸíɬa ɸiha$^{n'}$ wasíɸĕ- na$^{n'}$i. Úcka^{n} e'a$^{n'}$ ni$^{n'}$ tĕ
I have them for grandchildren infant your your mother remembers them usually. Deed how you are the

6 wágazúqti aná'a^{n} ka$^{n'}$bɸa, áda^{n} edábe wabáxu cuɸéaɸĕ. Kĭ ciñ'gajiñ'ga
very straight I hear it I wish, therefore also letter I send to you. And child

ɸañkáctĭ nié ɸiñgaí ɤĭ, awána'a^{n} ka$^{n'}$bɸa. Kĭ ɸigáqɸa^{n} ɸiñké ctĭ nié ɸiñgaí
the pl. ob. too pain have none if, I hear of them I wish. And your wife the one who too pain she has none

ɤĭ, aná'a^{n} ka$^{n'}$bɸa. Kĭ wabágɸeze tia$^{n'}$ɸakiɸé (ka$^{n'}$bɸa). Iɸáwipe éde,
if, I hear it I wish. And letter you send hither to me I wish. I have waited for you but,

9 wabágɸeze tia$^{n'}$ɸakiɸájĭ. Cubɸé te, ecé ɤĭ, wabágɸeze iañ'kiɸá-gă.
letter you have not sent hither to me. I go to you will, you say if, letter send to me.

Gañ'ɤĭ Wáɸutáda- má iɸá- bi aí, e'a$^{n'}$ úcka^{n} tĕ awána'a^{n} ka$^{n'}$bɸa. Kĭ
And then Oto the (pl. sub.) have gone (by request) it is said they say, how deed the I hear of them I wish. And

ná-bajĭ cka$^{n'}$na ɤĭ, íe wágazu aná'a^{n} ka$^{n'}$bɸa. Kĭ né te ɤĭ, wágazu
you do not go you wish if, word straight I hear it I wish. And you go will if, straight

12 aná'a^{n} ka$^{n'}$bɸa. Cañ'ge wi^{n} ani$^{n'}$ améde a^{n}ɸá'i ka$^{n'}$bɸa. Edéce ɤĭ,
I hear it I wish. Horse one you have they say, but (*or* as) you give to me I wish. You say something if,

cupí tá miñke. Wédajĭ waɸá'i wíka^{n}bɸa-májĭ. Níze ɤĭ, uqɸĕ'qtci
I will reach you. Elsewhere you give them I do not wish for you. You receive it if, very soon

wabágɸeze íɸaɸĕ ka$^{n'}$bɸa. Ca$^{n'}$ ta$^{n'}$wa^{n}gɸa^{n} ɸiɸíɬa níkagáhi amá íe dáda^{n}
letter you send hither I wish. And nation your chief the (pl. sub.) word what

15 ctĕ awána'a^{n} ka$^{n'}$bɸa. Kĭ a$^{n'}$baɸé ĭndáda^{n} i^{n}wi$^{n'}$ɸaka$^{n'}$i tĕ uɸúwinájĭ^{n}.
ever I hear of them I wish. And to-day what you have aided me the I depend on you for it.

Ga$^{n'}$ edéce tĕ wágazúqti aná'a^{n} ka$^{n'}$bɸa.
And what you say the very straight I hear it I wish.

¶ Hau. Pañ'ka-ma eɬáctĭ íe ɤĕ wágazu aná'a^{n} ka$^{n'}$bɸa. Pañ'ka-ma
The Ponkas there too word the straight I hear it I wish. The Ponkas

18 níkagáhi ɖéɸabɸi^{n} gɸí amaɸa$^{n'}$ juáwagɸe pí amaɸa$^{n'}$, íe dáda^{n}
chief eight those who came back I with them those whom I reached, word what

a^{n}ɸa$^{n'}$wañkiaí asíɸĕ-na^{n} ca$^{n'}$ca^{n}. Dáda^{n} uɸúwikié ɸatí tĕ'di Pañ'ka íe
they spoke to me about I have always remembered. What I spoke to you about you came hither when Ponka word

uɸúwikié asíɸĕ-naⁿ-maⁿ′. Iⁿ′baⁿi égaⁿ asíɸĕ-naⁿ-maⁿ′. É waɪaⁿ′be kaⁿ′bɸa.
I spoke to you about — I am thinking of from time to time. — They called me — as — I am thinking of it from time to time. — That — I see them — I wish.

Íe uɸúwikié asíɸĕ-naⁿ-maⁿ′, wágazu iⁿ′na‘añ′-gă. Kĭ Maⁿtcú-waɸihi,
Word — I spoke to you about — I am thinking of from time to time, — straight — hear for me. — And — Maⁿtcu-waɸihi,

Acáwage, Wĕ′s‘ă-ɻañ′ga, íe eɪaí asíɸĕ-naⁿ-maⁿ′. Iⁿ′baⁿi Maⁿtcú-waɸihi; 3
Acawage, — Big Snake, — word — their — I am thinking of from time to time. — He called me — Maⁿtcu-waɸihi;

íe kĕ gisíɸĕɸaí. Ɂagísiɸĕ ɻĭ, hí-gă. Pañ′kaɪa ɪíi ɸañ′di waqiⁿ′ha
word — the — he has caused him to remember. — You remember it — when, — reach there. — At the Ponkas — village — at the — paper

iɸéwaɸákiɸĕ taí. Waqiⁿ′ha íwiɻiɻá.
cause it to go thither for them — please. — Paper — I ask as a favor of you (?) see note.).

NOTES.

673, 6 and 7. Observe how ʟañga-gaxe says one thing four times. He could have expressed himself in one sentence, thus: Wamúskĕ kĕ íepahaⁿ ɸagɸéde (*or*, ɸagɸédegaⁿ) iⁿ′naɸiñ′ge hă, *My wheat which you knew about when you went home has been consumed by fire.* ʟañga-gaxe was an Omaha.

674, 4. uɸuhiagiɸ etegaⁿ, in full, uɸuhiagiɸĕ etegaⁿ.

674, 10. Gañɻĭ Waɸutada-ma iɸa-bi ai, etc. This should be changed, in order to conform to the standard Omaha, to read thus: Gañ′ɻĭ Wáɸutáda-ma iɸá-bi aí, anáʻaⁿ hă. Égaⁿi tĕ anáʻaⁿ kaⁿ′bɸa, *And I have heard that the Otos have gone away. If it is so, I wish to hear it* (F.). Had the Otos gone *of their own accord* Wáɸutáda amá á-iáɸa-bi should have been used; Wáɸutáda-ma iɸá-bi shows that they went because *they were forced* or *requested.*

674, 12. amede. F. prefers the fuller form, amédegaⁿ, *as it is said that* (you have a horse).

675, 4. Pañkaɪa ɻii, etc. Explained by the third sentence preceding it. ʟañga-gaxe wished his Oto friend to send a letter to the three Ponka chiefs, Maⁿtcu-waɸihi, Acawage, and Wĕsʻă-ɻañga.

675, 5. Waqiⁿha iwiɻiɻa (*sic*). Not plain to any of the author's Omaha informants, who have aided him since 1882. L. suggested Waqiⁿha wíɻiɻa, *I ask a letter to him* (or, *them*), *as a favor from you.* F. rendered this, *I ask a letter* for *you* (*sic!*). He gave another reading, Waqiⁿha tiañ′kiɸá-gă, *Send a letter to me.* W. said that either wiɻiɻa or tiañkiɸa-gă should be used. But G. substituted, Waqiⁿha ɸíɻiɻaí, *They* (the Ponkas) *beg you to send a letter to them.* The context seems to require this last.

TRANSLATION.

My wheat has been consumed by fire. What you knew (about) when you started home has been burnt. The wheat has been burnt. The wheat that you knew (about) when you started back has been burnt. And I shall not be able even to cancel my debt. There is nothing at all by means of which I can do anything; I suffer greatly from the burning of the wheat. But (that is not all)—there has been much sickness in the nation, and your brother-in-law, Cuɻa-maⁿɸiⁿ, has died. I am very well. I

spoke of going to you, but as I am kept back by my inability to cancel the debt, I may not get to you. That is the way; I promised to come to you, and if I keep well, I will come to you; for I may make enough to cancel the debt if I keep in good health. This one whom you call your mother has been sick, but she has just now recovered. Your mother generally thinks of your children, whom I call my grandchildren. I wish to hear just what you are doing, therefore I send a letter to you and them. And I wish to hear whether the children, too, are well. I also wish to hear whether your wife is well. I desire you to send me a letter. I have waited for you (to send me one), but you have not sent me a letter. If you say, "I will come to you," send a letter to me. I have heard that the Otos have gone (to the Indian Territory). I wish to hear whether this is so. I wish to hear correct words, if you do not desire to go. And if you wish to go, I wish to hear the truth. They say that you have a horse, so I wish you to give it to me. If you say something, I will come to you. I do not wish you to give it to any other person. When you receive the letter, I wish you to send one hither very soon. I wish to hear any words whatsoever that the chiefs of your nation (may send). And I depend on you to-day for anything with which you have helped me. And when you say anything, I wish to hear it correctly.

I wish to hear an exact account of the Ponkas, who also are there. I have always remembered the things about which the eight Ponka chiefs, who came back and with whom I was, spoke to me. I am thinking from time to time of the Ponka matters about which I spoke to you when you came to this place. I am thinking from time to time of their invitation to visit them. I wish to see them. I am usually thinking of the words about which I spoke to you. Hear correctly for me. I think from time to time of the words of White Eagle, Standing Buffalo, and Big Snake. White Eagle invited me to visit him; he has caused him (*sic*) to remember the words. Remember them and go thither! Please send a letter to the Ponka village. They ask you to favor them by sending them a letter.

DUBA-MA^{N}ɸI^{N} TO HEQAGA-SABĔ.

October 25, 1878.

Ca$^{n'}$ Pañ'ka-mą́ta wabágɸeze híaɸĕ. Kĭ íuɸa wi$^{n'}$ awána'a^{n}: Pañ'ka-ma
And to the Ponkas (pl. ob.) letter I have caused it to arrive there. And news one I have heard about them: The Ponkas (pl. ob.)

áhigi t'á-bi aí, gɸéba-hí-wi^{n} áta t'á-biamá; níkagáhi sátă^{n} t'á-biamá
many that they have died they say, hundred over have died, they say; chief five have died, they say.

3 Níkagáhi ąañgáqti wi^{n}áqtci t'é amá hă, A$^{n'}$pa^{n} ąañ'ga. Ca$^{n'}$ cañ'ge wáɸi^{n}-
Chief very great only one is dead, they say . Elk big. And horse they usually have

na$^{n'}$-bi ɸa$^{n'}$ja, na^{n}péhi^{n} t'aí éga^{n} wégɸi^{n}wi^{n}-na$^{n'}$-biamá. Ca$^{n'}$ bɸúga wakéga-
them, they say though, hungry die as they are selling them, they say. In fact all are sick,

biamá Ca$^{n'}$ gíteqi hégabají-bi, aí. Ca$^{n'}$ a$^{n'}$baɸé céna aná'a^{n}. Kĭ Uma$^{n'}$ha^{n}
they say. And it is very difficult for them, that they say. And to-day enough I have heard. And Omaha

añ'gaɸi$^{n'}$ ctī wawákega hégа-bájii hă. Níaci$^{n'}$ga sátă^{n} t'aí. ʠaná'a^{n} ɸa$^{n'}$ja,
we who move too we are very sick . Men five dead (pl.). You have heard it though,

ca$^{n'}$ uwíbɸa. Heqága-jiñ'ga t'é, Wacúce cī íɕpaha^{n} t'é, Cúɕa-ma$^{n'}$ɸi^{n} t'é,
still I tell it to you. Elk little dead, Brave again you know him dead, Cuɕa-ma$^{n'}$ɸi^{n} dead,

íɕpaha^{n}. ʤahé-ʇáp'ĕ íɕpaha^{n}. Íɳuhábi t'é. Céna t'aí hă. Kī ceta$^{n'}$ 3
you know him. ʤahe-ʇáp'ĕ you know him. Iɳuhabi dead. Enough they are dead . And so far

wakéga aká wáɸicta^{n}-bájĭ-a$^{n'}$i. Kī i$^{n'}$cte uíɸa^{n}be añgáɸe éga^{n}.
sickness the (sub.) he has not stopped on us. And as if up-hill we go so.

NOTES.

676, 3, 4, 5. Ca^{n}, superfluous, *fide* F.

677, 4. wakega aka, etc. The sickness is here spoken of as a person, or as the voluntary cause of distress to the people. L. read, Kī ceta$^{n'}$ wakéga aká wáɸicta^{n}-bájĭ ɸa$^{n'}$ja, ca$^{n'}$ uíɸa^{n}be añgáɸe éga^{n}, *The sickness has not yet ceased among us, but it is still on the increase.* This is the meaning of the figure of speech, "we are, as it were, going up-hill." It does not refer to improvement. W. said that L.'s reading was equivalent to the other one.

Heqaga-sabĕ was a Ponka and a refugee at Yankton Agency, Dakota.

TRANSLATION.

I sent a letter to the Ponkas (in the Indian Territory). And I have heard one item of news about them: they say that "many Ponkas have died," it is said that there have been over a hundred deaths, and that five chiefs have died. Only one principal chief, Big Elk, has died. And although they usually have horses, it is said that as they are dying from hunger they are selling them. In fact, it is reported that all are sick, and they have many troubles. I have heard no more to-day. We Omahas, too, have many sick among us; five men have died. Though you have heard it, still I tell you. Little Elk, Brave, Cuɕa-ma$^{n'}$ɸi^{n}, and ʤahe-ʇap'ĕ, whom you knew, are dead. Iɳuhabi, too, is dead. These are all who have died. The sickness has not yet ceased among us; it is rather on the increase.

JOSEPH LA FLÈCHE TO A. B. MEACHAM, OF "THE COUNCIL FIRE."

December 20, 1878.

Kagćha, a$^{n'}$baɸé wisíɸĕ-ga$^{n'}$, wabágɸeze wíʤaxu, íe djúba. Kagćha,
My friend, to-day as I remember you, letter I make to you, word a few. My friend,

iɸáe tĕ éska^{n} ɸaná'a^{n} ka$^{n'}$ ebɸéga^{n} hă. Edáda^{n} wi^{n} máɸadi uwíbɸa hă. 6
I speak the perhaps you hear it I hope . What one last winter I told you .

Wíʤaxu bɸícta^{n} máɸadi, íe kĕ ca$^{n'}$ca^{n} cī uwíbɸa hă. Maja$^{n'}$ ɸéɸu a^{n}ma$^{n'}$ɸi^{n}
I wrote to you I finished last winter, word the always again I tell you . Land here we walk

tĕ Wakan'da aká ɸéɸu jút'a^{n} wáxai éga^{n}, ɸéɸu a^{n}ma$^{n'}$ɸi^{n}i hă. Wáqe amá
the God the (sub.) here made us have bodies as, here we walk : White man the (pl. sub.)

ȼéȼu ati-bajĭ tĕ′di maja$^{n'}$ aĩgúɻai tĕ éska^{n} a^{n}ȼa$^{n'}$ȼai hă. Kĭ Iɻíga^{n}ȼai aká
here had not come when land our the perhaps we thought . And Grandfather the (sub.)

maja$^{n'}$ ȼa$^{n'}$ wéȼi^{n}wi$^{n'}$-bi aí éga^{n}, wéȼi^{n}wi^{n} hă; kĭ maja$^{n'}$ ji^{n}áqtci aĩgúgigȼáctai
land the that it was sold he said as, it was sold . and land very small we have reserved of our own

3 hă, aĩgágȼaȼi$^{n'}$i hă. Cĭ wáqe amá wéȼizai ga$^{n'}$ȼai hă, maja$^{n'}$ wédajĭ ȼeáwakíȼĕ
. we have our own . Again white man the (pl. sub.) they take from us they wish . land elsewhere to send us

ga$^{n'}$ȼai hă: wéteqi héga-bájĭ. A$^{n'}$cte maja$^{n'}$ ȼa^{n} wéȼizai t'eáwaȼaí tĕ
they wish . hard for us not a little. As if land the (ob.) they take from us they kill us the

ékiga^{n}qtia$^{n'}$i hă. Kĭ a^{n}ni$^{n'}$ɻa aĩga$^{n'}$ȼai áda^{n} wabágȼeze ȼé wídaxu hă. Kĭ
it is just like it . And we live we wish there fore letter this I write to you . And

6 níkaci$^{n'}$ga ukéȼi^{n} amá píäjĭ áha^{n} eonégaⁿi hă, áda^{n} wáqe aĩgáxe tá-bi a^{n}ȼa$^{n'}$
Indian common the (pl. sub.) bad ! (in thought) you think . there- fore white man that we will act we say

añ′guíȼiȼaí hă. Íe tĕ wiñ′kĕqti añ′guíȼiȼaí hă. Kĭ wáqe aĩgáxe tĕ′di
we tell to you . Word the speaking the very truth we tell it to you . And white man we act when

maja$^{n'}$ ȼa^{n} aĩgágȼaȼi$^{n'}$ aĩga$^{n'}$ȼai hă. Áda^{n} wáqe aĩgáxe aĩga$^{n'}$ȼai hă.
land the we keep our own we wish . There- fore white man we act we wish .

9 (Ca$^{n'}$ edáda^{n} wéteqi kĕ zaní′qti uwíbȼa ka$^{n'}$bȼa ȼa$^{n'}$ja, bȼí′a éga^{n} a$^{n'}$ba ájĭ
And what hard for us the all I tell to you I wish though, I fail some- what day an- other

ɻí′jĭ, cĭ d'uba uwíbȼa té.) . . . . Kagéha, wáqe amá Máhi^{n}-ɻañ′ga
if, again some I tell to you will. My friend, white man the (pl. sub.) American

amá níkaci$^{n'}$ga ukéȼi^{n} wada$^{n'}$be amá edáda^{n} uȼíȼai ɻĭ, úda^{n} (wágazu)
the (pl. sub.) Indian common those who have seen them what they tell you when, good straight

12 uȼíȼa-na$^{n'}$i hă. Kĭ wada$^{n'}$ba-bajĭ′qti amá, "Níkaci$^{n'}$ga ukéȼi^{n}-ma píbajĭ amá,"
they usually tell you . And those who have not seen them at all Indian those who are common are bad it is said

é-na^{n}i hă; ukíkiaí tĕ′di, "Níkaci$^{n'}$ga ukéȼi^{n}-ma píbajĭ′qti," é ukíkie-na$^{n'}$i hă.
they usu- ally say . they talk together when, Indian common, those who are are very bad, that they usually talk together .

Kĭ, kagéha, éskana năn′de ȼiȼíɻa ȼa^{n} ȼagȼácibe áda^{n} Wakan′da ȼiñké
And, my friend, oh that heart your the (cv. ob.) you open your own (in speech ?) and God the one who

15 ȼasíȼaȼĕ áda^{n} níkaci$^{n'}$ga ukéȼi^{n}-ma ȼa'éawaȼáȼai ka$^{n'}$a^{n}ȼa$^{n'}$ȼai hă. Ca$^{n'}$ ha$^{n'}$
you remember him and those who are common Indians you have pity on us we hope . In fact night

gĕ a$^{n'}$ba gĕ′ ctĭ, ɻúa^{n}he-na$^{n'}$ ca^{n}ca$^{n'}$qti a^{n}ȼi$^{n'}$i hă. Kagéha, cĭ íe ájĭ wi$^{n'}$
the day the too, usually we fear unseen danger always we are . My friend, again word an- other one

djúbaqtci ɗáxe ka$^{n'}$bȼa. Kagé, íe cĭ djúba ájĭ uwíbȼa tá miñke hă.
a very few I make it I wish. Friend, word again few different I tell to you I will .

18 Wáqe wanáce-má iȼádia^{n}wa$^{n'}$ȼĕ tá-bi, ecaí hă. Éde wanáce-ma wia$^{n'}$baha$^{n'}$i
White man the soldiers (pl. ob.) that we are to have them for agents you (pl.) say . But the soldiers (pl. ob.) we know them

hă. Wia$^{n'}$baha$^{n'}$i éga^{n}, na$^{n'}$a^{n}wa^{n}paí hă. A^{n}wañ′ga^{n}ȼa-bájĭ hă, Ca$^{n'}$
. We know them as, we fear to see them . We do not want them . In fact

níkaci$^{n'}$ga ukéȼi^{n} amá wáñ′giȼĕ′qti waga$^{n'}$ȼa-bájĭ wanáce-ma. Kĭ níkaci$^{n'}$ga
Indians . the (pl. sub.) all of them do not want them the soldiers (pl. ob.). And person

pahañ′gamadíta^{n}-má iɕádia^{n}wa^{n}ɕaí éga^{n}, wea$^{n′}$baha$^{n′}$i hă. I$^{n′}$cte eɔnáqtci
from the first ones the (pl. ob.) we had them for agents as, we know them . As if they only

níkaci$^{n′}$ga éga^{n}qti-na$^{n′}$i hă. Kĭ níkaci$^{n′}$ga, wa′ú da$^{n′}$ctĕ, wi$^{n′}$ íqta ga$^{n′}$ɕai
human beings usually just so . And Indian, man woman or, one to abuse desired

ꭓĭ áɕiza-bajĭ′qti íqta-na$^{n′}$i hă. Kĭ cĭ t′éwaɕĕ ga$^{n′}$ɕai ꭓĭ′ctĕ, t′éwaɕĕ-na$^{n′}$i hă. 3
if without taking her at all abused her usually . And again to kill them they wished even if, they usually killed them .

Ca$^{n′}$ kúkusi cínuda edábe ékiga$^{n′}$qti wáxe-na$^{n′}$i, t′éwaɕĕ tĕ. Áda^{n}
In fact hog dog also just like usually treated them, killed them the. Therefore

a^{n}waň′ga^{n}ɕa-bájĭ. Níkaci$^{n′}$ga ukéɕi^{n} amá edáda^{n} píäjĭ gáxai tĕ ć pahañ′ga
we do not want them. Indians the (pl. sub.) what bad they did the they before

gáxa-bájĭ-na$^{n′}$i hă. Wanáce amá é pahañ′ga gáxai ctĕwa$^{n′}$, úcka^{n} píäjĭ tĕ 6
they usually did not . Soldier the (pl. sub.) they before did it even when, deed bad the

ágigɕaqáde-na$^{n′}$i. Ágigɕaqádai éga^{n}, níkaci$^{n′}$ga ukéɕi^{n} úcka^{n} píäjĭ eꭓá
usually covered their own. They covered their own as, Indian deed bad his

Iꭓíga^{n}ɕai ɕiňké gíbaha-na$^{n′}$i. . . . . (Kĭ, kagćha, cĭ íe d′úba uhćaɕĕ
Grandfather the (st. ob.) usually showed it to him. And, my friend, again word some I add

hă. Ca$^{n′}$ íe aňgúꭓai tĕ níaci$^{n′}$ga ukéɕi^{n} íe eꭓaí, ucté wágazúqti, wiň′kĕqti 9
. And word our the Indian word their, the rest very straight, very true

edíge hă, ɕa$^{n′}$ja íe wiň′ke ctĕwa$^{n′}$ Iꭓíga^{n}ɕai ɕiňké wéɕiza-bájĭ éga^{n}, iɕádiɕai
there are here and there . though word they speak truly even when the President does not, as it were, take them from us, agent

ɕiňké íe eꭓá cuáqtci gíɕizaí tĕ, ć wéteqi hégа-a$^{n′}$ɕi^{n}-bájĭ, ć weágitéqi úju
the word his only takes from him the, it is very hard for us, it our own troubles (?) chief

tée.) Kĭ íe wi$^{n′}$ cĭ égipe tá miňke ɕa$^{n′}$ja, éga^{n}qti égipe tá miňke. 12
the, it is. And word one again I will say that though, just so I will say that.

Níkaci$^{n′}$ga ukéɕi^{n}-ma maja$^{n′}$ Iꭓíga^{n}ɕai aká wéɕi^{n}wi^{n}-má wa′é gɕi$^{n′}$-ma i$^{n′}$cte
The Indians land President the (sub.) those who have sold plowing those who continue as if

níkaci$^{n′}$ga ukéɕi^{n}-ma Caa$^{n′}$ wáɕadaí-ma weáť′aɕaí hă. Kĭ cĭ níkaci$^{n′}$ga
the Indians Dakota those who are called they hate us . And again the In-

ukéɕi^{n}-ma bɕúgaqti eáwakiga$^{n′}$qti ska$^{n′}$ eɔnéga^{n} hă, édega$^{n′}$ eáwakiga$^{n′}$-bájĭ 15
dians all we are just alike you think that . but we are unlike

hă. D′úba wáqe amaꭓáɕica^{n} ga$^{n′}$ɕai hă, kĭ d′úba aň′kabájĭ hă. É Caa$^{n′}$
. Some towards the white men desire . and some are not so . They Dakota

wáɕadaí-ma. Kĭ ékiga$^{n′}$qti a^{n}ɕi$^{n′}$-bi eɔnéga^{n}i ꭓĭ aň′ka-a$^{n′}$ɕi^{n} bájĭ hă,
are the ones called. And just alike that we are you think when we are not so .

ékiga^{n}-a$^{n′}$ɕi^{n}-bájĭ hă. Ukít′ĕ ájiɕa$^{n′}$ɕa^{n} a^{n}ɕi$^{n′}$i hă. Kĭ, wáqe-máce, ɕíctĭ 18
we are not alike . Nation of different sorts we are . And, O ye white people, you too

ájĭɕa$^{n′}$ɕa^{n} ɔni$^{n′}$i hă, kĭ aňgúctĭ áwaga$^{n′}$i hă. Caa$^{n′}$ amá ctĭ weáť′aɕaí ꭓĭ, cĭ
of various kinds you are . and we too we are so . Dakota the (pl. sub.) too they hate us if, again

ɕíctĭ weáɕat′áɔnai ꭓi, cáta^{n} a$^{n′}$ɕi^{n} a^{n}ni$^{n′}$ꭓa tába. Égа^{n} ꭓĭ, a^{n}ni$^{n′}$ꭓa aňga^{n} ɕai
you too you (pl.) hate us if, how we are we live shall possibly (?) So if, (That being the case) we live we wish

égaⁿ, ¢ímaceaɬá¢icaⁿ añgá¢e añgaⁿ′¢ai. Aⁿ¢í'ai ctéctĕwaⁿ, caⁿ′ añgúket'aⁿ
as, towards you (pl.) we go we wish. We fail notwithstanding, yet we acquire

añgaⁿ′¢a tañ′gataⁿ, wáqe gáxe tĕ. Kĭ ĕdí-naⁿ weágiudaⁿi etégaⁿi. Cĭ íe gátĕ
we will wish, acting the white man the (thing). And in it only it will be good for us it is apt. Again word that

3 céna uwíb¢a hă. Cĭ íe ájĭ uwíb¢a tá miñke. Kĭ aⁿni′ta añgaⁿ′¢a égaⁿ,
enough I tell you . Again word differ-ent I will tell to you. . And we live we wish as,

aⁿwañ′ɻig¢ítaⁿi hă. Kĭ aⁿwañ′ɻig¢ítaⁿi tĕ weágiudaⁿi tĕ aⁿ¢aⁿ′bahaⁿ′qti
we work for ourselves . And we work for ourselves the it is good for us the we know it very well

égaⁿ, aⁿwañ′ɻig¢itaⁿi hă. Degaⁿ′ umaⁿ′¢iñka ¢é wéteqĭ′qti ég(aⁿ) aⁿ¢iⁿ′ hă:
as, we work for ourselves . But season this we are in great trouble so (i) we are .

6 macté hégajĭ égaⁿ wamúskĕ sí gĕ wénat'éga hă, ádaⁿ cúga-jiñ'ga ¢ábiⁿ
warm very as wheat seed the withered by heat for us . there-fore ten-cent piece three

dúba cetaⁿ′ weágigáxai. Ádaⁿ edádaⁿ ctĕwaⁿ′ añɻíɻaxa-bajĭ′-qti eáwagaⁿ′i.
four so far we have made of our own. There-fore what soever we have not made at all for ourselves we are like that.

Kĭ caⁿ′ waqtá ájĭ¢aⁿ′¢aⁿ añgá¢iⁿi hă, añɻíɻaxai, nú, wataⁿ′zi daⁿ′ctĕ. Kĭ
And in fact vegetable of different kinds we have . we have made for ourselves, potato, corn for instance. And

9 níkaciⁿ′ga¢emá, qiⁿ′ha-skă′-ma aⁿwaⁿ′daⁿbaí tĕ, "Údaⁿ maⁿ¢iⁿ′i áhaⁿ," aⁿ¢aⁿ′¢ai
person these (pl. ob.), those who have white skins (pl. ob.) we see them when, Good they walk ! (in thought), we think

hă. Ádaⁿ añgaⁿ′¢ai hă. Kĭ wé¢ihíde edádaⁿ ¢i¢íɬai gĕ b¢úgaqti íniɬawá¢ĕ
. There-fore we desire it . . And tool what your own the (pl. ob.) all life sustaining

aⁿ¢aⁿ′bahaⁿ′i-de umaⁿ′¢iñka ¢ábiⁿqtci edítaⁿ wé¢ihíde añgá¢iⁿ hă. Kĭ
we have known, as, season just three from tool we have . And

12 aⁿwaⁿ′¢itaⁿ aⁿ¢añ′gaskaⁿ′¢ai údaⁿ tĕ aⁿ¢aⁿ′bahaⁿqtiaⁿ′i, ádaⁿ añgaⁿ′¢ai
we work we try it good the we know it very well, there-fore we wish it

hă. Kĭ wabágɸeze ¢é¢aⁿ iⁿ¢íbaxúi tĕ Wakan′da aká juáwag¢ĕ′qti g¢iⁿ′
. And letter this (cv. ob.) we write it for you the God the (sub.) really with us he sits

égaⁿi, ádaⁿ éskana majaⁿ′ ¢aⁿ 'iáwa¢á¢a-bajĭ′qti kaⁿ′aⁿ¢aⁿ′¢ai. Añgág¢a¢iⁿ′
so, there-fore oh that land the (ob.) you do not talk about us at all we hope. . We keep our own

15 añgaⁿ′¢ai úde aⁿ¢í¢ahaⁿ′i. Kĭ níkaciⁿga uáwa¢agikaⁿ′i-macĕ′ ctĭ, aⁿ¢í¢ahaⁿ′i,
we wish but we pray to you. And person ye who help us too (*or* on the one hand). we pray to you.

kĭ ámaɬá¢icaⁿ-macĕ′ ctĭ aⁿ¢í¢ahaⁿ′i hă. Umaⁿ′haⁿ-ma níkaciⁿ′ga-má
and ye who are on the other side too (*or* on the other hand) we pray to you . The Omahas (pl. ob.) the Indians (the pl. ob.)

¢a'ćawa¢ái-gă. Ukít'ĕ-ma zaniⁿ′qti é aⁿ′waⁿwáka-bájĭ, añgúona é
have pity on us. The nations all that we do not mean them, we only that

18 aⁿwañ′ɻikaí.
we mean ourselves.

NOTES.

678, 8. Parenthetical remark. Mr. La Flèche ended the first day's dictation here. On another day he resumed at line 10.

678,11. wagazu, parenthetical and explanatory of his use of udaⁿ.

679, 8. Another parenthetical remark, at the beginning of the third day's dictation.

680, 5. ega^{n} a^{n}ɸi^{n}, contracted by the speaker, in dictation, to eg a^{n}ɸi^{n}.

TRANSLATION.

My friend, as I think of you to-day, I write you a letter of a few words. My friend, I hope that you may hear what I speak. Last winter I told you about one thing. I continue to tell you the words which I succeeded in writing to you last winter. As God made us here in the land in which we dwell, here we dwell. Before the white people came we thought that the land was ours. But the President said that the land was sold, and so it was sold. We reserved for ourselves a very small part of the land, and that we have for ourselves. But the white people wish to take that from us and send us to another land; that is very hard for us! To deprive us of our land would be just like killing us. But we wish to live, therefore I write a letter to you. And you think "Indians are bad!" Therefore we tell you that we will live as white people. This is the very truth which we tell you. And when we live as white people, we wish to keep our own land. Therefore we wish to live as white people. (Although I wish to tell you all the things which are difficult for us, I can not do it; so perhaps on another day I will tell you some again.) . . . . My friend, when white people, Americans, who have seen Indians tell you anything, they usually tell you what is true about them. And those who have not seen them at all generally say, "It is said that Indians are bad." When they talk together they say, "The Indians are very bad." Now, my friend, we hope that you may speak what is in your heart, and, having God in mind, have pity on us who are Indians! Whether it is night or day, we are ever apprehending some trouble. My friend, I wish to make a very few remarks upon another matter. You white people say that we are to have the white soldiers for agents. But we know about the soldiers. And as we know about them, we fear to see them (among us). We do not want them. We know about them because the first agents that we had were soldiers. They usually act just as if they were the only human beings! And when they wished to abuse a man or a woman, they usually abused the person in utter defiance of all our ideas and customs. Even if they wished to kill them, they usually killed them. In fact, they usually treated them just as so many hogs and dogs. Therefore we do not want them (among us again). When the Indians did wrong, they were not usually the first offenders. Even when the soldiers did wrong first, they usually concealed their bad deeds, and showed to the President the bad deeds of the Indians. . . . . (And, my friend, I add some words again. Though there are here and there among us Indians those who speak very true and honest words, the President does not, as it were, accept them from us as true. He accepts only the words of the agent. That is very hard for us to bear. That is the chief thing which gives us trouble.) And though I will repeat one subject, still I will say it just as I have done. The President (?) hates us Indians who have sold our land to him, and who continue the cultivation of the soil, treating us as if we were those Indians called the Sioux. You think that we are just like all Indians; but we are unlike them. Some Indians desire (to act) on the side of the white people, and others are not so. The latter are those called Sioux. And when you think that we are just alike, we are not so, we are unlike. We Indians are of different nations. You,

for your part, O white people, are of various kinds, and we are so too. If on the one hand the Dakotas hate us, and on the other hand you dislike us, how can we hope to live? That being the case, we wish to live, and so we wish to proceed towards you. Even though it is possible for us to fail, still we wish to acquire the privilege of living as white people. For only in that way can we prosper. Now, I have told you enough about that subject. I will tell you about another matter. We work for ourselves because we wish to live. We work for ourselves because we know full well that it is good for us. But this season we are in great trouble. Our wheat has been withered by the heat; therefore we have not realized from our wheat crop more than thirty or forty cents a bushel. Consequently it seems as if we had not accomplished anything at all for ourselves. Yet we have different kinds of vegetables; we have cultivated them for ourselves; potatoes and corn, for instance. And when we see these white persons (who are near us) we think, "They surely prosper!" Therefore we desire (to imitate them). It has been just three years since we began to have tools, as we have learned that all tools that are your own are life-sustaining. And we know very well that we ought to try to work at various occupations, therefore we desire to do this. And when we write this letter to you God is, as it were, sitting with us; therefore we hope that you will not talk at all about (depriving us of) our land. We wish to keep our own, therefore we petition to you. We petition on the one hand to you who have aided us Indians, and we petition on the other hand to you who are on the other side. Pity us Omaha Indians. We do not refer to all tribes, we refer to ourselves alone.

⊥E-UꓘA^{n}HA TO A. B. MEACHAM. (Same date.)

Kagéha, wíbɸaha^{n} cuɸéaɸě tá miñke. Ěbé ɸi^{n} ctéctěwa^{n} maja$^{n'}$
My friend, I pray to you I send to you I will. Who he is soever land

ɸan'di níta ma^{n}ɸi$^{n'}$ ga$^{n'}$ɸai, ebɸéga^{n}. Níkaci$^{n'}$ga íe awána'a$^{n'}$ ꓘĭ, i$^{n'}$cte
in the alive to walk he wishes, I think that. Person word I hear them when, as if

3 snia$^{n'}$t'ěqti éga^{n}. Kĭ maja$^{n'}$ ɸa^{n} pahañ'ga a^{n}wañ'ꓘigɸíta^{n}i tě waɸáte
I am very chilly so. And land the before we worked for ourselves the food

a^{n}ɸa$^{n'}$nitáqtia^{n} añꓘígɸita$^{n'}$i hă. Gand' é úda^{n} éska^{n}bɸéga^{n}. Níkaci$^{n'}$ga
we lived by means of we worked for ourselves . And then (?) that good I think that. Person

qi$^{n'}$ha-jíde ɸi^{n} ctéctě maja$^{n'}$ ɸan'di níta ma^{n}ɸi$^{n'}$ ga$^{n'}$ɸai hă. Gátě maja$^{n'}$
red-skin he is soever land in the alive to walk he wishes . That land

6 íniawáɸě téga^{n} Wakan'da i^{n}wi$^{n'}$ɸai éga^{n}, íe uwíbɸa cuɸéaɸě. Éskana
life-sustaining in order that God told me as, word I tell you I send it to you. Oh that

wíbɸaha^{n} cuɸéaɸě íe tě níze ka^{n}bɸéga^{n}. Ké, kagéha, céna wíbɸaha^{n}
I pray to you I send it to you word the you receive it I hope. Come. friend, enough I pray to you

cuɸéaɸě.
I send it to you.

NOTES.

682, 2 and 3. Nikaci^{n}ga - - - snia^{n}t'ěqti ega^{n}. Refers to what the white people were talking about. Such talk chilled him, made him shudder.

682, 4. Gand e uda^{n}, etc. Gand (e) has a good meaning, being prob.=gañꓘĭ (W.).

TRANSLATION.

My friend, I send to you to petition to you. I think that whosoever exists wishes to live on the land. When I hear the words of (white) persons I am, as it were, very chilly! When we first worked the land for ourselves we lived by means of food. And (?) I think that it is good. Whatever Indian (person with red skin) exists desires to continue alive in the land. As God has told me that thing in order for the land to be life-sustaining, I send to tell you the word. I hope most earnestly that you will accept the words which I send you for the purpose of petitioning to you. Well, my friend, I have sent you enough of a petition.

HUPEɸA TO A. B. MEACHAM. (Same date.)

Kagɛ́ha, íe wi$^{n'}$ uwíbɸa tá miñke hă. Ca$^{n'}$ wágazúqti uwíbɸa
My friend, word one I will tell you . And very straight I tell you

aɣíɗaxe. Níkaci$^{n'}$ga ukɛ́ɸi^{n} añ$'$gaɸi^{n} úcka^{n} ɸiɸíŋa qtáa^{n}ɸč añ$'$gaɸi^{n}, áhigĭ$'$qti
I make it for myself Indian common we who are (mv.) deed your we who are loving it, very many

a$^{n'}$ɸi^{n}-bájĭ. Iŋíga^{n}ɸai maja$^{n'}$ wɛ́ɸi^{n}wi^{n}-má wañ$'$giɸe a^{n}ɸi$^{n'}$. Níkaci$^{n'}$ga ukɛ́ɸi^{n} 3
we are not. President land those who sold it all we are. Indian common

añ$'$gaɸi^{n} a^{n}wañ$'$ɣigɸíta^{n} añ$'$gaɸi^{n}. A^{n}wañ$'$ɣigɸíta^{n} añ$'$gaɸi^{n} waɸána^{n}ɔni$^{n'}$ ă.
we who are mv. we are working for ourselves. We who are working for ourselves (as we mv.) do you forget us ?

Níkaci$^{n'}$ga ukɛ́ɸi^{n} úda^{n} añ$'$gaɸi^{n} íe a^{n}ɸí'i-na$^{n'}$i. Níkaci$^{n'}$ga ukɛ́ɸi^{n} pĭäĭjĭ-má
Indian common good we who are mv. word we have given you from time to time. Indian common those who are bad

edáda^{n} gáxe ga$^{n'}$ɸajĭ-má ɛ́kiga$^{n'}$qti wackáxe-na$^{n'}$i. Kĭ níkaci$^{n'}$ga úda^{n}-ma 6
what to do they who do not wish just alike you usually make us. And Indian those who are good

wɛ́ɬa^{n}i^{n} a^{n}ma$^{n'}$ɸi^{n} añga$^{n'}$ɸai. Céna uwíbɸa.
distinguished (from others) we walk we wish. Enough I tell you.

TRANSLATION.

My friend, I will tell you one thing. And on my own account I will tell you the exact state of affairs. We Indians who are loving your ways are not very many. We are all those who sold the land to the President. We Indians are working for ourselves. Have you forgotten us who have been working for ourselves? We who are good Indians have given you words regularly. You have treated us just as you have the bad Indians, who do not wish to do anything. But we good Indians wish to continue distinguished from others. I have told you enough.

MAWADA^{N}ɸI^{N} TO A. B. MEACHAM. (Same date.)

Kagéha, íe djúbaqtci iɸáe wíbɸaha^{n} cuɸéaɸě tá miñke. Íe ɸíɻa
My friend, word very few I speak I pray to you I will send to you. Word your

ji^{n}á-qtci aná'a^{n} ɻĭ'ctĕ, gicka$^{n'}$qti ubɸa$^{n'}$-na^{n}-ma$^{n'}$ hă. A$^{n'}$baɸé, kagéha,
very small I hear even if, very quickly I usually take hold of it . To-day, my friend,

3 ɸa'ćawaɸáɸai ka^{n}bɸéga^{n}. ɸa'ćawagiɸái-gă. Píqti, kagé, uáwagika$^{n'}$i-gă.
you take pity on us I hope. Pity ye us! Anew, friend, help ye us!

Kĭ maja$^{n'}$ júat'a^{n} ɸan'di, kagé, éskana ĕ'di ca$^{n'}$ca^{n} aníɻa wabɸíta^{n}
And land I have grown in the, friend, oh that there always I live I work

ma^{n}bɸi$^{n'}$ ka^{n}bɸéga^{n}. Ata$^{n'}$ at'é ctéctĕwa^{n} ciñ'gajiñ'ga wiwíɻa-ma éskana
I walk I hope. When I die soever child those who are my oh that

6 ujañ'ge ɸíɻai uhaí ka^{n}bɸéga^{n}. Kĭ úcka^{n} ɸiɸíɻai ĕdíhi ɻĭ, "Ciñ'gajiñ'ga
road your they follow I hope. And deed your in that case, child

añgúɻai-ma íbaha^{n} aɸi$^{n'}$ etéga^{n}i áha^{n}," a^{n}ɸa$^{n'}$ɸai. Úcka^{n} ɸiɸíɻai uhaí
those who are our knowing to have will be apt ! we think. Deed your they follow

ɻĭ-ɔna$^{n'}$, "Úda^{n} etaí áha^{n}," a^{n}ɸa$^{n'}$ɸai, qtáa^{n}ɸai. A^{n}wa$^{n'}$ha^{n}'e añga$^{n'}$ɸai hă.
when, only, Good will (be) ! we think, we love it. We pray for something we wish .

9 Ké, kagéha, céna uwíbɸa cuɸéaɸě hă.
Come, my friend, enough I tell you I send to you .

NOTE.

The text is given as corrected. When it was dictated two explanatory words were mentioned before a^{n}ɸa^{n}ɸai, in line 7. The former, eweañ'giɸai, means, "we think about them." The latter, a^{n}wañ'giɻa$^{n'}$ɸai, from wagiɻa^{n}ɸa, means, "we desire (it for) them, our own (kindred)."

TRANSLATION.

My friend, I will send you a very few words which I speak as I pray you (to do something). Even if I hear but a very small part of your words, I am always very quick to take hold of it. To day, my friend, I hope that you will pity us. Pity ye us! Friend, help us again! Friend, I hope that I may ever continue to live and work in the land where I was made. Whensoever I may die, I hope that my children may follow your road. And in that event we think "Our children will be apt to have a knowledge of your deeds!" We think that only when they follow your customs can there be happiness. We love (that course). We wish to pray for something (for our children?). Well, my friend, I have told you enough.

ƌAϕIᴺ-NAᴺPAJĬ TO THE PAWNEE AGENT.

(ƌáϕiⁿmáⁿhaⁿ ɻí tĕ′di najiⁿ′.) T′é aí aná′aⁿ hă. Égaⁿ ɻĭ ϕútaⁿqti
Skidi lodge at the he stood. Dead they say I have heard . So if very straight

aná′aⁿ kaⁿ′bϕa. Iϕádiϕai ϕátaⁿcé, wíɻa hă, wíbϕahaⁿ′ hă. ƌáϕiⁿ níkagáhi
I hear it I wish. You who stand as agent, I ask a favor of you . I pray to you . Pawnee chief

nañkáce, wíɻai, níkaciⁿ′ga t′é kĕ edádaⁿ aϕiⁿ′ tĕ wágazu iⁿ′ϕiñkiϕá-gă. 3
ye who are (st), I ask a favor of you, person he who lies dead what he had the (whole) straight cause it to be for me.

Wágazu iⁿϕiⁿ′ϕackáxe ɻi, iⁿϕiⁿ′waⁿϕ íϕa-gă. Wágazu iⁿϕiⁿ′waⁿϕ íϕaϕĕ ɻi,
Straight you do it for me if, to tell me about mine send hither. Straight to tell me of mine you send hither if,

wiɻaⁿ′be tĕ ćkigaⁿ′qti wíbϕahaⁿ cuϕćaϕĕ. Majaⁿ′ ϕéϕaⁿ aⁿ′ϕa ϕć ϕaⁿ′ctĭ.
I see you the just like it I pray to you I send to you. Land this aban- doned he went formerly.

Majaⁿ′ eɻá ϕaⁿ caⁿ′ ckaⁿ′ajĭ′qti gaⁿ′ gϕiⁿ′ gañ′ɻĭ cĕ′ɻa najiⁿ′ tĕ edádaⁿ aϕiⁿ′, 6
Land his the yet not moving at all so he sat and then yonder he stood the what he had,

caⁿ′ ɻí tĕdi, cañ′ge, ɻéskă ctĭ, caⁿ′ jaⁿmaⁿ′ϕiⁿ ctĭ, caⁿ′ edádaⁿ wáϕiⁿ gĕ
for in- stance lodge in the, horse, ox too, and wagon too, and what he had them (pl. in ob.) the

wágazúqti iⁿϕiⁿ′waⁿϕ íϕa-gă. Caⁿ′ ciñ′gajiñ′ga daⁿ′ctĕ wiⁿ éskaⁿ t′aⁿ′i tĕ
very straight to tell me about mine send hither. And child for example one perhaps he had the

aná′aⁿ kaⁿ′bϕa. ϕecáϕu kíϕibáski níkagáhi ć pahañ′ga uϕúkiá-gă Kagé, 9
I hear I wish. Recaru kiribaski chief he before speak to him about it. My friend,

edádaⁿ aϕiⁿ′ tĕ ímaxá-gă. Kagéha, iéskă niñkĕ′ce, wíbϕahaⁿ. Edádaⁿ
what he had the ask him. My friend, you who are interpreter, I pray to you. What

aϕiⁿ′ tĕ ícpahaⁿ etégaⁿ. Kagéha, níaciⁿ′ga ukéϕiⁿ maⁿbϕiⁿ′ tĕ caⁿ′caⁿ-májĭ,
he had the you know it apt. My friend, Indian common I walked the always I am not,

wáqe úckaⁿ ƌáxe gaⁿ′ edádaⁿ aⁿ′ϕa ϕć tĕ wágazúqti iϕágiƌáxe kaⁿ′bϕa. 12
white man deed I do as what he aban- doned he went the very straight I make by means of my own I wish.

Wágazúqti iⁿϕiⁿ′ϕakiϕé ɻĭ, uqϕĕ′qtci iⁿϕiⁿ′waⁿϕ íϕa-gă. Agína′aⁿ ɻĭ,
Very straight you cause it to be for me if, very soon to tell me about my own send hither. I hear of my own if,

wéϕigϕaⁿ aɻíƌaxe téiñke.
plan I make for myself will.

NOTES.

Though the letter does not name the Omaha referred to, the author learned that he was Sida maⁿϕiⁿ, a member of ƌaϕiⁿ naⁿpajĭ's sub gens, who had resided with the Pawnees for years. After the death of this Omaha his name was assumed by another old man, likewise a member of the sub-gens.

685, 1. The first sentence is explanatory.

685, 9. ϕecaϕu kiϕibaski, the Omaha notation of the Pawnee name.

TRANSLATION.

(He dwelt at the Skidi village.) I have heard it said that he is dead. If it be so, I wish to hear very accurately about it. O you who are the (Pawnee) agent, I ask a favor of you, I petition to you. O ye who are the Pawnee chiefs, I ask a favor of you; get for me all that the deceased owned. If you act uprightly for me in getting my own property for me, send hither to tell me about it. And if you send hither honestly to tell me about my own, I (will) send to you to petition to you, which is just the same as my seeing you (face to face?). Formerly he (the dead man) abandoned this land and departed. His land here has been lying altogether idle; but when he was yonder where you are he had possessions; and I wish you to send and tell me just what he had, whether articles in the lodge, horses, oxen, wagons, or anything else. And I wish to learn whether he left a child. Speak first to the chief *Recaru kiribaski* about it. My friend, ask him what he (the deceased) had. My friend, the interpreter, I petition to you. You are apt to know what he (the dead man) owned. My friend, I have not continued to act as a common Indian. As I act like the white people, I wish to improve my own property very honestly by means of what he (the deceased) owned at the time of his death. If you can settle the affair for me, send to tell me about mine very quickly. When I hear about my own I will come to a decision.

HUPEɸA TO ɸI-QKÍ-DA-WI ɸE-CÁ-ɸU.

Ca$^{n'}$, ɖáɸi^{n}-máce, wisíɸĕ-na^{n}-ma$^{n'}$i. Wiʇa$^{n'}$bai ka^{n}bɸégaⁿ ɸa$^{n'}$ja, wabɸí-
Well, O ye Pawnees, I think of you occasionally. I see you I hope though, I have

ta^{n} édega$^{n'}$ i$^{n'}$ta^{n} bɸícta^{n} ɤĭ, wisíɸai. Níkaci$^{n'}$ga wiʇa$^{n'}$bai-máce, ána ɸat'aí
been working, and now I have finished if, I remember you (pl.). Person ye whom I have seen, how many you have died

3 winá'a^{n}i ka$^{n'}$bɸa: íwimáxe cuɸéaɸĕ. Níkaci$^{n'}$ga añ'gaɸi^{n} wacta$^{n'}$bai teɸa$^{n'}$
I hear about you I wish: I ask you a question I send to you. Person we who move you saw us in the past

i$^{n'}$ta^{n} úda^{n} a^{n}ɸi$^{n'}$. Maja$^{n'}$ ɸan'di ɸatíi tĕ'di wacta$^{n'}$be, maja$^{n'}$ añgɸi$^{n'}$i ɸa^{n}
now good we are. Land in the you came hither when you saw us, land we sit in the

wacta$^{n'}$bai wáqe amá cka$^{n'}$i bɸúgaqti éga^{n} añgáxai. Maja$^{n'}$ sagĭqti Iʇíga^{n}ɸai
you saw us white people the (pl. sub.) they stir all so we do. Land very firm President

6 aká wegáxai wéɸĕqti a^{n}ma$^{n'}$ɸi^{n} áda^{n} wisíɸai i$^{n'}$ɸa-májĭ íwimáxe cuɸéaɸĕ hă.
the (sub.) has made for us we are very glad we walk there-fore I remember you I am sad I ask you a question I send to you

NOTES.

ɸiqkidawi ɸecaɸu, the Omaha notation of the Pawnee, *Riqkidawi recaru*, according to L. Sansouci.

686, 2 and 3. ana ɸat'ai wina'a^{n}i ka^{n}bɸa, others express it more fully: ána ɸat'aí éda^{n} ebɸéga^{n} aná'a^{n} ka$^{n'}$bɸa (**501**, 9), *and* ána ca$^{n'}$ ɸat'aí éi^{n}te winá'a^{n}i ka$^{n'}$bɸa (**512**, 1). See, also, **482**, 11 (t'é i^{n}te ca$^{n'}$ aná'a^{n} ka$^{n'}$bɸa), and **506**, 1 (t'éska^{n}i giná'a^{n} ga$^{n'}$ɸai).

TRANSLATION.

O ye Pawnees, I think of you from time to time. I hoped to see you, but I have been working, and now that I have finished I remember you. O ye Indians whom I have seen! I wish to know how many of you have died, and so I send to you to ask you (about it). We Indians whom you saw in the past are now doing well. When you came here you saw us on the land, on the land in which we dwell, and there are we imitating all the acts of the white people. The President has given us very good titles to our lands, so we are rejoicing and going forward; but when I think of you I am sad, and so I send to ask you a question (about yourselves?).

TAⁿWAⁿ-GAXE-JIÑGA TO HEQAKA-MANI AND ICTA-JAⁿJAⁿ, YANKTONS.

Pahañ′gadi umaⁿ′ɕiñka áma tĕ′di níkaciⁿ′ga wactaⁿ′be ɕatí. Kĭ ĕ′di
Formerly season other in the person you saw them you came hither. And then

níkaciⁿ′ga dúba íe údaⁿqti waɕá′i tĕ gisíɕĕ-naⁿ caⁿ′caⁿ. Kĭ iⁿ′taⁿ waɕítaⁿ
person four word very good you gave to them the they remembered continued always. And now to work

ɕictaⁿ′i ɤĭ, ɕidaⁿ′be taité ebɕégaⁿ. Wawákega hégа-bájĭ. Níaciⁿ′ga aⁿt′aí 3
they finish when, they shall see you I think that. We have been very sick. People we have died

hă. Wéɕa-bajĭ′qtiaⁿ′i, ádaⁿ ɕi égaⁿ aⁿɕísiɕai cañgáhi tañ′gataⁿ. Níkagáhi
We are very sad, therefore you so we remember you we shall reach you. Chief

amá cahí tĕ′di céna-ctĕwaⁿ′-bájĭ, ádaⁿ añgú waɕásiɕaɕá-bi eskaⁿ′ é agɕí
the (pl. sub.) they reached you when you (pl.) showed the slightest attention, not even therefore we that you remembered us (*introductory* that) perhaps that they returned

níkagáhi amá, ádaⁿ cañgáɕai. Djo aká cañ′ge ɕi′í tĕ ɕatí tĕ′di éde 6
chief the (pl. sub.), therefore we go to you. Joe the (sub.) horse he gave to you the (act) you came hither when but

caɕá-bájĭ; iⁿ′taⁿ ikáge ɕiñké gisíɕai. ɤaxé-ɕaⁿ′ba aká cañ′ge ɕí′i teɕaⁿ′
he does not go to you; now his friend the (st. ob.) he remembers him. Two Crows the (sub.) horse that he gave to you in the past

ɕatí tĕ′di, iⁿ′taⁿ ikáge ɕiñké gisíɕai. Aⁿ′paⁿ-ɬañ′ga aká ɕatí tĕ′di cañ′ge
you came hither when, now his friend the (st. ob.) he remembers him. Big Elk the (sub.) you came hither when horse

ɕí′i; iⁿ′taⁿ ikáge ɕiñké gisíɕai. ɕatí tĕ′di Húpeɕa cañ′ge wiⁿ wi′í; iⁿ′taⁿ 9
he gave you; now his friend the (st. ob.) he remembers him. You came hither when Hupeɕa horse one I gave you now

agísiɕĕ, wikáge. Céna ijáje añgídaxu cuɕéaⁿɕai. Ucté amá wañ′giɕe
I remember it, my friend. Enough his name we write our own we send to you. The rest all

cañ′ge ci′í-ma ɕikáge amá bɕúga wagíɬaⁿbe caɕé ta amá. Ciñ′gajiñ′ga
horse those to whom you gave your friend the (pl. sub.) all to see them, their own they will go to you. Child

wíɬa úwagiɕá-gă. Aⁿwañ′kega édegaⁿ′ aⁿ′ɕiⁿ-naⁿ at′áɕiⁿ. Aníɬa ɤĭ, 12
my tell it to them. Me sick but so nearly I died. I live if.

awágisíɕĕ, awágiɬaⁿ′be kaⁿ′bɕa.
I remember them, my own, I see them, my own I wish.

NOTES.

687, 2. nikaci^{n}ga duba, *four persons*, Joseph La Flèche, Two Crows, Big Elk, and Ta^{n}wa^{n}-gaxe jiñga. Hupeɸa, the fifth man, dictated the sentence in which his name occurs.

687, 4. ɸi ega^{n}, emphatic, ɸieni^{n}′ga^{n}, etc. (F.), *you truly are the one.* W. makes ɸi éga^{n}, etc.,=Uwíkie ɔnañkáce, a^{n}ɸísiɸai éga^{n} cañgáhi tañ′gata^{n}, *O ye whom I have addressed, since we remember you, we will go to you.*

687, 5. cena-ctĕwa^{n}-bajĭ, etc. *They did not receive even the slightest attention* (F.); *You (pl.) showed not even the slightest attention* (ceɔnactĕwa^{n}-bajĭ?); *They did not get anything at all* (W.). The Omaha chiefs went to the Yankton without taking the "young men." The Yankton paid them no attention, so the chiefs thought that it was because the Yankton wished the "young men" to come.

TRANSLATION.

Last year you came to visit our tribe. Then you made very fair promises to four men, who have not forgotten them. Now they have done their work, and I think that they will visit you. We have had considerable sickness, and our people have died. This has made us very sad. Therefore we remember you especially, and we shall visit you. When the chiefs went to see you you did not pay them much attention, so they concluded that it was because you thought of us, the members of the progressive party, and they said so on their return to us; therefore we are going to visit you. Joe gave you a horse when you came, but he did not go to you (with the chiefs); and now he remembers his friend. Two Crows gave you a horse when you came (to see us), and now he remembers his friend. Big Elk gave you a horse when you came, and now he remembers his friend. When you came, I Hupeɸa gave you a horse, and now, my friend, I remember it. Only we write our names and send to you. All your other friends to whom you gave (*i. e.*, promised) horses will go to you in order to see their own (horses). I, Ta^{n}wa^{n}-gaxe jiñga, wish you to tell my adopted children among the Yanktons that I have been sick, and that I came very near dying. If I live I will remember them, and I desire to see them.

TA^{N}WA^{N}GAXE-JIÑGA TO MI^{N}GABU, A YANKTON.

Céɬaɬáta^{n}, nisíha, cañ′ge a^{n}ɸá′i-ma wañ′giɸé′qti ɸiñgaí. Ga^{n}′ wigíɬa^{n}be
From your place, my child, horse those which you gave me all are gone. And (so) I see you, my own

ka^{n}′bɸa. Áda^{n} edáda^{n} ctéctĕwa^{n}, nisíha, íe úda^{n}qti a^{n}ɸá′i tíɸaɸĕ ka^{n}bɸégă^{n}.
I wish. Therefore what soever, my child, word very good you give to me you send hither I hope.

3 Waqi^{n}′ha uqɸĕ′qtci gian′kiɸá-gă.
Paper very soon send back to me.

TRANSLATION.

My child, all those horses which you gave me at your place, and which I brought away, are gone! So I wish to see you. Therefore, my child, I hope that you will send and give me very good words of any kind whatsoever. Send back a letter very quickly.

MA^{n}TCU-NA^{n}BA TO PANYI-NAQPAƆI.

Ła^{n}ckáha, wiɬúcpa mégą^{n}, waqi$^{n'}$ha ga$^{n'}$ cu¢éwiki¢é. Ca$^{n'}$ níkaci$^{n'}$ga
My sister's son, my grandchild likewise, paper anyhow I cause to be taken to you. And person

d'úba ta$^{n'}$wa^{n}g¢a^{n} ¢i¢ɬai gaq¢a$^{n'}$ ¢é ga$^{n'}$¢ai aí, aná'a^{n}, éde íwimáxe
some nation your migrating to go wish they say, I have heard, but I ask you

cu¢éa¢ĕ. Kĭ ána ná-bájĭ éi^{n}te cĭ aná'a^{n} ka$^{n'}$b¢a, wágazúqti aná'a^{n} 3
I send to you. And how many you do not go perhaps again I hear it I wish, very straight I hear it

ka$^{n'}$b¢a. Kĭ gañ'ɤĭ níkagáhi nañkácĕ, cĭ ána ná-bájĭ éi^{n}te cĭ wágazu
I wish. And and then chief ye who are, again how many you do not go perhaps again straight

winá'a^{n}i ka$^{n'}$b¢a. Gañ'ɤĭ añgú ¢é¢uta^{n} tĕ wakéga tĕ wagíni añgá¢ai
I hear from you I wish And then we from this (time) the sick the we recover we go

hă. Usní tĕ ékita^{n} ¢iñgé taté. Né tai tĕ i$^{n'}$¢a-májĭ. Maja$^{n'}$ ¢a^{n} úmaka 6
Cold the as far as none shall (be). You will go the I am sad. Land the cheap

ckáxe ¢aa$^{n'}$nai tĕ i$^{n'}$¢a-májĭ. Gañ'ɤĭ maja$^{n'}$ ¢a^{n} úda^{n} pahañ'ga i$^{n'}$ta^{n}
you make you abandon it the I am sad. And then land the good first now

i¢ápaha^{n}. I$^{n'}$ta^{n} maja$^{n'}$ ¢a^{n} úda^{n} pahañ'ga tĕ i¢ápaha^{n}, áda^{n} maja$^{n'}$ ¢a^{n}
I know it. Now land the good first the I know it, therefore land the

téqiági¢e. I^{n}c'áge ut'aí ¢a^{n} winá'a^{n}i ka$^{n'}$b¢a. Áda^{n} uq¢ĕ'qtci ɗáze hébe 9
I prize mine. Old man they died in the I hear of you I wish. Therefore very soon evening part

níze ɤĭ, í¢a¢ĕ té.
you receive it when, you will please send it hither.

NOTES.

This letter was sent to Panyi-naqpaɔi and his son, who were Otos.

689, 9. I^{n}c'age ut'ai ¢a^{n}, etc. An appeal to the patriotism of the Otos. "I wish to hear from you concerning the place where your old men (ancestors) have died (and where their bones lie)." Do you prize it? Or have you lost all love for the land and its associations?

TRANSLATION.

My sister's son and my grandchild, I have sent you a letter at any rate. I have heard that some persons of your nation wish to migrate to another country, and I send to you to ask you about it. I wish to hear how many of you are not going; I wish to hear the facts. And I wish to hear from you, O ye chiefs, how many of you are not going. And we, from this time forward, are progressing towards recovery from the sickness. By the time that the cold weather is over there will be none of it. I am sad on account of your contemplated departure. I am displeased because you set little value on the land which you are abandoning. But I, for my part, now know that the land is the chief good thing (for us). I know now that the land is the best thing

for us, therefore I prize my country. I wish to hear from you what you think about the place in which your ancestors died. Therefore please send a letter very quickly, on the very evening of the day when you receive this letter.

ICTA¢ABI TO HEQAGA SABĔ, MACA^{N}, AND MAWATA^{N}NA, YANKTON AGENCY, DAKOTA TERRITORY. 1879.

Ca^{n} zaní wíb¢aha$^{n'}$i hă, níkaci$^{n'}$ga naŋkácĕ. Kĭ ca$^{n'}$ a$^{n'}$ba¢ĕ'qtci
Now all I petition you (pl.) , person ye who are. And at any rate this very day

uágaca^{n} ka^{n}b¢éga^{n} ga^{n} wiŋa$^{n'}$bai ka$^{n'}$b¢a. Ɬé-ma ciñ'gajiñ'ga-ma
I travel I hope as I see you (pl.) I wish. These the children

3 waƋáxe-ma awágiŋa$^{n'}$be ka$^{n'}$b¢a hă. Năn'de ísa^{n}¢iñ'ge. Ce Sĭndé g¢ecká
those whom I made I see them, my own I wish . Heart cause of gladness I have none. That Tail Spotted

ata$^{n'}$ g¢i$^{n'}$ éi^{n}te é i^{n}wi$^{n'}$¢ íc¢ai-gă. Gác¢a^{n} cta$^{n'}$be ꭓĭ uq¢ĕ'qtci ékita^{n}
how far sits perhaps that to tell me send ye! That (cv. ob.) you see it when very soon simultaneously

i$^{n'}$baxúi-gă.
write ye to me.

NOTE.

Icta¢abi was an Omaha; Heqaga sabĕ and Maca^{n} were Ponkas, refugees among the Yanktons; and Mawata^{n}na was a Yankton.

TRANSLATION.

Now I petition to you all, O ye Indians! And as I hope to start on a journey this very day, I wish to see you. I wish to see those persons (Yanktons) whom I have regarded as my children. I have nothing to make me glad. I wish you to send and tell me how far distant Spotted Tail and his people are dwelling (from you?). When you see this letter, do not let any time pass before you write to me.

ƛE-MI^{N}-WA'U, A PONKA WOMAN, TO HER DAUGHTER, MARY NAPECA, AT SANTEE AGENCY, NEBRASKA.

6 Ɬiádi ¢ida$^{n'}$be ga^{n}¢éde t'ée hĕ. Wáqa-náji^{n} ¢ida$^{n'}$be ga$^{n'}$¢ai. I^{n}c'áge
Your father to see you wished, but he is dead . Wáqa-najin to see you wished. Old man

t'ée hĕ. Ɬiŋañ'ge ¢ida$^{n'}$be ga^{n}¢éde, ¢íci'e wa¢íta^{n} éga^{n}, aŋgá¢a-bájĭ
is dead . Your younger sister to see you wished, but, your sister's husband works as, we do not go

tañ'gata^{n}. Má¢adi ¢iŋañ'ge nújiŋga wi$^{n'}$ ída¢éde, gít'ee hĕ'. Céŋa tĕ
we shall. Last winter your younger sister boy one gave birth to, but, he is dead to her . Yonder the

9 e'a$^{n'}$ ¢iñgé ¢anáji^{n}, ciŋ'gajiñ'ga ¢añká e'a$^{n'}$ ¢iñgé naji$^{n'}$ ꭓi, awáma'a^{n}
nothing being the matter you stand, . child the ones who nothing the matter they stand if, I hear of them

ka$^{n'}$b¢a. Ɬisañ'ga aká na^{n}ba$^{n'}$ ĭndé-wagáxe g¢íc¢ai hĕ. I^{n}c'áge aká
I wish. Your younger brother the (sub.) twice "face-picture" has sent it back . Old man the (sub.)

gáŋaŋáta^{n} wakéga a-í tĕ ca$^{n'}$ca^{n} íť'e hĕ. U'a$^{n'}$¢iñgé ¢iŋañ'ge aká ¢ida$^{n'}$be
from that unseen place sick he was coming the continuing died from it . For no reason your younger sister the (sub.) to see you

12 ga$^{n'}$¢ai.
wishes.

NOTES.

This is one of the few letters dictated to the author by women.

690, 6. ₵iadi probably refers to Hexapa, mentioned by Jabe-skā in his letter, p. 477.

690, 7. ₵iɲañge, see 477, 3.

TRANSLATION.

Your father wished to see you (again), but he died (without seeing you). Waqa-naji^{n} wished to see you. The venerable man is dead. Your younger sister wishes to see you, but her husband is working, and so we will not go away. Last winter your younger sister gave birth to a boy, but he died. I wish to hear whether you and the children, in yonder land, are well and happy. Your younger brother has sent his picture back twice. The old man was ill as he came from that land (Indian Territory?), and, as the illness continued, it killed him. In vain does your younger sister wish to see you.

LOUIS SANSSOUCI TO HAÑGA-CENU.

Waqi$^{n'}$ha gia$^{n'}$₵aki₵é ₵a^{n} g₵í. Winá'a^{n} tĕ úda^{n} hā. ₵aníɲa ma^{n}ni$^{n'}$
Paper you have sent back to me the has returned. I hear from you the good . You live you walk

tĕ ta$^{n'}$wa^{n}g₵a$^{n'}$-ma gī'₵ai, ₵iná'a^{n}i ᵸĭ, năn'de gíuda$^{n'}$i. Iu₵a a^{n}₵á'i kĕ
the the gentes are glad, they hear from you. when, heart good for them. News you give me the

u₵ágaca^{n} ma^{n}ni$^{n'}$ kĕ'ɲa úda^{n}qti ma^{n}ni$^{n'}$ tĕ ctí ᵸĭ, cĭ píäjĭ tĕ ctí i^{n}wi$^{n'}$₵a- 3
You travel you walk to the very good you walk the too when again bad the too you have not

náji. Kĭ úda^{n} ma^{n}ni$^{n'}$ ᵸĭ, i^{n}wi$^{n'}$₵aná ᵸĭ, cĭ píäjĭ ᵸíctĕ i^{n}wi$^{n'}$₵aná ᵸĭ,
told me. And good you walk if, you tell me if, again bad even if you tell me if,

i$^{n'}$uda^{n} téi^{n}te. Ĕdí ᵸĭ, ta$^{n'}$wa^{n}g₵a$^{n'}$-ma ₵éma uáwagíb₵a té. Úcka^{n} a^{n}-
good for me it may be. In that case, the gentes these I will tell it to them. Deed you

₵a$^{n'}$₵awa$^{n'}$xe tĕ uwíb₵a tá miñke. Níkaci$^{n'}$ga uma$^{n'}$₵iñka ₵énaqtci t'e-má 6
asked me about the I will tell to you. People season only this those who died

wa₵ánia'a^{n} cka$^{n'}$na tĕ uwíb₵a tá miñke. Wacúce, Gahíge isañ'ga; Ma^{n}-
you hear about them you wish the I will tell it to you. Wacuce, Gahige his younger brother; Two

tcú-na$^{n'}$ba isañ'ga, Cúɲa-ma$^{n'}$₵i^{n}; ₫á₵i^{n}-gahíge ijiñ'ge, Heqága-jiñ'ga:
Grizzly bears his younger brother, Cuɲa-ma^{n}₵i^{n}; Pawnee-Chief his son, Little-Elk;

Wáqa-náji^{n} isañ'ga, Íɲuhábi; ₫ahé-ɲáp'ĕ, Ma^{n}tcú-na$^{n'}$ba iɲa$^{n'}$cka; Wéji^{n}cte 9
Waqa-naji^{n} his younger brother, Iɲuhabi; ₫ahe-ɲap'ĕ, Ma^{n}tcu-na^{n}ba his sister's son; Wéji^{n}cte

akádi Níma^{n}ha^{n} ijiñ'ge, He-snáɲa; I^{n}tcañ'ga₵a, Ma^{n}tcú-na$^{n'}$ba isañ'ga;
in the Nemaha his son, He snaɲa; Intcañga₵a, Ma^{n}tcu-na^{n}ba his younger brother;

G₵eda$^{n'}$-náji^{n} iɲáha^{n}, Wác'aji, Ictásanda akádi, Kídahánu ijiñ'ge; Cyú-
Standing Hawk his brother-in-law. Wac'aji, Ictasanda in the, Kidahanu his son; Prairie-

jiñga ijiñ′ge, Mañgé-jiñ′ga; Lé-ɸiɻi^{n} ijiñ′ge; ɖéde-gáhi ijañ′ge, Ɉa^{n}′ze-
chicken his son, Small-Breast; Buffalo Rib his son; Fire Chief his daughter, Ɉa^{n}′ze-

hañ′ga iɡáqɸa^{n}; Sí-ɻañga iɡáqɸa^{n}; Mañ′gɸiɸa^{n} iɡáqɸa^{n}, Ma^{n}tcú-xi ijañ′ge;
hañga his wife; Big Foot his wife; Mangɸiɸa^{n} his wife, Ma^{n}tcuxi his daughter;

3 Wacúce ijañ′ge na^{n}′ kĕ; Waúqtawáɸĕ iɡáqɸa^{n}; Íckadábi iɻúcpa; ɖa-sa^{n}′-
Wacuce his daughter grown the (recl. ob.); Lover his wife; Ickadabi his grandchild; Pasa^{n}.

náji^{n} iɻúcpa; Cáge-dúba ijañ′ge; He-sa^{n}′nida ijañ′ge; Kawáha ijañ′ge;
naji^{n} his grandchild; Cage-duba his daughter; Horn-on-one-side his daughter; Kawaha his daughter;

Ta^{n}′wa^{n}gaxe i^{n}c‘áge iɻúcpa: Wacúce ijiñ′ge, Ĕ′di-á-i-naji^{n}′; kĭ Pañ′ka
Village-maker old man his grandchild; Wacuce his son, Ĕdi-a-i-naji^{n}; and Ponka

6 i^{n}c‘áge, He-xápa t‘e. Íuɸa ájĭ t‘a^{n}′ ɸa^{n}′ja, uwíbɸa-májĭ tá miñke
old man, Scabby-Horn dead. News other exists though, I will not tell you.

Waɸána‘a^{n} cka^{n}′na ɻĭ, pí waqi^{n}′ha íɸa-gă. Ma^{n}tcú-na^{n}′ba aká wabáji^{n}
you hear about them you wish it, anew paper send hither. Two Grizzly bears the (sub.) message

ɸétĕ cuɸéɸai: Waqi^{n}′ha na^{n}ba^{n}′ cuɸéwikiɸé ɸa^{n} gɸia^{n}′ɸakiɸájĭ-na^{n}, áda^{n}
this sends to you: Paper twice I have sent it to you by some one (see note) you have not sent it back to me by some one ŭsually, therefore

9 íɸa^{n}ba^{n}′ aɸána‘a^{n}′jĭ taté. Úda^{n}qti ma^{n}bɸi^{n}′.
a second time (=ever) you shall not listen to it. Very good I walk.

NOTES.

Louis Saussouci is the son of an Omaha mother.

Hañga-cenu was an Omaha staying at the Pawnee Agency.

691, 3. tĕ ctí . . . tĕ ctí (F.'s reading); but W. gave, úda^{n}qti ma^{n}ni^{n}′ tĕ′ctĭ cĭ píăjĭ tĕ′ctĭ i^{n}wi^{n}′ɸanájĭ.

692, 7. ɸa^{n}, intended for ɸa^{n}ja, *though*, which makes sense.

TRANSLATION.

The letter which you sent me has come. It is good for me to hear from you. The gentes rejoice because you continue alive; they are happy to hear from you. When you gave me the news concerning your travels, you did not tell me whether you had been very prosperous or unfortunate. You ought to tell me if you are doing well, and even if you are not prospering. In that case, I will tell it to these gentes. I will tell you the thing about which you asked me. You wish to hear about those (Omahas) who have died only during this year. I will tell you. (Their names are as follows:) Wacuce, Gahige's younger brother; Cuɻa-ma^{n}ɸi^{n}, Yellow Smoke's younger brother; Little Elk, Pawnee Chief's son; Iɻuhabi, Waqa-naji^{n}'s younger brother; ɖahe-ɻap‘ĕ, Yellow Smoke's sister's son; He-snata, Nemaha's son, of the Elk gens; I^{n}tcañgaɸa, Yellow Smoke's younger brother; Standing Hawk's brother-in-law, Wac‘ajĭ, of the Ictasanda gens, and son of Kidahanu; Prairie Chicken's son, Small Breast; Buffalo Rib's son; Fire Chief's daughter, the wife of Ɉa^{n}ze hañga (*or* Henry Blackbird); Big Foot's wife; Mañgɸiɸa^{n}'s wife, the daughter of Ma^{n}tcu-xi; Wacuce's grown daughter; Lover's wife; Ickadabi's grandchild; ɖa-sa^{n}-naji^{n}'s grandchild; Four Hoof's daughter;

Horn-on-one-side's daughter; Kawaha's daughter; the grandchild of the elder Village-maker; Wacuce's son, Édi-ai-naji^{n}; and the Ponka old man, Hexapa. There is other news, but I will not tell you. If you wish to hear it, send a letter again. Yellow Smoke sends you this message: I have sent you two letters, but you have not replied; therefore you shall not hear from me again. I am doing very well.

CA^{N}TA^{N}-JIÑGA TO T. L. GILLINGHAM.

Ca$^{n'}$ta^{n}-jiñ'ga wa¢íta^{n} ¢écka^{n}na tĕ wa¢íta^{n}qti. Na$^{n'}$za ú'e ¢a$^{n'}$ ctĭ
Little Wolf to work you wished for him the he has worked very hard. Fence field the too

ánasĕ. Kĭ éga^{n} úda^{n} ¢écka^{n}na téga^{n} gáxe. Kĭ éga^{n} gáxe éde ¢éama
he has fenced in. And so good you wished for him like the he has done. And so he has done but these (sub.)

Uma$^{n'}$ha^{n} amá píăji-na^{n} giáxai-na$^{n'}$ ca$^{n'}$ca^{n}. Ú'e-i¢ánasĕ ¢icé¢a^{n}i; can'- 3
Omahas the (pl. sub.) bad only have done to him usually always. Fence of a field they have pulled to pieces; the

ge-ma ¢atéwakí¢e-na$^{n'}$i ú'e eą́á ¢an'di. Gañ'ką́ wawéci 'í-bajĭ-na$^{n'}$i, gĭ'¢ajĭ'qti-
horses they have caused them to eat usually field his in the. And then pay they have not given contin-ually, very sad he (has been)

na$^{n'}$i. Éskana íe ¢i¢íą́a i^{n}wi$^{n'}$¢aka^{n} í¢a¢ĕ ka$^{n'}$b¢a. I¢ádi ¢iñké uí¢ í¢a-gă.
usually. Oh that word your. you help me you send hither I wish. His father the one who to tell to him send hither.

Gañ'ką́ áahucíge ¢a$^{n'}$ja i¢ádi¢aí aká wá¢ita^{n}-bájĭ-na$^{n'}$i, áda^{n} i$^{n'}$¢a-májĭ-na^{n}- 6
And then I insist on it though agent the (sub.) does not deal with them (as offenders) usually, therefore I am sad usually

ma$^{n'}$. Áda^{n} íe ¢i¢íą́a i^{n}wi$^{n'}$¢aka^{n} í¢a¢ĕ ka$^{n'}$b¢a. Gañ'ką́, kagé́cha, "Wanág¢e
I am. Therefore word your you help me you send hither I wish. And then, my friend, Domestic animal

wá¢iñ-gă," ecé ga^{n} éga^{n} ₫áxe éde, g¢éba-cá₫ĕ wáb¢i^{n} éde, ¢éama i$^{n'}$ma^{n}-
keep them, you said it as so I have done but, sixty I had them but, these (sub.) they stole

¢a$^{n'}$i, cénawaki¢aí. Cĭ' hacída^{n} g¢éba-cá₫ĕ cĭ' i$^{n'}$ma^{n}¢a$^{n'}$i. Na^{n}ba$^{n'}$kig¢e 9
from me. have made an end of them. Again afterwards sixty again they stole from me. On two occasions

wanág¢e b¢úga t'ean'ki¢e-na$^{n'}$i. Kagé́cha, ja$^{n'}$ can'ge-tí ₫áxe ką́'ete,
domestic animal all they have killed for me usually. My friend, wood horse-house I made even when,

i$^{n'}$ma^{n}¢a^{n}-na$^{n'}$i.
they have stolen from me usually.

Hau. Gañ'ką́, kagé́cha, ₫á¢i^{n}-na^{n}páji ijiñ'ge can'ge ta^{n} i$^{n'}$ma^{n}¢a$^{n'}$i há. 12
And then, my friend, Pa¢íe-na-spajĭ his son horse the (std. ob.) he has stolen from me

I$^{n'}$baxu g¢i$^{n'}$ aká, i¢ádi¢aí ctĭ, wáqe uctĕ amá ctĭ, can'ge ta^{n} íbaha$^{n'}$i.
To write for me he sits the one who, agent too, white people the others (pl. sub.) too, horse the (std. ob.) they know him.

Éskana, kagé́ha, i^{n}wi$^{n'}$¢aka^{n} ka^{n}b¢éga^{n}. Ca$^{n'}$ éga^{n} giáxai wá¢agájĭ eté́de.
Oh that, my friend, you help me I hope. And so to do to him you should have commanded them.

Gañ'ką́ ką́nai, t'ea$^{n'}$¢ĕ ga$^{n'}$¢ai. A$^{n'}$hucígai. Dáda^{n} wiwíą tĕ waqpá¢ iñ'ga^{n}¢aí. 15
And then they fought, to kill me they wished. They spoke saucily to me. What mine the to lose (?) they wished for me.

Áda^{n} i$^{n'}$ma^{n}¢a^{n} enáqti naji$^{n'}$. Wáqe b¢úga a^{n}¢a$^{n'}$baha$^{n'}$i, ¢é i$^{n'}$ma^{n}¢a$^{n'}$i
Therefore — to steal from me — alone — they stand. — White man — all — they know about me, — this — they stole from me

tĕ. Áda^{n} éskana, kagóha, wa¢íta^{n} á¢agáji ka^{n}b¢égа^{n} ¢éta^{n}. A^{n}wa$^{n'}$ti^{n}
the. — Therefore — oh that, — my friend, — to deal with them as offenders — you command him — I hope — this (std. ob.). — He hit me

3 t'ea$^{n'}$¢ĕ ga$^{n'}$¢ai ɤĭ'ctĕ, i$^{n'}$¢ita^{n}-bájĭ. "Gí¢it égañ-gă," ecé ka^{n}b¢égа^{n}. Téqiqti
to kill me — he wished — even when, — he did not deal with the offender for me. — Do deal with the offender for him, — you say it — I hope. — Very hard

iñgáxai u'ág¢a uwíb¢a cu¢éa¢ĕ. Tí¢a¢ájĭ ɤĭ, wai$^{n'}$ma^{n}¢a^{n} ca$^{n'}$ca^{n} iñgáxe
they have done for me — the suffering — I tell you — I send to you. — You do not send hither — if, — to steal them from me — always — he will do it a-

tá-aká Cañ'ge ta$^{n'}$ enáqtci i^{n}¢i$^{n'}$¢i^{n} g¢í; uctć tĕ i$^{n'}$¢ita^{n}-bájĭ. Úcka^{n} wi$^{n'}$
gainst me. — Horse — the (std. ob.) — that alone — he has brought mine back; — rest — the — he has done nothing for me. — Deed — one

6 ¢é ɤína akádi, wa'ú ní agí i¢é-ma wábisan'de watcí-na^{n}i; éde wá¢ita^{n}-bájĭ
this — he fights — about the one who (?), — woman — water — those who go after it — holding them down by pressure — he violates them — usually; — but — he does not deal with them as offenders

i¢ádi¢aí aká. Isañ'ga méga^{n} gáxai, ¢é wábisan'de watcí, ¢ita$^{n'}$ éka^{n}b¢a
agent — the (sub.). — His younger brother — likewise — does it, — this — holding them down by pressure — *coitio*, — to treat him as an offender — I wish it for him

¢a$^{n'}$ja, ca$^{n'}$ ¢ita$^{n'}$-bájĭ.
though, — yet — he does not deal with him.

NOTES.

Mr. Gillingham was one of the two teachers in the agency day school when Dr. Painter was agent. He succeeded Dr. Painter as agent for the Omahas. When this letter was written he was living at St. James, Nebr.

693, 2. tega^{n} gaxe, *contr. fr.* tĕ ega^{n} gaxe.

692, 13. I^{n}baxu g¢i^{n} aka, the author. ɻa¢i^{n} na^{n}pajĭ ijiñge, *i. e.*, Ni^{n}daha^{n}.

693 and 694, 15. t'ea^{n}¢ĕ ga^{n}¢ai. Ca^{n}ta^{n}-jiñga was assaulted by Ta^{n}wa^{n}-gaxe jiñga, while the author was at the Omaha Agency. These two men belong to the same Omaha gens.

TRANSLATION.

As you desired Little Wolf to work, he has worked. He has also inclosed his field with a fence. You wished him to work well in this manner, and so has he worked. So has he done, but these Omahas have been constantly doing evil to him. They have pulled the fence to pieces, and have turned horses into his field to devour the crops (against his wishes). And then, as they have never allowed him any damages, he has been always displeased. I earnestly wish that you would send here and aid me with your words. Send to tell the agent! Though I have insisted on it, the agent has never dealt with them as offenders; therefore I am always sad. Therefore I wish you to send here and help me with your words. And as you said, "My friend, keep domestic animals," so have I done; but these men have stolen from me sixty which I had, making an end of them. And subsequently they stole sixty more from me. On two occasions have they killed all my domestic animals (poultry?). My friend, even when I had made a wooden stable they stole my animals from me.

My friend, ƌa₵i^{n}-na^{n}paji's son has stolen my horse. He who is writing this for me, the agent, and the other white people, know the horse. I earnestly desire, my friend, that you would aid me. You should have commanded them to treat him likewise. And then they fought; they wished to kill me. They spoke saucily to me. They wished me to lose my possessions. Therefore they have done nothing but steal from me. All the white people (here) know about me, and how they (the Indians) have stolen from me. Therefore, my friend, I hope that you will tell this (agent) to deal with them as offenders. Even when one hit me and wished to kill me the agent did not deal with him for me. I hope that you will say to him, "Do deal with the offender for the sake of the plaintiff!" I send to tell you how I suffer from the hard treatment which I have endured from the Omahas. If you do not send here (to stop it) the young man will always work against me by stealing my horses, etc., from me. The agent has made the offender restore my horse; but he has done nothing else for me. There is one thing which is done by the one who fights (*i. e.*, Ta^{n}wa^{n}-gaxe jiñga). When the women go for water, he usually holds them down and ravishes them; but the agent does not punish the offenders. This man's brother also does it; he, too, ravishes them by holding them down. Though I have wished him (the agent) to deal with the Omaha as an offender, he has not done so.

ƌA₵I^{N}-NA^{N}PAJĬ TO HIS SON, NI^{N}DAHA^{N}.

ƌáɕi^{n} akádi cí ɻĭ'ji, uqɕĕ'qti gí-gă. Né ɻĭ'ji, úcka^{n} pĭăji qti uá'a^{n}si
To the Pawnees you reach if, very soon to return You went if, deed very bad I have leaped into

hă, áda^{n} uqɕĕ'qti wiŋa$^{n'}$be ka$^{n'}$bɕa hă. ɕĭ', uqɕĕ qti, Tcáza-ɕiŋge, ɕisan ga
. therefore very soon I see you I wish . You, very soon, Tcaza-ɕiñge your younger brother

júwagɕe gí-ză. Tcáza-ɕiñ'ge, né tĕ'di úcka^{n} pĭăji'qti ani$^{n'}$ né hă. Níkaci$^{n'}$ga 3
with them return. Tcaza-ɕiñge. you went when deed very bad you took away . People

amá bɕúgaqti ĭai ha. Wamúske uji kĕ'di ɕagɕĭi ka^{n} bɕa. Ákihíde
the (pl. sub.) all have spoken . Wheat planted in the you return (pl.) I wish. Attend to it

wacka$^{n'}$ gíi-gă. Waqi$^{n'}$ha cuhí ɻĭ'jĭ, waqi$^{n'}$ha uqɕĕ'qti gian'kiɕá-gă,
try return ye! Paper reaches you when, paper very soon cause to be returning to me,

ɕiji$^{n'}$ɕĕ méga^{n}. ɕĕaka iɕádiɕaí aká ha$^{n'}$ gɕéba-ɕábɕi^{n} ja$^{n'}$ úcka^{n} t'a$^{n'}$ 6
Younger brother like wise The one agent the (sub.) night thirty sleep deed ist (?)

ingáxai, áda^{n} i$^{n'}$ɕa-máji- na^{n} ca^{n} ca^{n}. Áda^{n} uqɕe'qti ɕagɕíi ka^{n} bɕa. ƌáɕi^{n}
has made for me, therefore I am sad usually always. Therefore very soon you return (pl.) I wish. Pawnee

a:ná ɕa'é'ɕiɕaí ɻĭ'ctĕ, uqɕĕ'qti uɕá gíɕai-gă. I^{n}wi$^{n'}$ɕa gíɕai-gă.
the (pl. sub.) they have pitied you even if, very soon to tell it be sending back (pl.). To tell me be ye sending back.

NOTES.

695, 1. ɖa¢iⁿ akadi, refers to the Pawnees being settled in a village, "sitting." Had they been traveling, amadi would have been used.

695, 1 and 3. uckaⁿ piäjĭqti, etc. See the charge made against Niⁿdahaⁿ in the preceding letter. The father says that he was punished (for his son's offense).

Niⁿdahaⁿ is addressed in lines 1 and 2; Tcaza ¢iñge, in lines 2, 3, and 4; and Niⁿdahaⁿ from line 5 to the end.

TRANSLATION.

If you have reached the Pawnee settlement, return very soon. After your departure I got into great trouble; therefore I wish to see you very soon. You, Tcaza-¢iñge, return very soon with your younger brothers! Tcaza-¢iñge, when you went, you took away a very bad deed (*sic*). All the people have spoken of it. I wish you to return in time for the sowing of the wheat. Make an effort to return and attend to it! When the letter reaches you, send one to me very quickly. (I speak to you, Niⁿdahaⁿ) as well as your elder brother. This agent has made trouble for me for thirty days; therefore I am sad all the time. So I wish you to return very soon. Even if the Pawnees have pitied you, send back very soon to tell (about your return). Send back to tell me!

MAᴺTCU-NAᴺBA TO WIYAKOIᴺ.

ɻaⁿckáha, íu¢a dádaⁿctĕ aⁿ¢iñ′ge. Caⁿ′ aⁿwaⁿ′qpani, ɻaⁿckáha.
Sister's son, news whatever I have none. Still I am poor, sister's son.

Aⁿctaⁿ′be tĕ caⁿcaⁿ′qtiaⁿ′i. Taⁿ′waⁿg¢aⁿ ctĭ năn′de i¢ágisa-májĭ añ′gaⁿ.
You saw me the it has always continued so. Nation too heart I am uneasy about my own I am so.

3 Waqpáni b¢iⁿ′. Áda ⁿ nugéädi wiɻaⁿ′bai ɻĭ, újawa ckáxai agísi¢e, năn′de
Poor I am. Therefore last summer I saw you when, abundance (*or* pleasure) you made I remember, heart

iⁿ′udaⁿ-naⁿ-maⁿ′.
it is very good for me.

Hau. Aⁿ′paⁿ-wadaⁿ′be ¢iñké Ihañ′ktaⁿwiⁿ′ amádi ĕdí ¢iñkéiⁿté
¶ He who sits looking at the Elk (pl.) Yankton at the (pl.) there he sits whether

6 iⁿwiⁿ′¢ íɕa-gă. Maⁿ′ze-naⁿ′p'iⁿ isañ′ga, má¢adi Umaⁿ′handi tí hă, é
send hither to tell me. Iron Necklace his younger brother, last winter to the Omahas came that

áwake. Pañ′ka d'úba gí-bi aí, éde cetaⁿ′ agí-bajíi. Cúde-gáxe ijáje
I mean him. Ponka some that they are returning they say, but so far they are not returning. Smoke Maker his name

a¢iⁿ′, ɻañgáqti ícpahaⁿ′i. Umaⁿ′haⁿ d'úba Pañ′kaɻa a¢aí, iⁿ′taⁿ aⁿ′ba-waqúbe
he has, very great you know him. Omaha some to the Ponkas went, now mysterious day (=week)

9 sátăⁿ a¢aí. Cetaⁿ′ añgú aⁿná'aⁿ-báji Umaⁿ′haⁿ amá ¢éama caⁿ′
five have gone. So far we we have not heard. Omaha the (pl. sub.) these in fact

aⁿwaⁿ′waꞇa aɸaí wéđahaⁿ-májĭ. Caⁿ′ úkie aɸá-bájĭ, cí ꞇé uné ctĭ aɸá-bájĭ.
whether they have gone I do not know about them. And to talk to them they did not go, and to hunt buffalo too they did not go.

Waɸíꞇaⁿ ugíne aɸaí, wáqe amádi. Áhigi t'ai níaciⁿ′ga. Gáɸaⁿ waqiⁿ′ha,
Work to seek their own have gone, white people among them. Many have died people. That (cv. ob.) paper,

ꞇaⁿckáha, níze ɤĭ, uqɸĕ′qtci iañ′kiɸá-gă. Kĭ Aⁿ′paⁿ-wadaⁿ′be ɸiñké ĕ′dedí 3
sister's son, you receive it when, very soon send to me. And He who sits looking at the Elk (pl.) he is there

ɤĭ, iⁿwiⁿ′ɸa gíɸa-gă, wanaⁿ′qɸiⁿqti. Wigáqɸaⁿ aká éɸai. Íuɸa jiⁿjiⁿ′ga
if, to tell me send back, very hastily. My wife the (sub.) has him for a relation. News small ones of various kinds

ɸat'aⁿ′ ɤĭ′, iⁿwiⁿ′ɸa gíɸa-gă. Cubɸá-majĭ ɤĭ′, wigáqɸaⁿ cuɸé taté. Cuɸé
you have if, to tell me send back. I do not go to you if, my wife shall go to you. To go to you

gaⁿɸ égaⁿ, íwimáxe cuɸéaɸĕ. Caⁿ′ íuɸa ɸiñgĕ′qti égaⁿ, iⁿ′taⁿ waqiⁿ′ha 6
as she desires it, I ask you a question I send to you. And news there is none at all as, now paper

cuɸéaɸĕ.
I send to you.

NOTES.

696, 2. nănde iɸagisa-majĭ añgaⁿ. *Without* añgaⁿ, the phrase would mean, "I am uneasy about my own nation." Used *with* añgaⁿ, it refers to the pleasure which he would feel if the Omahas gave many horses and other presents to their Yankton visitors. Waqpani bɸiⁿ, used (*fide* W.) as well as aⁿwaⁿqpani (see line 1).

696, 3. Adaⁿ nugeädi wiꞇaⁿbai ɤĭ, etc. ɤĭ generally has a future reference, but it can refer to the past. A fuller reading is, Ádaⁿ nugéädi wiꞇaⁿ′bai tĕ′di, újawa ckáxai tĕ agísiɸĕ tĕ′, năn′de iⁿ′udaⁿ-naⁿ-maⁿ′ (W.).

696, 5. ɸiñkéiⁿte, *contr. fr.* ɸiñké éiⁿte. So gaⁿɸ égaⁿ, *for* gaⁿ′ɸa égaⁿ, in line **697**, 6.

TRANSLATION.

Sister's son, I have no news at all! Sister's son, I am poor. It has ever been with me as you saw me. I can not be made glad by the generosity of my own nation. I am poor; I feel glad when I think of the abundance of good things which you made when I saw you last summer.

Send and tell me whether He-who-sits-looking-at-the-elk is with the Yanktons. I refer to the younger brother of Iron Necklace, who came here to the Omahas last winter. It is said that some Ponkas are coming back, but they have not yet come. One, whom you know very well, is named Smoke Maker. It has now been five weeks since some Omahas went to the Ponkas. We have not yet heard about (the arrival of the party?). I do not know positively whither these Omahas went. They did not go to pay a friendly visit, nor did they go to hunt the buffalo. They went to seek work among the white people. Many Indians have died. Sister's son, when you receive that letter, send to me very soon. Send back to tell me very hastily whether He-who-sits-looking-at-the-elk is there. My wife has him for a kinsman. If you have small news items of different kinds, send back and tell me. If I do not go to you, my wife shall go. I send to ask you a question, because she wishes to go to you. There is hardly any news at all (when) I send you this letter.

ŁAÑGA-GAXE TO ICTA-MA^{N}ÓE.

Waqi$^{n'}$ha ɬácīqti égа^{n} cu₵éwiki₵e′ híäjĭ ɬĭ′ctĕ, wágazu gáxa-gă.
Paper a very long time ago I caused to be taken to you it has not reached there even if, straight make it.

Ciñ′gajiñ′ga ₵íɬa nié ₵iñgé ɬĭ, awána'a^{n} ka$^{n'}$b₵a. E'a$^{n'}$ ma^{n}ni$^{n'}$ tĕ úda^{n}qti
Child your have no pain if, I hear about them I wish. How you walk the very good

3 ma^{n}ni$^{n'}$ winá'a^{n} ka$^{n'}$b₵a. Pañ′kaɬa waqi$^{n'}$ha ₵iñké é ₵é₵a₵ĕ ă. Pañ′kaɬa
you walk I hear it about you I wish. To the Ponkas paper the (cv. ob.) that have you sent it ? To the Ponkas

waqi$^{n'}$ha ₵a^{n} é ₵ea$^{n'}$₵aki₵é tĕ, íe edaí tĕ wágazu i^{n}wi$^{n'}$₵a gí₵a-gă.
paper the (cv. ob.) that you have sent it away the, words what they said the straight you tell me send back.

Awána'a^{n} ka$^{n'}$b₵a, Pañ′ka, wíctĭ. Ta$^{n'}$wa^{n}g₵a^{n} nañkácĕ, úcka^{n} e'a$^{n'}$ wágazu
I hear about them I wish, Ponkas, I, too. Nation ye who are, deed how straight

6 winá'a^{n} ka$^{n'}$b₵a. Cáa^{n} ₵éama i$^{n'}$tca^{n} g₵ébahíwi^{n} na$^{n'}$ba atí-biamá. Atí
I hear about you I wish. Dakota these now two hundred have come it is said. They come

ćtea$^{n'}$ tá ama. A^{n}bá₵e atí taité. Ĕ′ɬa wa'újiñga ₵iñké agína'a^{n} ka$^{n'}$b₵a,
will, at some future time. To-day they shall surely come. There old woman the one who I hear about her, my own I wish.

éctĭ nié ₵iñgé ɬĭ. Mi$^{n'}$-a^{n}bá-₵i^{n} áwake. Éctĭ núјiñga (I^{n}b₵ítu) ciñ′gajiñ′ga
she, too has no pain if. Moon Moving by Day I mean her. She, too boy Blackbird child

9 eɬá ₵añká awána'a^{n} ka$^{n'}$b₵a, nié ₵iñgé ɬĭ. Wa'ú g₵ă$^{n'}$ ₵iñké aná'a^{n} ka$^{n'}$b₵a,
her (?) the ones who I hear about them I wish, has no pain if. Woman the one whom he has married I hear about her I wish,

éctĭ nié ₵iñgé ɬĭ. Índáda^{n} wakéga ctĕ a^{n}₵iñ′ge, nić a^{n}₵iñ′gĕqti hă′. ₵éama
she, too has no pain if. What sick soever I have none, pain I have none at all . These

ta$^{n'}$wa^{n}g₵a$^{n'}$ amá u'ágₒa tcábai. Gaq₵a$^{n'}$ u'é₵ai b₵úga, ta$^{n'}$wa^{n}g₵a$^{n'}$.
nation the (pl. sub.) suffer exceedingly. Migrating have scattered all, nation.

12 I₵ádi₵aí aká ma$^{n'}$zĕskă wa'í-bájĭ. Waqi$^{n'}$ha cuhí tĕ níze ɬĭ, uq₵ĕ′tqci
Agent the (sub.) money has not given to them. Paper reaches you the you receive it when, very soon

ia$^{n'}$₵aki₵é te. ₵iɬa$^{n'}$ ctĭ ₵iɬíga^{n} edábe nié ₵iñgé ɬĭ, awána'a^{n} ka$^{n'}$b₵a.
you will send it to me. Your grandmother too your grandfather also (more than two) have no pain if, I hear about them I wish.

Hau. Índáda^{n} wanág₵e wajiñ′ga, kúkusí ctĭ uhíwa₵aí gíck uhíwa₵á-gă.
¶ What domestic animal bird, hog too they raise them quickly raise them!

15 Maja$^{n'}$ ₵a^{n} méädi níɬube ákihíde ₵iɬúba-gă. Waqtá da$^{n'}$ctĕ gíck ují ɬĭ,
Land the last spring you plowed attending to it plow it! Fruit (or vegetable) whatever is quickly planted if,

wa₵íta^{n} úda^{n} hă. Wa₵íta^{n} úda^{n}qtia$^{n'}$. Cañ′ge da$^{n'}$ctĕ wáni^{n} ɬĭ, ga$^{n'}$ gicka$^{n'}$qti
to work good . Work (is) very good. Horse soever you have them if, so very quickly

waɸítaⁿwákiɸá-gă, majaⁿ′ ɸaⁿ′di. Cañ′ge-ma ɸihá1a ɸéwaɸájĭ-gă, gaqé
cause them to work, land on the. The horses do not give them to any one that comes along, aside

ɸéwaɸájĭ-gă. Iⁿ′taⁿ waɸítaⁿ tĕ e-naⁿ′ údaⁿ, gátĕgaⁿ′ uwíbɸá cuɸéaɸĕ. Caⁿ′
do not send them. Now work the that only good, in that manner I tell you I send to you. And

wabágɸeze níze ɔ̨ĭ, íe údaⁿqtiaⁿ′ uqɸĕ′qtci iaⁿ′ɸakiɸé te. 3
letter you receive it when, word very good very soon you send hither by some one will.

NOTES.

698, 3. waqiⁿha ɸiñke, *i. e.*, waqiⁿha ɸaⁿ. Naña, in Ʇoiwere, stands for both ɸiñke and ɸaⁿ, in Ʇegiha, as the *sitting* and the *curvilinear* are undifferentiated in the former language.

698, 6 and 7. Ati eteaⁿ taama, a parenthetical expression.

698, 8. Iⁿbɸitu, parenthetical, the Omaha notation of the Oto Iɖriⁿqtu.

698, 9. Waʻú gɸăⁿ ɸiñke, etc. Amended thus: Waʻú gɸăⁿ′ ɸiñké nié ɸiñgé ɔ̨ĭ, anáʻaⁿ kaⁿ′bɸa, *I wish to hear whether the woman whom he has married is well* (W.)

698, 11. taⁿwaⁿgɸaⁿ ama and taⁿwaⁿgɸaⁿ, the Omaha people.

TRANSLATION.

Even if the letter which I sent you a very long time ago has not reached there, act fairly! I wish to hear whether your child is well. I wish to hear how you are, whether you are doing well. Have you sent the letter to the Ponkas? Send back and tell me just what words they say in reply to the letter which you sent them. I, too, wish to hear about the Ponkas. O ye gentes, I wish to hear just how you are getting along. It is said that two hundred of these Dakotas have now come. (If they have not arrived, they will come at some future time.) They shall come to-day. I wish to hear about the old woman, my relation, who is there, whether she is well. I mean Miⁿ-aⁿba-ɸiⁿ. I wish to hear about the children of her son, Blackbird. Are they well? I wish to hear about the woman whom he has married. Is she well? I have no sickness whatever; I am without any disease. These Omaha gentes have suffered exceedingly. All the nation has scattered; the people have removed. The agent has not given them money.

When the letter reaches you please send me one very soon. I wish to hear whether your grandparents are well.

Whatever domestic animals, birds, and hogs the white men raise, do you raise quickly! Cultivate the land carefully which you cultivated last spring. It is good work to plant vegetables quickly. Work is very good. If you have horses make them work the land very quickly. Do not give away the horses to anybody that comes along. Do not send them off to another land. I send to you to tell you that work is now the only good thing. When you receive the letter please send me very good words speedily.

ĻENUGA-WAJĬᴺ TO WAJĬᴺSKĂ, AN OTO.

Íe djúbaqtci wabágȼeze wídaxe cuȼéaȼě. Caⁿ′ úckaⁿ eʻaⁿ′ ꓘĭ, wináʻaⁿ
Word very few letter I make to you I send to you. And deed how if, I hear from you

kaⁿ′bȼa. Wíctĭ údaⁿqti anájiⁿ ȼéȼu. Cĕ′ɬa nugéädi cupí tĕ′di íe wiⁿ′ wiʻí
I wish. I too very good I stand here. Yonder last summer I reached you when word one I gave you

3 pí éskaⁿ bȼégaⁿ. Eátaⁿ ȼatíäjĭ. Cĕ′ɬa Gahíge-wadáȼiñge cuhí teȼanʻdi íe
I was there I thought that. Why you have not come. Yonder Saucy Chief reached you in the past word

wiⁿ′ iⁿ′ȼiⁿ gȼí. Edádaⁿ tĕ wiwíɬa gaⁿ′ wíbaⁿ gaⁿ′ aⁿ′ba áakihídĕqti agȼiⁿ′.
one he brought back to me. What the my as I called you as day I watched it very closely I sat.

Kĭ Gahíge-wadáȼiñge íe wiⁿ′ aȼiⁿ′ gȼí: íhuȼajĭʻqti ȼatí ꓘĭ, iⁿ′udaⁿqti-maⁿ′ tĕ.
And Saucy Chief word one brought it back: you did not consult me at all you had come if, it would have been good for me.

6 Kĭ aⁿ′ba wíbȼade tĕ ákihaⁿ hí égaⁿ, ȼatíäjĭ tĕ hă. Caⁿ′ ȼihaⁿ′ ȼiádi céna
And day I mentioned to you the beyond reached as, you did not come . And your mother your father those only

awásiȼĕ-naⁿ-maⁿ′, iⁿ′udaⁿ′qti-maⁿ′. Caⁿ′ edádaⁿ wiʻí tĕ ȼatíäji tĕ (iȼácpagȼa
I remember them usually I do, it (is) very good for me. Now what I gave you the you did not come you hesitated on account of it

cíäjĭ tĕ), iⁿ′ȼa-májĭ tcábe. Aⁿ′cte ȼí iⁿȼiⁿ′ȼaʻiñ′ge gaⁿ. Kĭ edádaⁿ aⁿȼáʻiäʻjĭ
you were not coming, I am sad very. As if you you despised mine so. And what you did not give me

9 tĕ iȼácpagȼa cíäjĭ tĕ. Kĭ cĕ′ɬa cupí tĕ′di edádaⁿctĕ axídaxa-májĭ,
the you hesitated on account of it you were not coming And yonder I reached you when whatsoever I did not make for myself,

wabȼítaⁿ-májĭ. Kĭ agȼí ꓘĭ, wabȼítaⁿ-qti-maⁿ′. Caⁿ′ wamúskĕ, nú ctĭ,
I did not work. And I have returned when, I have worked very hard. And wheat, potato too,

wahába ctĭ, añgújii, égaⁿ ȼaxíckaxe kaⁿbȼégaⁿ. Majaⁿ′ ȼanʻdi waxígȼitaⁿ
corn too, we have planted, so you do for yourself I hope. Land in the to work for himself

12 údaⁿqtiaⁿʻi. Majaⁿ′ ȼanʻdi wéȼigȼaⁿ gáxa-gă. Níkaciⁿ′ga waxígȼitaⁿ ctaⁿ′be
is very good. Land in the mind make it. Person works for himself you see him

ꓘĭ, "Ȼé ȼégimaⁿ tá miñke," eȼégañ-gă. Kĭ é údaⁿ ebȼégaⁿ, majaⁿ′ ȼanʻdi
when, This I do this I will, think that! And that good I think that, land in the

waxígȼitaⁿ tĕ. Céna uwíbȼa cuȼéaȼě. Wabágȼeze iⁿȼénai égaⁿ, cuȼéaȼě.
to work for himself the. Enough I tell you I send to you. Letter you (pl.?) have begged of me as, I send it to you.

15 Éskana enégaⁿ ꓘĭ, íe dádaⁿctĕ wináʻaⁿ kaⁿbȼégaⁿ, íe údaⁿqti. Nugéädi
Oh that you think that if, word whatsoever I hear from you I hope, word very good. Last summer

pí tĕ′di dúba jaⁿ′ ꓘĭ agȼí.
I was there when four sleep when I came back.

NOTES.

Ⱡenuga-wajĭⁿ—see 651.

700, 5. ihu¢ajĭqti ¢ati ɋĭ iⁿuda"-qti-maⁿ te, explained thus by L.: *I would have been very glad if you had come without consulting (or heeding) Saucy Chief at all.*

700, 7 and 8. i¢acpag¢a ciäjĭ tĕ, parenthetical and explanatory: we can read either "edadaⁿ wi'i tĕ i¢acpag¢a ciäjĭ tĕ iⁿ¢a-majĭ tcabe," or "edadaⁿ wi'i tĕ ¢atiäjĭ tĕ iⁿ¢a-majĭ tcabe." The former can be rendered thus: *I am much displeased because you hesitated about coming on account of* (your having given me nothing in advance of) *what I gave you.* (See line 9.) The latter is plain: *I am much displeased because you did not come when I gave you something.*

TRANSLATION.

I send you a letter of a very few words. I wish to hear from you how matters are. I, for my part, am doing very well in this place. I thought that when I went to see you last summer I went to give you one piece of advice. Why have you not come? When Saucy Chief returned from his visit to you he brought me one word (from you?). I invited you to come as I had something, and so I watched the days very closely, expecting your arrival. And Saucy Chief brought back one word: I would have been very glad if you had come without consulting him at all! And when the time had gone beyond the day which I mentioned to you you had not come. I remember your father and mother from time to time with pleasure. But I am much displeased because you did not come when I offered to give you something. It was as if you despised my possessions (which I intended giving you after your arrival). You did not come because you held back on account of your having given me nothing (when I was there). And when I reached yonder where you are I had made nothing at all for myself, I had done no work. But since my return home I have been working very hard. We have planted corn and potatoes, and have sowed wheat, and I hope that you may do likewise. It is very good to work for one's self in the land. Come to some decision with regard to the land. When you see a man working for himself think, "I will do thus." I think that it is good for one to work the land for himself. I have told you enough. I send you a letter because you begged one of me. If you think thus (*i. e.*, wish to do as I have advised), I would like to hear from you any good words whatever. When I was with you last summer I returned here in four days.

MAⁿTCU-NAⁿBA TO WIYAKOIⁿ.

Ⱡa"ckáha, íe ¢íɲa tĕ ana'aⁿ hă. Aⁿwa"/¢akié tíc¢a¢ĕ tĕ iⁿ/¢ĕqti-ma"/
Sister's son, . word your the I have heard it . You speak to me you have sent hither the I am very glad

hă. "Negíha, winégi mégaⁿ," ecé tĕ a"¢ágc¢aha"/qti hă, éde níkaciⁿ/ga-ma
. Mother's brother. my mother's brother likewise, you said that the you prayed to me most earnestly . but the people

¢i'úde héga-bájĭ ă, iⁿc'áge- naⁿ uctaí. Kĭ Pañ'kaɲá ctĭ áiá¢ai hă, Ⱡá¢iⁿáɲa 3
have abandoned the place very ! old man only they remain. And to the Ponkas too they have gone . to the Pawnees

ctĭ áiá¢ai hă, Wa¢útadaɲá ctĭ áiá¢ai hă, mćha ctĭ ga'ú a¢aí. Áda"
too they have gone . to the Otos too they have gone . spring hides too to scrape they went. Therefore

i^{n}c'áge-na^{n} uctaí. Íɸae teɸa$^{n'}$ bɸí'a taté ebɸéga^{n}. Úda^{n} đáxe bɸí'a taté
old man only are left. What you mentioned formerly I shall surely fail I think that. Good I do it I shall surely fail

ebɸéga^{n}. Aɣíqibɸa níaci$^{n'}$ga ɸi'údai éga^{n} úkizáqti atíi, áda^{n}, ɹa^{n}ckáha,
I think that. I hesitate on account of probable failure person scarce as not at home at all they have come, therefore sister's son,

3 ɸináqtci ɸikáge mégа^{n}, i$^{n'}$uda^{n} ckáxe- na$^{n'}$i áda^{n} awáckа^{n}qti taté.
you only your friend likewise, good for me you make it usually therefore I make a great effort shall.

Bɸí'a taté ɸa$^{n'}$ja ca$^{n'}$ a^{n}ɸa$^{n'}$ɸacigájĭ-gă. ɸikáge mégа^{n}, ca$^{n'}$ bɸí'aqti ɸaná'a^{n}i
I shall fail though still do not speak against me on account of it! Your friend likewise, still I fail altogether you (pl.) hear it

ctéctĕwa$^{n'}$ ɸá'eañ'giɸái-gă. Ta$^{n'}$wa^{n}gɸa$^{n'}$ waqpáɸi^{n} tĕ áhigi uwíbɸa éĕ hă
even if pity (ye) me! Nation poor the much I have told you that is it .

6 bɸí'a tĕ. Cī wai$^{n'}$ tĕ i$^{n'}$t'a^{n}i ɸa$^{n'}$ awá'i etéde a^{n}ɸiñ'ge hă Ma$^{n'}$zĕskă' ctĭ
I fail the. And robe the I had it the I should have given to them, but I have none . Money too

bɸíza-májĭ. Kĭ níkaci$^{n'}$ga-ma, qtáwiɸaí héga-májĭ. Dáda^{n} wi'í-májĭ taté
I have not received. And the people, I love you (pl.) very much. What I shall not give to you

i$^{n'}$ɸa-májĭ hă. Íwit'ábɸai-májĭ. Ata$^{n'}$ a^{n}níɹai tĕ ceta$^{n'}$ eañ'kiɸai ca^{n}ca$^{n'}$
I am sad . I do not hate you (pl.). How long we live the so long we have each other as kindred always

9 taté. ɸí cañ'ge t'a$^{n'}$ amá gaza$^{n'}$ ɸanáji^{n}, áda^{n} waɸíqpaɸi^{n} ctéctĕwa$^{n'}$jĭ
shall. You those who have many horses among you stand, therefore you are poor not by any means

hă. Éde wí, cañ'ge ɸiñgéädĭ'qti anáji^{n}. Bɸúga ɸúta^{n}qti uwíbɸa.
. But I just where there are no horses I stand. All very straight I tell you.

Níkagáhi nañkácĕ, wanáce ɸiɸíɹa ɸañká, níkagáhi ijiñ'ge nañkácĕ, cī
Ye who are chiefs, soldier your they who are, chief his son ye who are, again

12 níkagáhi ijañ'ge-macĕ' ctī, a^{n}wa$^{n'}$qpaɸi^{n} éga^{n} ca$^{n'}$ ɸá'ea$^{n'}$ɸaɸĕ te wíbɸaha$^{n'}$
chief ye who are their daughters too, I am poor as still you pity me the I pray to you

cuɸáɸĕ. A^{n}wa$^{n'}$qpaɸi^{n} tĕ ca^{n}ca$^{n'}$-qti-ma$^{n'}$, áda^{n} ɸe-má níkaci$^{n'}$ga-ma
I send to you. I am poor the I am continually, therefore these the people

ti-má iɸágaska$^{n'}$bɸe ctéctĕwa$^{n'}$ ca$^{n'}$ wábɸi'a taté ebɸéga^{n}. Wíbɸaha$^{n'}$ tĕ
those who have come I make the experiment notwithstanding still I shall fail in regard to them I think that. I pray to you the

15 céna hă. Sindé-gɸecká ĕdedí géi^{n}té uɸíkie te i^{n}wi$^{n'}$ɸ íɸa-gă. Waqi$^{n'}$ha
enough . Spotted Tail whether they (in pl.) are there has spoken to you the to tell me send hither. Paper

ɸa^{n} bɸízĕ hă, tíɸaɸĕ. Mi$^{n'}$ɸuma$^{n'}$ci waɸátĕ hí tĕ'di bɸízĕ hă.
the ob. I have received it . you have sent it hither. Noon meal arrived there when I received it .

NOTES.

701, 2. The idea is, "You have appealed to me so strongly that I can not refuse you, when you address me as your mother's brother. Yet I do not see how I can do anything for you."

702, 4. a^{n}ɸa^{n}ɸacigajĭ-gă, *fr.* iɸacige. Changed by W. to a^{n}ɸa^{n}ɸaciäjĭ-gă (*fr.* iɸaci), *Do not talk against me because I give you no food!* Amended by G. thus: A^{n}ɸa^{n}ɸaciäjĭ

kaⁿbɸegaⁿ, *I hope that you will not talk against me*, etc. Uɸacige still has a *personal* reference, and it is very probable that such a use of ɸacige *and* iɸacige may yet be found.

702, 6. waiⁿ tĕ iⁿt'aⁿi ɸaⁿ awa'i etede aⁿɸiñge hă. The use of "tĕ" is puzzling. W. suggests this: Waiⁿ iⁿt'aⁿi ɸaⁿ ena ctectĕwaⁿ awa'i etede, aⁿɸiñge gaⁿ ectĕwaⁿ (*or* ectĕwaⁿ aⁿɸiñge gaⁿ) bɸi'a tate ebɸegaⁿ, *I ought to give them even my only robe, but I have none, so I think that must fail* (to do as they wish). G. reads, Cĭ waiⁿ iⁿt'aⁿi ɸaⁿ awa'i etedegaⁿ, aⁿɸiñge hă, adaⁿ bɸi'a tate ebɸegaⁿ, *I should have given them my robe, but I have none, therefore I think that I shall fail.*

702, 8 and 9. eañkiɸai caⁿcaⁿ tate, archaic, *fide* G., for eañkiɸĕ caⁿcaⁿ taite, which si the modern expression, the change to the pl. being made now in the future sign, rather than in the verb itself.

TRANSLATION.

Sister's son, I have heard your words. I am delighted at your sending to speak to me. As you have said, "Mother's brother, and you, O mother's brother," you have petitioned to me most earnestly; but the people have left the place almost destitute of inhabitants; only the old men remain. Some have gone to the Ponkas, others to the Pawnees, and others to the Otos. Some have gone to dress spring hides. Therefore only the old men are left here. I think that I shall be unable to do what you have mentioned. I think that I shall fail to do what is good. (If) they come when no one is at home, when the people are scarce, I hesitate on account of probable failure; therefore, O sister's son, I shall make a great effort, because you and your friend alone have generally treated me kindly. Though I shall fail, still do not speak against me on account of it! I appeal to you and your friend; even if you hear that I have failed altogether, pity me! I have told you often that the nation is poor; that is the cause of my failure. I should have given them my robe, but I have none. Besides, I have not received any money. I love your people much. I am sad because I shall not give you anything. I do not hate you. As long as we both shall live shall we regard each other as kindred! You are among those who have plenty of horses; therefore you are far from being poor. But I dwell just where there are no horses. I have told you all very particularly. O ye chiefs—(I include) your policemen (too), ye sons and daughters of chiefs—as I am poor I send and petition to you to pity me! My poverty continues, therefore I am sure that I shall fail to do anything for these Indians who have come, even if I make the experiment. I have petitioned to you enough. Send and tell me whether Spotted Tail's people have spoken to you about the place where they are. I have received the letter which you sent. I received it at dinner time.

CAÑGE-SKĂ TO BATTISTE, THE PAWNEE INTERPRETER.

Ca$^{n'}$ cé níkaci$^{n'}$ga éɸě wíɻaqti cuɸaí hă. Kĭ iéskă niñké níkagáhi
Now that person kins-man my real have gone to you . And inter-preter you who are chief

céna^{n}ba ɸa'éwaɸáɸě ka^{n}bɸéga^{n}. Ca$^{n'}$ maja$^{n'}$ ɸa$^{n'}$ wéahíde ɸa$^{n'}$ja, waqpáni
those two only you pity them I hope. And land the ob. distant though, poor

3 éga^{n} ɸida$^{n'}$be cuɸaí. Năn'de gíuda^{n}qti wackáxe ka$^{n'}$bɸa. Úáwaɸaɻa$^{n'}$i
as to see you have gone to you. Heart very good you make them I wish. You aid us

ka$^{n'}$bɸa. Kĭ gátĕ ájĭ wi$^{n'}$ uwíbɸa. Uma$^{n'}$ha^{n} iɻañ'ge aká edáda^{n} a$^{n'}$ɸa
I wish. And that an-other one I tell you. Omaha his sister the (sub.) what he aban-doned

ɸé gĕ wi$^{n'}$ giɻa$^{n'}$ɸai, áda^{n} ɸíɸaha^{n} cuɸéɸai hă. Wi$^{n'}$ ɸa'í ɻĭ, Uma$^{n'}$ha^{n}-má
he went the (pl. in ob.) one wishes her own, there-fore to pray to you she sends to you . One you give her if, the Omahas

6 aɸi$^{n'}$ wáɸací tai. Kĭ Kucáca iha$^{n'}$ éɸa^{n}ba úwagiɸá-gă hă. Kĭ e'a$^{n'}$
to keep it you will employ them. And Kucaca his mother she too tell it to them ! And how

ɻĭ'ctĕ, Kucáca waqi$^{n'}$ha wi$^{n'}$ giañ'kiɸe té hă. Wágazu i^{n}wi$^{n'}$ɸa éi^{n}te.
even if, Kucaca paper one he will send back to me . Straight to tell me whether.

Kĭ cé níkaci$^{n'}$ga éɸě wiwíɻa cuhí ɻĭ, e'a$^{n'}$ cuhí éi^{n}te awáginá'a^{n}
And that person kins-man my reach you if, how reach you whether I hear about them, my own

9 ka$^{n'}$bɸa. Waqi$^{n'}$ha ia$^{n'}$ɸakiɸé ka$^{n'}$bɸa.
I wish. Paper you send hither to me I wish.

NOTES.

704, 3. uawaɸaɻa^{n}i, from úwaɻa^{n}. *See* uiɻa^{n} *and* uwagiɻa^{n} in the Dictionary.
704, 4. Uma^{n}ha^{n}, *i. e.*, Sida ma^{n}ɸi^{n}, who died among the Pawnees.

TRANSLATION.

Now, those men, my near kinsmen, have gone to you. I hope that you, the interpreter, and chiefs will pity them. Though the land is distant, they have gone to see you because they are poor. I hope that you will treat them kindly and make them very glad. I wish you to help us. And I will tell you about another matter. The sister of the Omaha (who died among the Pawnees) wishes to have one of the things which he left when he departed, therefore she sends to you to petition to you. If you give her one, please ask the (visiting) Omahas to keep it for her. Tell Kucaca and his mother. And Kucaca will please send back to me a letter, telling me how they are. Perhaps he will tell me correctly. And when those Indians, my relations, reach you, I wish to hear about them, and how they reach you. I wish you to send me a letter.

WAJIÑGA-SABĔ TO BATTISTE DEROIN AND KE-ꝕREƟE.

Ca$^{n'}$ Wáɕutáda amá maja$^{n'}$ macté kĕ'ꝉa gaqɕa$^{n'}$ ɕé ga$^{n'}$ɕai ꝕĭ'ctĕ,
And Óto the (pl. sub.) land warm to the (ob.) migrate to go they wish even if,

i^{n}wi$^{n'}$ɕ íɕa-gă. Cĭ ɕájĭ ga$^{n'}$ɕa-bájĭ ꝕĭ'ctĕ, ɕúta^{n} i^{n}wi$^{n'}$ɕ íɕa-gă.
to tell me send hither. Again not to go they do not wish even if, straight to tell me send hither.

NOTES.

Wajiñga-sabĕ, Black Bird, is an Omaha, grandson of the celebrated chief of that name. Ke-ꝕreƟe, Spotted Turtle, is an Oto chief.

705, 2. ɕajĭ ga^{n}ɕa-bajĭ is a mistake. It should be either ɕé ga$^{n'}$ɕa-bájĭ, literally, *they-do-not-wish to-go*, or ɕá-bajĭ ga$^{n'}$ɕai, literally, *they-wish not-to-go*.

TRANSLATION.

Send me word whether the Otos wish to migrate to the Indian Territory, or whether they do not wish to go.

UNAJI^{N}-SKĂ TO GAHIGE.

Ga$^{n'}$ agɕíi hă. Umáhamádi agɕí éga^{n} ɕá'ea$^{n'}$ɕai éga^{n} iũ'ka^{n}-na$^{n'}$i. 3
Just I have returned . To the Omahas I have returned as they pity me as they have condoled with me as a rule.

Djó ɕiñkĕ'di agɕí éga^{n}, ĕ'di anáji^{n} hă. Waɕátĕ úda^{n}ꝗti bɕáte a$^{n'}$ɕĕꝗtci
Joe to him who I have returned as there I stand . Food very good I eat it very gently

a$^{n'}$ɕi^{n}. Céama Caa$^{n'}$ amá atí-biamá. Húꝉañga amádi atí-biamá. Ceta$^{n'}$
he keeps me. Those Dakota the (pl. sub.) have come, it is said. Winnebago to the (pl.) have come, it is said. So far

waꝉa$^{n'}$ba-májĭ. Gasáni ctéctĕ waꝉa$^{n'}$be tá miñke. U'ágɕaqti-éga^{n} agɕí hă 6
I have not seen them. To morrow or (some day) thereafter I see them will I who. I suffered greatly I have come .

Kĭ cañ'ge-má ctĭ ujéɕai éga^{n}, ceta$^{n'}$ gacíbe agɕá-májĭ hă. Uáwakié tĕ
And the horses too are tired as, so far outside I have not gone back . I talk to them the (act)

ctĭ ceta$^{n'}$-na^{n} a^{n}ɕa$^{n'}$bɕa^{n}-ctĕwa^{n}-májĭ. Ca$^{n'}$ ɕéɕu agɕí tĕ íɕpaha^{n} tai-éga^{n},
too so far only I am far from having enough of it. And here I have returned the you (pl., know it in order that (pl.),

uwíbɕa cuɕéaɕai hă. Ca^{n} maja$^{n'}$ ɕéɕu agɕí tĕ i$^{n'}$ctĕ nyú i$^{n'}$uda$^{n'}$ꝗti éga^{n} 9
I tell you I send to you (pl.) . And land here I have returned the merely to breathe is very good for me

hă. Ca^{n} pahañ'ga a^{n}wa$^{n'}$da^{n}baí gĕ éga^{n} ca^{n}ca$^{n'}$ꝗti gɕi$^{n'}$ amá hă. Kĭ
. And before we saw them the (pl. in. ob.) so continually are sitting . And

wamúskĕ ctĭ b¢úga ugíji amégaⁿ, údaⁿqti g¢iⁿ′ amá hă. Caⁿ e‘aⁿ′ ¢é
wheat too all as they have planted their own, very good they are sitting . And how this

maⁿb¢iⁿ′ tĕ gaⁿ′ wisí¢ai maⁿb¢iⁿ′. Caⁿ ¢é¢u ag¢í tĕ ¢éama wáqe amá
I walk the at any rate I remember you (pl.) I walk. And here I returned the these white people the (pl. sub.)

3 údaⁿqti waɻaⁿ′be hă. Caⁿ úckaⁿ wab¢ípi-májĭ dí aⁿckáxe te¢aⁿ′ja, aníɻa
very good I see them . And deed I did them (?) wrong I was returning you made (=reckoned) me although, in the past, I live

kaⁿb¢égaⁿ, égimaⁿ hă. Caⁿ umaⁿ′¢iñka ánactéctĕ aníɻa kaⁿb¢egaⁿ, aaⁿ′he:
I hoped, I did that . And season how many soever I live I hoped, I fled:

wakéga tĕ naⁿ′ape hă. Céaṁa wáɔniⁿ ¢anájiⁿ-ma ¢a‘éwa¢a¢ĕ′qti kaⁿ′
sick the I feared the seen danger . Those you keep them you stand the ones who you have great pity on them Oh that

6 eb¢égaⁿ hă, i¢ádi¢aí ¢íe wáwikĕ hă. Caⁿ′ éskana i¢áe tĕ ¢útaⁿqti úwa-
I think that . agent you I mean you . And oh that I speak the very straight you

¢ágiɔná eb¢égaⁿ hă. . . . Céma uáwakíji-ma, iⁿ′naⁿha, ídawá¢e-ma
tell them I think that . Those those who are my near kindred, my mothers, the ones who gave me birth

wákihída-gă; watízaqti awágiɻaⁿbe kaⁿ′b¢égaⁿ hă Naũká-t‘aⁿi éctĭ égaⁿ
attend thou to them; all together I see them, my own I hope . Has-a-Back he too so

9 wákihíde kaⁿb¢égaⁿ, uáwakíji-má. Cáhié¢a iⁿdádi éctĭ égaⁿ céma uáwa-
he attends to them I hope, those who are my near kindred. Cheyenne my father he too so those those who

kíji-ma wákihíde kaⁿb¢égaⁿ. Maⁿtcú-náji eⁿ ¢aⁿ′ba gá¢aⁿ wi‘íi. Wá¢utáda
are my near kindred he attends to them I hope. Standing Grizzly bear he too that (ob.) I give to you (pl.). Oto

¢añkádi aⁿgágⁿ¢i tĕ′di cañ′ge dúba wáɔniⁿ ¢akí-bi, é tíⁿ¢ai hă, é tĕ Ba-
to the (pl.) we came back when horse four you had reached there again with them, it was said, that they sent hither . said Bat-

12 díze aká. Kĭ wiⁿaⁿ′waɻáɻaⁿ cañ′ge-ma wá¢iⁿ kí éiⁿte iⁿwiⁿ′¢a íⁿa-gă hă,
tiste the (sub.) And whence the horses they reached there with them if to tell me send hither !

Gahíge.
Gahige.

NOTES.

The writer refused to send this letter to the Indian Territory, so Unajiⁿ-skă applied to some one else to act as his amanuensis.

Unajiⁿ-skă was a son of Cahie¢a, a Yankton who was adopted by the Ponkas. This letter was sent to the Ponka Gahige.

706, 3. Caⁿ úckaⁿ wab¢ípi-májĭ, etc. Addressed to the Ponka agent, Mr. Whiteman. At first Unajiⁿ-skă dictated the following: Caⁿ úckaⁿ wab¢ípi-majĭ′-qti-maⁿ′ dí ¢aⁿ′ja, *And although I did the tribe* (?) *a great wrong by* (or, *before*) *returning* (to the Omahas). But on reflection, as this had "a bad meaning" (*sic*), he changed it.

706, 7. Cema uawakiji-ma. The idea of *suckling* is implied here in this phrase (from uji, to fill with a liquid or many small objects), in other cases it refers to *those who suck the breast together.* The messages to Gahige were resumed in this line.

706, 8. Naũka-t‘aⁿi, a name of Gacudi¢aⁿ, Wa¢idazĕ, "Fire-shaker," a shaman in 1871, but now a leader of the civilization party in the tribe. **706, 9.** Cahie¢a, the real father of Unajiⁿ-skă. **706, 11.** Badize, Battiste Barnaby, the Ponka interpreter.

TRANSLATION.

I have returned. As I have come back to the Omahas, they have condoled with me because they pity me. I have returned to Joe's (lodge), and there I stay. He treats me very kindly, and I eat excellent food. Those Dakotas have come, it is said, to the Winnebago Reservation. I have not yet seen them. I will see them to-morrow or at some future day. I suffered exceedingly before I returned here (*or*, as I returned to this place). I have not yet returned to the Yankton Reservation because the horses are weary. And, moreover, I have not yet begun to have enough of intercourse with the people here. I send to tell you, in order that you (pl.) may know that I have returned here. It has been very good for me merely to breathe the air (with a sense of freedom) since I have come here. The Omahas continue just as they were when we saw them formerly. They are prospering, as they have sown their wheat. And no matter how I get along here, I continue to think of you all. And when I returned here I beheld the white people who are neighbors to the Omahas, and these white people are doing very well. Although you reckoned that I was returning hither on account of bad deeds which I had done, it was not so. I did that because I wished to live. As I hoped to live for a number of years to come, I fled (from Indian Territory). I feared to encounter the sickness. I hope that you will have great pity on those (Indians) whom you continue to keep. I refer to you, O agent! I hope that you will tell them exactly what I speak. . . . Attend to those who are my near kindred, my mothers, the ones who gave me birth. I hope to see them all together. I hope that Has-a-back will likewise attend to those who are my near kindred. I make a similar request of Cheyenne, my father. I give this message to you (whom I have named?) and also to Standing Bear. Battiste has said that word has been sent hither that when we came back hither from the Otos, you returned there (the Ponka Agency?) with four horses. O Gahige, send and tell me where they obtained those horses which they took home (to the Ponkas).

UNAJIⁿ-SKĂ TO WĔS'Ă-ĻAÑGA.

Aⁿ'ba	ɕé'ɕu	Caaⁿ'	amá	waɹaⁿ'be	hã,	Umáha	ɹí	ɕan'di.	Aⁿ'daⁿbai	
Day	here	Dakota	the (pl. subj.)	I saw them	.	Omaha	village in the.		They saw me	
ć́gaⁿ	ɕá'eaⁿ'ɕĕqti	iñ'kaⁿi	hã.	Iⁿ'ɕa-máji	teábe.	"Awádi	né-	gaⁿ		
as	they pitied me exceedingly	they condoled with me	.	I am sad	very.	Where	you went	as		
năn'de	waqpáni-	waɕáɕai,	xeáwaɕáɕai,"	iⁿɕiñ'gai	ɕéama.	ʂaⁿ'ja,	"Wanáce,			
anxious		you (pl.) have made us	you (pl.) have made us weep,	they said the foregoing to me	these.	Though,	Policemen,			
ɕíe	aⁿ'waⁿja'i,"	ehé.	"Jiñgáqtei	ɕe-má	gĭ ɕajuwaɕáɕai,	wanáce-máčĕ."	Caⁿ'			
you are they who caused me the trouble,	I said.		Very small	these ones (pl. ob.)	you have made them sad,	O ye policemen!	Yet			
úckaⁿ	uⁿággĕa	kĕ	năn'de	wíɹa	iɕaⁿ'aɕĕ	ɕaⁿ	eau kigaⁿ'i	hã,	gĭ'ɕa-bajíqtiaⁿ'i.	
deed	I suffer	the (coll.)	heart	my	I put it in	the (ob.)	they were like me	.	they were very sad.	

Umáha amá edábe năn′de ékiga$^{n'}$qtia$^{n'}$i ȼa$^{n'}$ja, e‘a$^{n'}$ taté a^{n}ȼa$^{n'}$baha$^{n'}$jĭ.
Omaha the (pl. sub.) also heart they are very similar though, what the matter shall (be) we two do not know it.

É uwíbȼa cuȼéaȼai. E‘a$^{n'}$ ckáxai gĕ wa$^{n'}$ete wi^{n}áqtci éga^{n} uɤíhai-gă.
That I tell you I send to you. How you do the scattered (in an. obj.) at least this one time just one as follow it for yourselves.

3 Éga^{n} né ctĭ ukít‘ĕ gíȼajĭwaȼáȼĕ-na$^{n'}$i. Bégiȼĕ′qti éde ca$^{n'}$ ȼa‘éȼiȼĕ tcábe-
So only [See note.] too nation you have usually made them sad. A total stranger but yet they pitied you very

na$^{n'}$i. Ké, i$^{n'}$teqi éga^{n} céhe. Cĭ gátĕ uɤa$^{n'}$ha. Cĭ ga$^{n'}$ uwíbȼa cuȼéaȼai.
usually. Come! hard for me as I say that. Again that apart. Again so I tell you I send to you.

Ceta$^{n'}$ uágaca^{n} taté híäjĭ, itáxaɬáȼica^{n} kĕ. Eɬá kĕ′ ctĕwa$^{n'}$ ca$^{n'}$ năn′de
That far I travel shall it has not reached, towards the head of the river the (lg. ob.). There the (lg. ob.) notwithstanding yet heart

6 kĕ éga^{n} taít ebȼéga^{n}. Eɬá amá íe eɬaí gĕ aná‘a^{n} ȼa$^{n'}$ja, éctĭ íe
the (coll. ?) so shall I think. There the (pl. sub.) word their the (pl. ob.) I hear it though, they word too

uɤa$^{n'}$adĭqtia$^{n'}$ wí áȼi^{n}heɬáȼica^{n} ȼa$^{n'}$ja, “Wiñ′kĕqtia$^{n'}$i áha^{n}” ebȼéga^{n}. Ata$^{n'}$
are altogether at one side I towards me as I move though, They have spoken the full truth ! (in soliloquy) I think. When

é iȼápaha^{n} ɤĭ′, waqi$^{n'}$ha wi$^{n'}$ cuhí ete há cí. Haú-ha! Waqi$^{n'}$ha wi$^{n'}$ iñgáxai
tiI know about it if (in future). paper one it may reaches you again. Well! Paper one they make it for me

9 ka$^{n'}$bȼa, iȼádiȼaí-ă! Iȼádiȼaí ȼá‘ea$^{n'}$ȼaȼĕ′qti ka^{n}bȼéga^{n} té-na^{n} ca$^{n'}$ca^{n}qti bȼi$^{n'}$.
I wish, O agent! Agent you pity me greatly I hoped usually I really continue.

Cé pí tĕ edáda^{n} mi$^{n'}$-majĭ hă. Waqi$^{n'}$ha bȼéɤaqtci mi$^{n'}$ agȼí hă. Kĭ
That reached I the what I did not wear as a robe . Paper (*or* calico) very thin I wore as a robe I came back . And

níaci$^{n'}$ga-ma éĕ hă, ȼá‘ea$^{n'}$ȼai tĕ iȼádiȼaí úda^{n}qti añgáȼiȼi$^{n'}$ éska^{n} bȼéga^{n}
the people said it . they pitied me the agent very good we had you I thought that

12 ȼa$^{n'}$ctĭ. Éĕ hă, iȼáct-a^{n}ȼáȼ éga^{n} hă, ȼa$^{n'}$ja edáda^{n} tĕ ní‘a éga^{n} éga^{n} áha^{n}
formerly (*not now*). That is it . you, my friend, have made me ashamed some- what . though what the you failed at some- what so ! (in soliloquy)

ebȼéga^{n} hă. Waȼáɛkɛkɛk

ɕaí- de iɕápahaⁿ-májĭ hă. Wanáce Ʇañᶜga tᶜéĕ hă ecaí- de iɕápahaⁿ-májĭ hă.
back when I do not know him . Policeman large is dead . you said when I do not know him .

É ɕútaⁿ anáᶜaⁿ kaⁿᐟbɕa hă. Caⁿᐟ níaciⁿᐟga ɕatᶜaí tĕ é wágazu tí ă. É
That straight I hear it I wish . Now person you have died the that correct has come ? That

Wanáce Ʇañᶜga enáqtci áɕiqúde hă. Níaciⁿᐟga gɕćbahíwiⁿ kĭ ĕᐟdi gɕćba-sátăⁿ 3
Policeman large that only not plain . Person one hundred and besides fifty

kĭ ĕᐟdi naⁿᐟba ɕatᶜaí tĕ wágazu iɕápahaⁿ agɕí. Ágahádi cĭ ána ɕatᶜaí
and besides two you died the straight I knew it I came back. Besides again how many you have died

tĕ cé wáɕawa baxú aⁿᶜí iɕái-gă. Gaⁿᐟ gátcegaⁿᐟ hă, Wĕᐟsᶜă-Ʇañᶜga iɕádiɕaí
the that counting them writing give to me send to me. And thus it is . Big Snake agent

eɕaⁿᐟba.
he too.

NOTES.

Wĕsᶜă-Ʇañga *or* Uhañge-jaⁿ (see **638**) was then on the Ponka reservation in the Indian Territory.

708, 3. Égaⁿ né ctĭ. F. said that it should be, "Égaⁿ-naⁿᐟ ctĭ." The author inferred from analogy that the full form was "Égaⁿ-naⁿ éctĭ," *only in that manner those too* (obj. of some action), confirmed by W. The idea is that the Ponkas, by continuing divided, not only brought trouble on themselves, but in that very course of action they made the neighboring tribes of Indian sad.

708, 6. tait ebɕegaⁿ, *in full*, taite ebɕegaⁿ.

708, 11. niaciⁿga-ma eĕ hă (=egiɕaⁿi hă, *fide* W., but prob. needs modification), where we would expect to find, "niaciⁿga ama ai hă."

708, 12. Eĕ hă, may be intended for "That is it." Otherwise its connection with the rest of the text is not clear.

708, 13. Waɕack, *in full*, waɕackaⁿ, as in line 14.

708, 15. Índad, *in full*, Índadaⁿ.

708, 18. ɕanaᶜaⁿ t ebɕegaⁿ, *i. e.* ɕanaᶜaⁿ te ebɕegaⁿ.

709, 1 Wanace-Ʇañga, his Indian names were Wajiⁿagahiga (Bird Chief) and Agitcita (a Ponka modification of the Dakota, Akićita, *Soldier or Policeman.* On the agency roll he was recorded as "Big Soldier," of which Wanace ꞱañGa is the translation.

TRANSLATION.

On this day I have seen the Yanktons at the Omaha village. When they saw me they pitied me exceedingly, and condoled with me, as I was very sad. These said to me, "Your departure to another place has made us very anxious and has caused us to weep, just as if we were children." But I said, "O policemen, you are to blame for this trouble which I have. O ye policemen, you have caused these youngest ones (or, children) to be sorrowful." Yet they, being like me, were very sad when they heard the things which I had suffered and had treasured up in my heart. The Omahas have hearts just like those of the Yanktons, but we do not yet know how it shall result (*i. e.*, what the Omahas and their agent shall decide with reference to us). I send to tell you that. Let all of you make up your minds for this once, at least, to do but one thing. You have been making the nations sad by the course which you

have been pursuing. You have been total strangers, but they have shown great kindness to you. Well, I say that, though it is somewhat hard for me (to speak thus). And that is a different subject about which I send to tell you. The time for me to travel towards the north (*or*, up the Missouri R. to the Yanktons) has not yet come. I think that even over there their hearts will resemble those of the Omahas and the visiting Dakotas. Though I understand their language, their words, too, are not exactly in harmony with mine, yet I think that they speak the very truth! When I know about it I will be apt to send you a letter again.

Well, O agent, I wish them to send me a letter! I have been continually hoping that you would pity me exceedingly. When I left the place where you are I wore no comfortable robe; I came here with only a very thin piece of cotton cloth on me. And the people said that they pitied me, so I thought at one time (but I do not think so now) that we had in you a very good agent! That is it. Though you have made me somewhat ashamed, I think that you have failed in some endeavor. Had you tried till you acquired it I think that I might have known what was good. You did make the effort, but I think that perhaps you failed. Now, I hope that you will exert yourself in behalf of those still under your care. We did think heretofore that we were very fortunate in having you for our agent. But what good thing have you done for us I, for my part, do not know. Although I think that one thing has been causing the trouble. Now, it is hard for me to give you very many words. I have spoken enough, and I think that you will understand it, so I tell you, O agent! This is sufficient, O agent!

You have sent us words that one man has died, but I do not know him. You say that Big Soldier has died, but I do not know him (by that name). I wish to understand it thoroughly. Has the account of the deaths of your people come in a correct form? Only the name of Big Soldier is not plain. When I returned here I knew about the deaths of one hundred and fifty-two of your people. I wish you to count those who have died in addition (to the first) and write me an account. Thus it is, O Big Snake, and you, O agent!

LION TO BATTISTE DEROIN.

December 12, 1878.

Wabág¢eze tia$^{n'}$¢aki¢é ¢a^{n} b¢ízĕ a$^{n'}$ba¢é. Wabág¢eze b¢ízĕ tĕ'di
Letter you have sent hither to me the (ob.) I have received it to-day. Letter I have received it when

năn'de i^{n}¢i$^{n'}$uda$^{n'}$-qti-ma$^{n'}$. Níkaci$^{n'}$ga wana$^{n'}$ju-mádi éde níkaci$^{n'}$ga wi$^{n'}$
heart I had it very good for me. People among the threshers but people one

3 na^{n}t'aí ¢a$^{n'}$ja, ceta$^{n'}$ níta ja$^{n'}$. I¢ápaha^{n}-májĭ níta téctĕ, t'é téctĕ
killed by the machine though, so far alive lies. I do not know it whether he will live, whether he will die

i¢ápaha^{n}-máji. Ijáje tĕ Kické isañ'ga, Ma^{n}teú-da é. Pĭíjĭ tĕ hégajĭ gáxai
I do not know. His name the Kicke his younger brother, Ma^{n}tcu-pa that. Bad the not a little was made

júga b¢úga. Wéna^{n}ju ak éwa^{n}i.
body whole. Threshing-machine the (sub.) caused it.

Hau. Níkagáhi nañkácĕ, iéskă niñkĕ′cĕ, waɸáckaⁿ kaⁿbɸégaⁿ áda ⁿ
¶ Ye who are chiefs, interpreter you who are, you make an effort I hope therefore

uckúdaⁿ waɸáɻicka ⁿ′ kaⁿ′bɸa. Waɸáckaⁿ tá-bi ehé tĕ, ciñ′gajiñ′ga
to do good deeds you exert yourselves I wish. That you are to persevere I said it the, child

wabágɸeze áɸadewaɸákiɸe ehé tĕ, é áwake. Níkaciⁿ′ga áma niⁿ′ éiⁿte 3
book you cause them to read I said it the, that I mean it. People how many you are it may be

ɻan′de waɸáckaⁿ ɸitaⁿ′i-gă. Waɸáckaⁿ tá-bi ehé tĕ, é áwake. Éskana
ground you persevere work ye! That you are to persevere I said the, that I mean. Oh that

cí iɸádiɸaí ɸiñké cé daⁿ′beɸakiɸaí kaⁿbɸégaⁿ. Wabágɸeze ɸaⁿ uɸíkaⁿi
again agent the one who that you cause him to see it I hope. Letter the (ob.) it helps you

kaⁿbɸégaⁿ, wackaⁿ′ kaⁿ′bɸa. 6
I hope, he makes an effort I wish.

Hau. Níkaciⁿ′ga céma áma-má edádaⁿ edaí ctéctĕwaⁿ ía-bajíi-gă,
¶ Person those the others what they say what soever do not speak,

wadaⁿ′ba-bajíi-ga. Níkaciⁿ′ga céɸu íhe gɸí ɸiⁿ Pañ′ka níkagáhi ɸiñké ɸéɸu
do not look at them. Person yonder passed he who was returning Ponka chief the one who here

gɸí hă. Gɸítĕ′di ɻaⁿ′be tĕ′di iⁿ′ɸa-májī éde cetaⁿ′ uákia-májī wágazu. 9
has returned He returned when I saw him when I was sad but so far I have not spoken to him straight.

Umaⁿ′haⁿ iɸádiɸaí aká níkagáhi edábe wágazu giáxai tĕdíhi ɻī, ɸaná'aⁿ taité,
Omaha agent the (sub.) chief also straight they make for him when it shall reach, you shall hear it,

níkagáhi nañkácĕ, Wáɸutáda nañkácĕ, iéskă niñkĕ′cĕ edábe.
ye who are chiefs, ye who are Otos, you who are the interpreter also.

Hau. Úckaⁿ wiwíɻa tĕ ɸaná'aⁿ tai, wéɸigɸaⁿ wiwíɻa tĕ. Níkaciⁿ′ga 12
¶ Deed my the ye will hear it, decision my the. Indian

ukéɸiⁿ ikágeawáɸa-májī hă; ɸináqtci ikágewiɸaí. Caaⁿ′ amá atíi éde
common I do not have them for my friends . you only I have you for friends. Dakota the (pl. sub.) have come but

uáwakia-májī. Uáwakia-máji agɸaí. Ikágeawáɸa-májí ehé tĕ. Níkagáhi
I did not speak to them. I did not speak to them they went back. I did not have them for friends I said the. Chief

amá iⁿcʻáge amá é éwaⁿi; ádaⁿ ikágeawáɸa-májī, uáwakia-májī. Enáqtci 15
the (pl. sub.) old man the (pl. sub.) that caused it; therefore I did not have them for friends, I did not speak to them. They only

ikágewáɸĕ gaⁿ′ɸai tĕ iⁿcʻáge amá, e-naⁿ′i níkagáhi amá. Caⁿ′ níkaciⁿ′ga
to have them for friends wished the old man the (pl. sub.), they only chief the (pl. sub.). And person

ɸemá wáqe-ma, majaⁿ′ ɸéɸu najiⁿ′-ma zaní ikágeawáɸĕ hă. Caⁿ′ uckúdaⁿqti
these (pl. ob.) the white people, land here those who staud all I have them for friends . And doing very good deeds

kĕ edádaⁿ iɸáɻiɖáxe pahañ′gadítaⁿ kĕ égijaⁿ kaⁿ′bɸaqti. Píiji té ɻí, ɸí 18
the what I did for myself from the first the you do that I strongly desire. Bad will if, you

ckáxa-bájī wíkaⁿbɸaí. Ciñ′gajiñ′ga ɸa'éwaɸagiɸá-ba waɸíta ⁿ wackaⁿ′i-gă.
you do it not I wish for you (pl.). Child do pity them your own and (pl.) to work persevere ye!

Ĕdí ᵡĭ, Wakan′da aká ¢a′é¢i¢e taí, kĭ edáda^{n} ctéctĕ úda^{n} ¢ígaxe taí. Ca^{n}
In that case, God the (sub.) will pity you, and what soever good will do for you. And

a^{n}wa$^{n′}$¢akié wabág¢eze tí¢a¢ĕ tĕ năn′de i$^{n′}$ud éga^{n}, éskana úda^{n}qti ma^{n}ni$^{n′}$
you spoke to me letter you sent hither the heart good for me as, oh that very good you walk

3 ka^{n}b¢é¢ga^{n}. Níkaci$^{n′}$ga c¢a¢ańka g¢ádi^{n}á$_{4}$a a¢é ga$^{n′}$¢a ¢ańka égi¢a^{n}-bajíi-gă.
I hope. Person those across to go the ones who wish it do not say anything to (them)

Égi¢éga^{n} égice taí. Égi¢a^{n}-bajíi-gă. Ca$^{n′}$ wíctĭ a^{n}wa$^{n′}$qpani ¢a$^{n′}$ja, ca$^{n′}$
Beware you say to lest. Say it not to (them). And I too I am poor though, yet

wa¢íta^{n} tĕ é úda^{n} hă. Ké, céna uwíb¢a cu¢éa¢ai.
to work the that good . Come, enough I tell you I send to you.

NOTE.

710, 5. Wena^{n}ju aĸ ewa^{n}i: ak a contraction of aka.

TRANSLATION.

I have received to-day the letter that you sent me. It made me very glad. Among the men who have been threshing there is one who has been severely injured by the machine, but he is still alive. I do not know whether he must die, or whether he can live. He is the younger brother of Kicke, and his name is Ma^{n}tcu-da. His whole body is in a shocking condition. It was caused by the threshing-machine.

O ye chiefs, and you interpreter! I hope that you may make an effort, therefore I wish you to exert yourselves in doing good actions.

When I say that you should persevere I refer to what I said about your causing your children to be educated. As many men as there are among you I exhort: Persevere in working the ground! I mean that when I say, "Persevere." I hope that you will let your agent see this letter. I hope that the letter may aid you, and I wish him (the agent) to persevere.

No matter what those other Indians say, do not speak, do not look at them. The man who passed yonder where you are on his way back hither (I mean), the Ponka chief, has returned here. I was sad when I saw him after his return, but I have not yet had a chance to talk to him. When the Omaha agent and the chiefs shall have made a decision in his favor you shall hear it, O ye chiefs, ye Otos, and you also, O interpreter!

You shall hear of my acts and of my plans. I do not regard the majority of Indians as my friends; I have none but you for my friends.

The Yanktons came here, but I did not speak to them. They went back without my speaking to them. I have said that I did not regard them as my friends. The old men, the chiefs, are to blame for this; therefore I did not regard them as friends I did not speak to them. The old men wished to be the only ones to have them for friends; they alone are chiefs. I regard as my friends all these white people who occupy the land. And what very good deeds I have done for myself from the first, I strongly wish you to imitate. If anything should be bad I would not wish you to do it. Pity (*i. e.*, be kind to, *or* do what is for the good of) your children, and persevere in working. In that case God will be kind to you and will do for you something or

other which is good. As I am glad because you sent a letter and spoke to me, I hope that you may continue to be very prosperous! Do not say anything to those Indians who wish to go south! Beware lest you say (anything) to them! Say nothing to them! And though I, too, am poor, the work (which I have) is good.

Well, I have told you enough.

ƌAȼI^{N}-NA^{N}PAJĬ TO HEQAKA-MANI, ICTA-JA^{N}JA^{N}, AND PTE-WAKA^{N}-INAJI^{N}.

December 21, 1878.

Níkagáhi-má, kagéha, úcka^{n} wécpaha^{n} i^{n}ȼígaⁿȼai éga^{n} cea$^{n'}$ȼa-bájii
The chief (pl. obj.), my friend, dead you knew us we desired for you as we paid no attention to it

hă, ȼakíȼagȼaí tĕ'di. I$^{n'}$ta^{n} wéȼa-bájii. Kī ȼakíȼagȼaí tĕ'di i$^{n'}$ta^{n} wépibájii.
you had gone back when. Now we are sad. And you had gone back when now bad for us (unfortunate).

Gá waqi$^{n'}$ha cuȼéaȼĕ ȼa$^{n'}$ja, éskana íe úda^{n}qti wigína'a$^{n'}$i ka$^{n'}$bȼa. 3
That paper I send to you though, oh that word very good I hear from you, my own (pl.) I wish.

Uqȼĕ'qti waqi$^{n'}$ha ia$^{n'}$ȼakiȼé te. Ca$^{n'}$ éskana íe úda^{n}qti winá'a^{n}i
Very soon paper you send hither to me will. And oh that word very good I hear from you, (pl.)

ka^{n}bȼéga^{n}. Níkaci$^{n'}$ga d'úba uɣa$^{n'}$h a^{n}ȼi$^{n'}$ weácpaha$^{n'}$i; uɣa$^{n'}$ha a^{n}ma$^{n'}$ȼi^{n}i.
I hope. Person some apart from the rest we are you know us; apart from the rest we walk.

ȼískié uɣa$^{n'}$h añgata$^{n'}$ añ'guíha-bájĭ. Cea$^{n'}$ȼiȼa-bajĭ'qti ȼagȼaí, kĭ waȼátĕ 6
All together apart we who stand we do not follow them. We disregarded you altogether you went back, and food

a^{n}ȼí'i-bajĭ'qti ȼagȼaí wépi-bájĭ.
we gave you none at all you went back bad for us.

NOTES.

The writer gives his reason for slighting his Yankton visitors. The apparent want of hospitality was not owing to a dislike for the Yanktons. The latter were the guests of the Omaha chiefs, but the chiefs and the progressive Omahas would not work in unison. The progressive men did nothing because they wished the visitors to find out the real intentions of the chiefs.

713, 5. uɣa^{n}h a^{n}ȼi^{n}, in full, uɣa^{n}ha a^{n}ȼi^{n}.

TRANSLATION.

My friends, we did nothing prior to your departure, because we wished you to find out the ways (*or*, minds, *etc.*) of the (Omaha) chiefs. Now we are sad. And we are sad now on account of your having gone home. Though I send this letter to you, I hope that I may hear very good words from you. Please send me a letter very soon. I hope that I may hear very good words from you. You know about us that we are some Indians who walk apart from the rest; we continue apart from them. All we who stand apart from them do not follow them. We are sad because we did not pay any attention to you before you left, allowing you to depart without giving you any food at all!

MA^{N}TCU-NA^{N}BA TO MATO-MAZA, A YANKTON.

Ca$^{n'}$ ɸiɬíga^{n} mégа^{n} wíbɸaha^{n} cuɸéaɸě taí miñké. Níkaci$^{n'}$ga amá ɸéama
And your grandfather likewise I pray to you I will send to you (pl.). Person the (pl. sub.) these

Heqáka-máni d'úba júwagɸe ti-má ɻi wíɬaqti tíi hă. Waɸátě dáda^{n} bɸátě
Walking Elk some those with whom he came house my own came hither. Food what I ate

3 wa$^{n'}$da^{n} juáwagɸéga^{n}, waɸátě ɸacta$^{n'}$ cugɸaí. Ca$^{n'}$ uágɸacíge tá miñke.
together I having been with them, food finished eating it they went back to you. And I will complain of my own (tribe).

I$^{n'}$ɸa-májĭ uágɸa tá miñke. Uma$^{n'}$ha^{n} amá ɸéama níkagáhi amá cénujiñ'ga
I am displeased I will tell of my own. Omahas the (pl. sub.) these chief the (pl. sub.) young men

ama edábe, "Ké, úwa'íi-gă," ehé ɻĭ, wactá-bájĭ a$^{n'}$ɸi^{n}-na^{n} ma^{n}ɸi$^{n'}$i, áda^{n}
the (pl. sub.) also, Come, give ye food to them, I said when, not sparing them (articles of food) having me they walked, therefore

6 uma$^{n'}$ɸiñka wi$^{n'}$ i$^{n'}$ɸa-májĭ taté ebɸéga^{n}. Ca$^{n'}$ áda^{n} ɸéama Uma$^{n'}$ha^{n} amá
season one I shall be displeased I think it. And therefore these Omaha the (pl. sub.)

iñ'ku naji$^{n'}$i. Bɸá-májĭ-na^{n}-ma$^{n'}$. "A^{n}wañ'kega," ehé. Íe a^{n}wa$^{n'}$ha-májĭ
inviting me they stand. I make it a rule not to go. I am sick, I say. Word I am not followed

a^{n}ɸa$^{n'}$wañkégai. Heqáka-máni, "Máɸě dúba waɻa$^{n'}$ba-májĭ taí," é cagɸaí.
I am sick on account of Walking Elk, Winter four I shall not see them, said went back to you.

9 Céna ga$^{n'}$ íuɸa cuɸéaɸě. Ga$^{n'}$ ɸiɬíga^{n} gɸí da$^{n'}$ctěa$^{n'}$i ɻĭ, waqi$^{n'}$ha itízě
Enough at any rate news I send to you. And your grandfather has returned even if (?) when, paper together

cta$^{n'}$be taí.
you will see it.

NOTES.

Mato-maza, called Ma^{n}tcu-ma^{n}zě by the Omahas, was the son-in-law of Wiyakoi^{n}.

714, 5. wactá-bájĭ a^{n}ɸi^{n}-na^{n} ma^{n}ɸi^{n}i, They were unwilling (to spare the food to them) and they carried me along with them. The idea is, *I could not when standing alone go against the voice of the majority.*

TRANSLATION.

I will send to you and your wife's father to petition to you. These Indians who came hither with Walking Elk entered my own house. When I had entertained them, sharing with them what kinds of food I had to eat, they returned to you. But I will complain of my own people. I will tell of my sorrow. When I said to these Omahas, the chiefs and young men, "Come, give food to them!" they refused to do it, and I could not act in opposition to them. Therefore I think that I shall be sad for a year. As the Omahas know my feelings, they continue inviting me to feasts. But I make it a rule not to go. I say that I am sick. I am sick because they have not heeded my words. When Walking Elk departed, he said, "I shall not see them for four years." I have sent enough news to you. And whenever your wife's father returns, please examine this letter together.

LOUIS SANSSOUCI TO WILLIAM PARRY.

Waqi$^{n'}$ha wíᗡaxe te ehé tĕ íe égaⁿqti agíᗡaxe ka$^{n'}$bɸa. Ta$^{n'}$waⁿgɸaⁿ
Paper I make to you will I said the word just so I make my own I wish. Nation

zanĭ$^{'}$qti níe waɸiñ$^{'}$gai. Kĭ níe waɸiñ$^{'}$gai ca$^{n'}$ eté eɸéwaɸĕ. Íuɸa aⁿɸiñ$^{'}$ge
all we have no pain. And we have no pain as it should be may reasonable. News I have none

ɸa$^{n'}$ja, ca$^{n'}$ íe ewígehé tĕ égaⁿ agíᗡaxe ka$^{n'}$bɸa. Aɸúhage ɸéɸu ɸatí tĕ. 3
though, yet word I said that to you the so I make my own I wish. Last here you came hither the,

"Iéskă tĕ ana$^{n'}$ctaⁿ tá miñke," ehé, ebɸégaⁿ. Kĭ égaⁿ ᗡáxe ɸa$^{n'}$ja, níkagáhi
Interpreter the I will stop walking, I said, I think it. And so I have done though, chief

amá gícaⁿ-qti-bájĭ ebɸégaⁿ ɸa$^{n'}$ja, wí eátaⁿ ámaⁿ taté aⁿɸiñ$^{'}$ge ebɸégaⁿ,
the (pl. sub.) were not fully satisfied I thought though, I how I shall do I have none I thought,

anaⁿ$^{'}$ctaⁿ hă. Ĕ$^{'}$di uwédi-máji. Añgíɬaⁿɸaí ɬĭ, iɸádiɸaí ɸiñké uɸúkie taí, 6
I stopped walking . There I am not in it. They wish me, their own if, agent the (ob.) let them talk with him about it,

añgíɬaⁿɸa-bájĭ ɬĭ$^{'}$ctĕ, cĭ égiɸaⁿ taí. Wímiñkĕ$^{'}$di e'aⁿ$^{'}$ ɸiñgé. Gahíe
they do not want me, their own even if, again let them say it to him. With reference to me there is no cause for complaint (against them) Council

ɬañ$^{'}$ga wiⁿ añgáxai. Iɸádiɸaí ɸiñké aⁿwaⁿ$^{'}$ci égaⁿ, égaⁿ édaxe, éde gahí
great one we have made. Agent the st. one asked (*or* employed) me as, so I did for him, but council

ié úckaⁿ gaⁿ$^{'}$ɸai tĕ égaⁿqti añgáxai. Cĕ$^{'}$ɬa cubɸé kaⁿbɸéde e'aⁿ$^{'}$ taté iⁿte. 9
word deed they wished the just so we made it. Yonder I go to you I wish, but how it shall be is uncertain.

Ictá ɸéɸaⁿ zeaⁿ$^{'}$ɸai égaⁿ cubɸé kaⁿ$^{'}$bɸa. Wáqe añgúɬai amá iⁿwiñ$^{'}$kaⁿ gaⁿ$^{'}$ɸai
Eye this they practice on me so I go to you I wish. White people our the (pl. sub.) to help me wish

hă. Níkaciⁿ$^{'}$ga ɸiɸíɬa amá wáqe amá iⁿwiñ$^{'}$kaⁿi tĕ égaⁿ tá-bité eɔnégaⁿ
. Person your the (pl. sub.) white people the (pl. sub.) they helped me the (past act) so that they shall be you think it

ă. Ikágewiɸaí éskaⁿbɸégaⁿ áᗡaⁿ íe tĕ égipe hă. Uqɸé$^{'}$qtci íe tĕ qáɸa 12
? I have you (pl.) for friends I think so therefore word the I have said it (what precedes) . Very soon word the back again

tíⁿɸiⁿ$^{'}$ɸakiɸé kaⁿbɸégaⁿ, kagéha. ʠikáge-ma úwagiɸá-gă, Miⁿɬá'ĕ ctí.
you will cause some one to bring my own hither I hope, my friend. Your friends tell it to them, Star too.

NOTE.

Sanssouci was the blind interpreter at the Omaha Agency. He dictated the following translation as far as the end of the last question. What follows that question was translated from the original Omaha text by the author. Sanssouci's words are given *verbatim*, although not always in the best English. His successor as interpreter was an Iowa, Charles P. Morgan, who had been interpreter for the Ponkas. Mr. Parry's home was in Richmond, Indiana.

TRANSLATION.

I promised to write to you, and I want to fulfill my promises. We are all well and doing as well as might be expected. I have not much news to write, but still I wish to fulfill my promise this time. When you were here last I told you that I was going to resign my office. I have done so, and the chiefs were not very well satisfied about it. But I can not help it. I am out of it now. If they want me, they can say so to their agent; and if they do not want me, they can say so. It will be all right with me. We have had a great council here. The agent asked me to interpret for him, so I did so, and got the thing worked out very nicely. I wish to go east to visit you if I can and to have my eyes attended to. The people here are trying to raise the money to send me. Do you think that your people will help me as well as my people (*i. e.*, the white people) here? I consider you my friends, so I have said what I have. My friend, I hope that you will send me word back very soon. Tell your friends, William Starr and others.

ICTA¢ABI TO CŬÑ ƛ IQOWE.

January 14, 1879.

ɻaha$^{n'}$ha, níkaci$^{n'}$ga ¢i¢íɻa ¢añká wiɻa$^{n'}$be ka$^{n'}$b¢a. Níkaci$^{n'}$ga júwa¢á-
Brother-in-law, people your the ones who I see you (sing.) I wish. People you with

g¢e ¢añká wiɻa$^{n'}$be ka$^{n'}$b¢a. I^{n}c'ágĕqti cí ƛĭ, edáda^{n} íwi¢áxe ka$^{n'}$b¢a hă.
them the ones who I see you (sing.) I wish. Very old man you reach when, what I make for you by means of I wish .

3 Níkagáhi Ma^{n}tcú-na$^{n'}$ba aká iñgáxai hă, áda^{n} cub¢é ka$^{n'}$b¢a, níkaci$^{n'}$ga
Chief Ma^{n}tcu-na^{n}ba the (sub.) has done for me . there-fore I go to you I wish, people

¢i¢íɻa ¢añká wiɻa$^{n'}$be ka$^{n'}$b¢a ¢é uq¢ĕ'qtci. Wacáka¢úde ée hă, ɻa$^{n'}$be
your the ones who I see you I wish this very soon. Waçakarutce it is he . I see him

ka$^{n'}$b¢a ¢iñké: e ɻa$^{n'}$be taí hă, níkagáhi aká. Gañ'ƛĭ uq¢ĕ'qtci gá¢a^{n}
I wish the one who: him I see will . chief the (sub.). And then very soon that (cv. ob.)

6 cta$^{n'}$be ƛĭ, ɻaha$^{n'}$ha, waqi$^{n'}$ha wi^{n} tiañ'ki¢á-gă. Aƛíg¢icta$^{n'}$-qti-ma$^{n'}$ hă.
you see when, O brother-in-law, paper one send hither to me. I have fully prepared myself for it .

Níkaci$^{n'}$ga 'a$^{n'}$ aká wabáxuki¢á¢i^{n}i aká é baxúi tĕ, wi$^{n'}$ b¢ízĕ-na^{n}-ma$^{n'}$.
Indian how the (sub.) he whom they have as their amanuensis he write when, one I usually receive it.

NOTES.

. Cŭñƛíqowé (¢egiha, Cañge íɕa'é¢ĕ), *He who has mysterious interviews with a Horse* (or, *Wolf*), the name of the Oto head chief.

716, 1, 2, and 4. wiɻa^{n}be ka^{n}b¢a, used for the pl., wiɻa^{n}bai ka^{n}b¢a.

716, 7. Nikaci^{n}ga 'a^{n} aka, etc. A better reading suggested by G.: Níkaci$^{n'}$ga e'a$^{n'}$ wabáxuki¢aí tí¢ai ctĕwa$^{n'}$ wi$^{n'}$ b¢ízĕ-na^{n}-ma$^{n'}$.
Indian how they cause him to write he sends it hither soever one I usually receive it.

TRANSLATION.

Brother-in-law, I wish to visit your people. I desire to see those with whom you dwell. When you become a very aged man I wish to do some work for you at your request. The chief, Two Grizzly Bears, has done (something) for me, therefore I wish to go to see you. I wish to see your people very soon hereafter. Waçakerutce is the chief whom I wish to see. Brother-in-law, when you receive this letter send me one very soon. I hold myself in readiness to start to you. When Indians of any tribe have some one to write letters, stating how the people are, and he sends a letter, I usually receive it.

TA^{n}WA^{n}-GAXE-JIÑGA TO A. B. MEACHAM.

January 16, 1879.

Húɬañga cañ′ge wéma^{n}¢a$^{n′}$ wawéci ka$^{n′}$b¢a, ɬiga$^{n′}$ha. Cañ′ge g¢éba-
Winnebago horse they stole from us pay I wish, O Grandfather. Horse a hun-

híwi^{n} áta wénacaí hă. Pahañ′gadi Isa$^{n′}$yati cañ′ge g¢ébahíwi^{n} kĭ ĕ′di
dred and over they snatched from us . Formerly Santee horse a hundred and besides

g¢éba-ɖé¢ab¢i^{n} i$^{n′}$nacai égañ, wawéci ka$^{n′}$b¢a, ɬiga$^{n′}$ha. 3
eighty took from me as, pay I wish, O Grandfather.

Wágazúqti a^{n}ná‘a^{n} añga$^{n′}$¢ai, ɬiga$^{n′}$ha. Maja$^{n′}$ ¢a^{n} ag¢íta^{n} hă: waqi$^{n′}$ha sagí
Very straight we hear it we wish, O grandfather. Land the (ob.) I work my own . paper hard

ka$^{n′}$b¢a. Cé¢i^{n} i¢ádi¢aí b¢úga u¢úakié b¢ícta^{n} íe tĕ a¢i$^{n′}$ cug¢éakiçĕ, cĭ
I wish. That (mv. ob.) agent all I have talked to him about it I have finished word the I cause him to take it back to you, again

gá¢a^{n} waqi$^{n′}$ha cu¢éa¢ĕ. Ca$^{n′}$ awá‘e tĕdíhi ɬi, i$^{n′}$teqi tat éska^{n}b¢éga^{n}, 6
that (ob.) paper I send to you. And I plow when the time comes, hard for me shall I think that,

ca$^{n′}$ ĕ′di éskana ma$^{n′}$zĕskă d‘úba i$^{n′}$¢écpaha ka^{n}b¢éga^{n}. Ca$^{n′}$, ɬiga$^{n′}$ha,
yet there oh that money some you show to me I hope. And, O Grandfather.

céna uwíb¢a. Uwíb¢a tĕ éskana éga^{n}qti i^{n}¢éckaxe ka^{n}b¢éga^{n}. Ɬíga^{n}¢aí
enough I have told you. I have told you the oh that just so you do for me I hope. Grandfather

ɔniñké, wíb¢aha$^{n′}$ hă. Níkaci$^{n′}$ga uké¢i^{n} wégi¢íg¢a^{n} ɔniñké, wíb¢aha^{n}. 9
you who are, I pray to you . Indian common the one who plans for them you who are, I pray to you.

Ga$^{n′}$ gátĕ céna wíb¢aha^{n} hă. Kĭ úcka^{n} ájĭ cĭ wi$^{n′}$ uwíb¢a tá miñke.
And that enough I pray to you . And deed another again one I will tell you.

Éskana edáda^{n} i$^{n′}$teqi kĕ wa¢íɔnaqti wiɬa$^{n′}$be u¢úwikié ka^{n}b¢éga^{n}. Éskana
Oh that what difficult for me the (coll.)! very plainly I see you I talk to you about it I hope. Oh that

enéga^{n}qti i^{n}¢éckaxe ka^{n}b¢éga^{n}. Edé téda^{n} eb¢éga^{n} áwiná‘a^{n} tá miñke. 12
just so you think you do for me I hope. What will he say? (a soliloquy) I think I will hear from you.

Éskana íe tĕ nízĕ ka^{n}b¢éga^{n}. Ca$^{n′}$ edéce ɬi, uq¢é′qtci g¢íɬa¢ĕ tat éska^{n}
Oh that word the (ob.) you take it I hope. And what you say if, very soon you cause to return hither shall so

a^{n}¢a$^{n′}$¢ai.
we think.

NOTES.

This letter was sent by Taⁿwaⁿ-gaxe-jiñga, ᗡaɸiⁿ-naⁿpajĭ, Two Crows, Hupeɸa, Mazi-kide, Matthew Tyndall, ᒪe-uɣaⁿha, and Naⁿpewaɸĕ, Omahas of the civilization party, to A. B. Meacham, editor of "The Council Fire," at Washington, D. C. Though addressed to Colonel Meacham, it was intended for the President, the Secretary of the Interior, and the Commissioner of Indian Affairs. Part was not written in Omaha, but in English, as the author found it easier to make a translation as fast as he wrote. See the third line of the text, where a hiatus occurs.

717, 1, *et passim*, kaⁿbɸa, *I wish*, spoken by one man, but intended for the expression of all.

717, 6. tat eskaⁿbɸegaⁿ, *in full*, tate eskaⁿbɸegaⁿ.

717, 12. Ede tedaⁿ ebɸegaⁿ, etc. When pronounced rapidly, "aⁿ" was dropped before "ebɸegaⁿ." L. agreed with Taⁿwaⁿ-gaxe-jiñga in the use of "Ede," though that is 3d. s. L. gave as the equivalent ᒪoiwere, Táku écera iháre arínaqoⁿ (hamína) hniye ké,
what you (say) I think I hear you I sit will .
I think, "What will you say?" I will (sit, waiting to) hear it from you. But W. (1888) changed Ede tedaⁿ, etc., to Edéce taté áwináʻaⁿ tá miñke hă, *I will hear from you*
What shall I hear you will I who .
you say
what you shall say.

717, 13 and 14. tat eskaⁿ aⁿɸaⁿɸai, *in full*, tate eskaⁿ aⁿɸaⁿɸai.

TRANSLATION.

Grandfather, we wish pay for the horses which the Winnebagos have stolen from us. They have stolen from us more than a hundred horses. Grandfather, we also desire pay for the hundred and eighty horses which the Santees stole from us formerly. (The former agent, Dr. Graff, wrote to Washington about it; and he said to us, "You shall be paid; the Grandfather has promised it." We have been expecting it ever since, and if it ever came we suspect that the chiefs devoured it.) O Grandfather, we wish to hear correctly about it. We work the land, and we wish to have good titles to it. We have already spoken to the agent who has gone to you, telling him of all this, and getting him to take it back to you. And now we send it to you in a letter. When plowing time arrives we think that we shall have trouble; yet we hope that then you will show us some money. We have told you enough on this point, O Grandfather! We hope that you will do for us just as we have told you. O Grandfather, we petition to you! We petition to you, O you who govern the Indians! Now, we have petitioned to you enough on that subject. And we will tell you about something else. We hope that we may be allowed to see you face to face and speak to you about the things which give us trouble. We hope that you will think favorably of this and do accordingly for us. We think, "What will he have to say?" We sit awaiting your reply. We hope that you accept these words. And if you have anything to say to us we hope that you will send it back to us very soon.

MIᵡXA-SKĂ TO MAZA-NAP'Iᵡ, A YANKTON.

January 25, 1879.

Negíha, cubɸé tá miñke. Kĭ wiɰañ′ge ctĭ iⁿ′naⁿhá ctĭ waɰaⁿ′be kaⁿ′bɸa.
Mother's brother, I will go to you. And my sister too my mother too I see them I wish.

Aⁿ′ba gaⁿ′ aⁿwaⁿ′qpani gaⁿ′ wiɰaⁿ′be kaⁿ′bɸa gaⁿ′ cubɸé tá miñke. Iⁿ′naⁿhá
Day as I am poor as I see you I wish as I will go to you. My mother

t'é tĕ cetaⁿ′ iⁿdádi waqpáni hádaⁿ wiɰaⁿ′be kaⁿbɸá-qti-maⁿ′ hă. Hindá, gaⁿ′ 3
died so far my father poor , therefore I see you I have a strong desire . Let me see, as

miⁿágɸaⁿ gaⁿ′ aⁿwaⁿ′qpani gaⁿ′ wiɰaⁿ′be kaⁿbɸá-qti-maⁿ′ hă. Kĭ Wihé ctĭ
I have taken a wife as I am poor as I see you I have a strong desire . And Fourth sister too

iⁿ′tcaⁿ wáɸixe gaⁿ′ égaⁿ ɸaná'aⁿ tái ebɸégaⁿ cuɸéaɸĕ. Kĭ ɸatíi tĕctĭ edádaⁿ
now has taken a husband as so you will hear it I think it I send to you. And you came in the past, too what

abɸiⁿ′-máji hádaⁿ ɸiɸiñ′ge-naⁿ ɸagɸaí. Kĭ Umaⁿ′haⁿ Badíze cuɸé tá-ɸiñké, 6
I had not I , therefore you without any naually you went back. And Omaha Battiste he is the one who will go to you,

wáwaⁿ. Kĭ ĕ′di cubɸé tá miñke. Pañ′ka naⁿ′ba éctĭ caɸé tá aká. (Céna
to dance the pipe dance. And there I will go to you. Ponka two they too will go of their own accord to you. (Enough

etégaⁿ hă. Céna tá aka.)
it may be . Enough it will be.)

NOTES.

Miᵡxa-skă was formerly called, Waqwataⁿ-ɸiñge, the Omaha notation of the Oto Waqwátaⁿ-yiñ′e, *Poor Boy*. He was the son of Wasabĕ-qañga, an Omaha.

719, 3 and 6. hadaⁿ, a peculiar contr. of hă, the oral period, and ádaⁿ.

719, 6. Badize, a man who had a negro father and an Omaha mother.

719, 7 and 8. (Cena etegaⁿ hă, etc.), an observation made to the author, and not part of the letter.

TRANSLATION.

Mother's brother, I will go to you. I wish to see my sister and also my mother. I wish to see you, as I have been poor for days, so I will go to you. My father is still poor because my mother is dead, therefore I have a strong desire to see you. By the way, I have a strong desire to see you because I am poor through having taken a wife. I send to you that you may hear that Fourth-sister has just taken a husband. When you came hither in the past you generally went back without anything, because I had nothing to give you. The Omaha Battiste is the one who is going to see you for the purpose of performing the pipe dance. And then I will go to you. Besides us there are two Ponkas who will go to see you. (*To the author:* "That is enough! That will be sufficient.")

CAÑGE-SKĂ TO WIYAKOI^{N}.

January 27, 1879.

Negíha, ca$^{n'}$ winégi ctĭ i$^{n'}$t'e ga$^{n'}$ wiɬáha^{n} ctĭ i$^{n'}$t'e ga$^{n'}$ a^{n}wa$^{n'}$qpani
Mother's brother, at any rate my mother's brother too is dead to me as my brother-in-law too is dead to me as I am poor

hégа-májĭ. Cé ciñ'gajiñ'ga ɗáxe ɸiñké agíɬa^{n}be ka$^{n'}$bɸa. A^{n}wa$^{n'}$qpani
I am very. That child I made him the one who I see my own I wish. I am poor

3 hégа-májĭ ga$^{n'}$ adă$^{n'}$ ta$^{n'}$wa^{n}gɸa$^{n'}$ ɸiɸíɬa, negíha, awáɬa^{n}be ka$^{n'}$bɸa. Kĭ
I am very as therefore nation your, mother's brother, I see them I wish. And

waqi$^{n'}$ha ɸa^{n} cuhí tĕdíhi ɤĭ', ciñ'gajiñ'ga wiwíɬa uɸákie ka$^{n'}$. L^{a}n'be
paper the (ob.) reaches you when the time arrives, child my you talk to please. I see him

ka$^{n'}$bɸa tĕ ínahi^{n} ɤĭ, waqi$^{n'}$ha ia$^{n'}$ɸakiɸé ka^{n}bɸégа^{n}. Ca$^{n'}$ wagázua^{n}ɸákiɸĕ
I wish the he is willing if, paper you cause to be coming hither to me I hope. And you straighten it for me

6 ɤĭ, i^{n}wi$^{n'}$ɸana íɸaɸĕ te. Kĭ ɸéɸu níkaci$^{n'}$ga ɸiɸíɬa amá atíi hă. Kĭ
if, you tell me you will send hither. And here people your the (pl. sub.) came hither . And

a^{n}wa$^{n'}$qpani égа^{n} edáda^{n} wi$^{n'}$aqtcí'ctĕ i^{n}wiñ'gaxa-bájĭ cagɸaí. Kĭ' íe kĕ
I was poor so what even one we did not do for them they went back to you. And word the

júajĭ wégaxe cagɸá-biama. Kĭ ĕ'di ca$^{n'}$ júga wináqtci cubɸé ka$^{n'}$bɸa. Kĭ
inferior made for us they went back to you, it is said. And then at any rate body I alone I go to you I wish. And

9 e'a$^{n'}$ ma^{n}ni$^{n'}$ ca$^{n'}$ nié ɸiɸiñ'ge ɤĭ, ca$^{n'}$ úda^{n}qti ma^{n}ni$^{n'}$ ɤĭ, winá'a^{n} ka$^{n'}$bɸa.
how you walk at any rate you have no pain if, at any rate very good you walk if, I hear from you I wish.

Ca$^{n'}$ ukít'ĕ i^{n}táxaɬá amá e'a$^{n'}$i gĕ' ctĕwa$^{n'}$ ca$^{n'}$ íe wágazu aná'a^{n} ka$^{n'}$bɸa.
And foreigners those who are up towards the head of the river how (pl.) soever their affairs may be still word straight I hear it I wish.

Ca$^{n'}$ ta$^{n'}$wa^{n}gɸa$^{n'}$ ɸiɸíɬa-má ctĭ úcka^{n} e'a$^{n'}$ ma^{n}ɸi$^{n'}$ ɤĭ, ca$^{n'}$ e'a$^{n'}$i gĕ' ctĕwa$^{n'}$
And nation those who are yours too deed how they walk if, at any rate how (pl.) soever their affairs may be

12 ca$^{n'}$ wágazúqti aná'a^{n} ka$^{n'}$bɸa.
still very straight I hear it I wish.

NOTE.

720, 11. e'a^{n}i gĕ ctĕwa^{n} *however their different affairs may be:* gĕ shows that the affairs, etc., belong to *different* times or places.

TRANSLATION.

Mother's brother, I am very poor on account of the deaths of my mother's brother and my brother-in-law. I wish to see that one whom I made my child. I am very poor, therefore I wish to see your nation, O mother's brother! And when the letter shall have reached you please talk to my child. Should he be willing for me to see him, as I desire, I hope that you will send me a letter. When you get the matter

settled for me in a satisfactory manner, please send to tell me. Your people came hither. But they went back again to you without our doing even one thing for them on account of my poverty.

And it is said that they started back to you after making some uncomplimentary remarks about us. Consequently I wish to go to you by myself. I wish to hear from you, how you are, whether you are well and prospering. I desire to hear a correct account of the various affairs of the Dakota tribes up the Missouri River. I also desire to hear a very correct account of the various affairs of your own nation, and what they are doing.

MAⁿTCU-NAⁿBA TO WIYAKOIⁿ.

Kĕ, ɪaⁿckáha, wawíɴa cuɸéaɸĕ tá miñke. Maⁿtcú-cáge, naⁿbé ecaí gĕ
Come, sister's son, I beg from you I will send to you. Grizzly bear claw, hand their the (pl. in. ob.

d'úba aniⁿ′ ɤĭ, wabágɸeze 'iⁿ′-amádi ují-adaⁿ′ ĕ′di iañ′kiɸá-gă. Tíi ɤĭ,
some you have if, letter where they carry them on their back put it in and there send it hither to me. It comes if,

ɪaⁿckáha, iⁿ′ɸĕ-qti-maⁿ′ tá miñke. Wáɸiⁿaⁿ′ɸaɸĕ aɤídaxe tá miñke. Níkaciⁿ′ga 3
sister's son I will be greatly pleased. You treat me as your kinsman (*i. e.*, very kindly) I will make for myself. People

cé agɸiⁿ′ miñké guáɸicaⁿ taⁿ′waⁿgɸaⁿ′ dúbahai ĕdítaⁿ iⁿ′nai tíɸai édegaⁿ
that I am sitting beyond nation in four places thence (near the speaker) to beg from me have sent hither but

aⁿɸá'i ɤĭ, ĕ′ɪa awá'i tá miñke, ádaⁿ iⁿwiⁿ′ɸaɤaⁿ′qti kaⁿ′bɸa hă. Awáckaⁿ
you give it to me if, there I will give to them, therefore you give me all possible help I wish . I try

tégaⁿ céhe hă. Gañ′ɤĭ íuɸa ájĭ ɸiñgĕ′qtiaⁿ ádaⁿ uwíbɸa-májĭ. Céna gaⁿ′ 6
in order to I say that . And then news different there is none at all therefore I do not tell you. Enough as

wídaxu cuɸéaɸĕ. ɸíctĭ e'aⁿ′ ɸanáji" ɤĭ, údaⁿ ɸanáji" ɤĭ, winá'aⁿ kaⁿ′bɸa.
I write to you I send to you. You too how you stand if, good you stand if, I hear from you I wish.

NOTE.

721, 4. taⁿwaⁿgɸaⁿ dubahai, probably refers to the four Pawnee divisions of Skidi, Tcawi, Pitahawirat, and Kitkehaqki.

TRANSLATION.

Well, sister's son, I send to beg something from you. If you have some claws of grizzly bears, send them to me in the mail-bag from your post-office. When they come, sister's son, I will be well pleased. I will consider that you are treating me, your kinsman, with the greatest kindness. I have received a letter from that nation dwelling beyond me in four villages begging (a necklace of bears' claws?) from me. If you will give it to me, I will give it to them in that place, therefore I wish you to afford me all possible help. I promise to do my best and get something in return from them, which I can send to you.

Now, there is no other news at all, therefore I do not tell you anything. I have written enough to you. I wish to hear how you are and whether you are prospering.

CUDE-GAXE, TO LOUIS ROY AND MA^{n}TCU-I^{n}C'AGE.

February 6, 1879.

Cub¢é hă. Awána^{n}q¢i$^{n'}$qti cub¢é hă. Wiɬa$^{n'}$be tá miñke, dadíha.
I am going to you . I am in a great hurry I am going to you . I will see you, O father.

A$^{n'}$ba¢é, dadíha, i^{n}wi$^{n'}$¢aɬa$^{n'}$ te hă'. A^{n}wa$^{n'}$qpaní'qti ag¢i$^{n'}$. Níkaci$^{n'}$ga
To-day, O father, you will please help me . I am very poor I sit. People

3 ¢i¢íɬa ¢a$^{n'}$ b¢úga waɬa$^{n'}$be ka$^{n'}$b¢a. Níkagáhi đé¢a^{n}ba naňkáčĕ, wíb¢aha^{n}
your the (cv. ob.) all I see them I wish. Chief seven ye who are, I pray to you

cu¢éa¢ai. Wanáce nuda$^{n'}$hañga dúba naňkáčĕ, wíb¢aha^{n} cu¢éa¢ai.
I send to you. (pl.). Captain of police four you who are, I pray to you I send to you (pl.).

NOTES.

Ma^{n}tcu-i^{n}c'age, *Venerable-man Grizzly-bear*, a name of Padani-apapi, *Struck-by-the-Ree*, the head chief of the Yanktons. Louis Roy, a half-breed Ponka, son of the former interpreter, Frank Roy. Louis married a Yankton woman before 1871; so he had a right to dwell on the Yankton reservation. Louis's mother was the wife of Cude-gaxe when this letter was written. Cude-gaxe was a Ponka.

Only the first and second sentences in line 1 are addressed to Louis Roy. The rest is intended for Padani-apapi, whom Cude-gaxe calls Grandfather.

722, 3. ¢a^{n} refers to the Yankton tribal circle. We may, however, substitute ¢añka, *the ones who*.

722, 3. Nikagahi đe¢a^{n}ba, the chiefs of the seven Yankton gentes (excluding the half-breed gens).

722, 4. Wanace nuda^{n}hañga duba, the four captains of police. See Omaha Sociology, § 195, in 3d Ann. Rept. Bur. Ethnology.

TRANSLATION.

I am going to you. I am going to you in a great hurry. O father, I will see you. O father, you will please aid me to-day. I dwell in great poverty. I wish to see all of your people. O ye seven chiefs, I send to you to petition to you. O ye four captains of policemen, I send to you to petition to you.

EDWARD ESAU TO JOSEPH ESAU, AT PAWNEE AGENCY.

February 17, 1879.

P'ahañ'gadi	wawíⅮaxu	cuɕéaɕě	ɕa$^{n'}$ja,	wabágɕeze	qáɕa	gɕíɕaɕájĭ.			
Formerly	I wrote several things to you	I sent to you	though,	letter	back again	you have not sent it back.			
I$^{n'}$tca^{n}	Pañ'ka	amá	agɕíi	ɤĭ,	uɕíɕai,	ɕida$^{n'}$ba-bi	ai	éga^{n},	íe	djúbaqtci
Now	Ponka	the (pl. sub.)	they have come back	when,	they told about you,	that he had seen you	he said	as,	word	very few
uwíbɕa	tá	miñke.	Céɕu	júwigɕe	teɕan'di	cta$^{n'}$be	teɕa$^{n'}$	ca^{n}ca$^{n'}$qti	ma^{n}bɕi$^{n'}$	3
I will tell to you.			Yonder	when I was with you in the past		you saw me	in the past	always	I walk	
hă.	Ca$^{n'}$	nié	ctě	a^{n}ɕiñ'gĕ-qti-ma$^{n'}$,	wa'ú	wiwíɬa	ciñ'gajiñ'ga	wiwíɬa-má		
.	And	pain	even	I am really destitute of,	woman	my	child	those who are mine		
ctĭ.	Ca$^{n'}$	i$^{n'}$ɕě-qti	ga$^{n'}$	ma^{n}bɕi$^{n'}$	hă.	Kĭ	edáda^{n}	áhigi	abɕi$^{n'}$-májĭ.	
too.	And	I am very glad	so	I walk	.	And	what	many	I have not.	
A^{n}wa$^{n'}$qpani	tcábe	ma^{n}bɕi$^{n'}$.	A$^{n'}$ba	gé	ca$^{n'}$	wiɬa$^{n'}$be	ka^{n}bɕá-qti-ma$^{n'}$	hă.	6	
I am poor	very	I walk.	Day	the (pl. in. ob.)	at any rate	I see you	I have a strong desire	.		
Ca$^{n'}$	ú'a^{n}ɕiñgĕ'qti	ebɕéga^{n}-na^{n}-ma$^{n'}$	hă.	Kĭ	maja$^{n'}$	wćahidĕ'qti	ɕanáji^{n}			
Yet	all in vain	I usually think it	.	And	land	at a great distance	you stand			
áda^{n},	é	áwake,	wiɬa$^{n'}$be	tě	bɕí'a	hă.	Ca$^{n'}$	Uma$^{n'}$ha^{n}-má	wacta$^{n'}$be	
because,	it	I mean,	I see you	the	I am unable	.	And	the Omahas	you saw them	
ca^{n}ca$^{n'}$qtia$^{n'}$	i$^{n'}$ta^{n}	úda^{n}qti	aɕaí.	Ca$^{n'}$	waqi$^{n'}$ha	pahañ'gadi	cuɕéaɕě	ɕa$^{n'}$	9	
continued all the time	now	very good	they go.	And	paper	formerly	I sent to you	the ob.		
gɕíăjĭ	éga^{n},	iɕáɤuhéga^{n}	íe	tě	djúbaqtci	wíⅮaxe	hă.	Cé	wabágɕeze	qáɕa
has not returned	as,	as I apprehend unseen trouble	word	the	very few	I make for you	.	That	letter	back again
gɕia$^{n'}$ɕakiɕé	ɤĭ,	cĭ	íe	d'úba	uwíbɕa	tá	miñke.	Ca$^{n'}$	uqɕě'qtci	i$^{n'}$baxu
you cause it to have returned	if,	again	word	some	I will give to you.			And	very soon	write to me
íɕa-gă.	Winá'a^{n}	té	ka$^{n'}$bɕa-qti-ma$^{n'}$	hă.	12					
send it hither.	I hear from you	the	I have a strong desire	.						

NOTES.

Edward Esau, or Huta^{n}ta^{n}, an Omaha, is the maternal uncle of the younger Frank La Flèche. His cousin, Joseph, became interpreter for the Ponkas in 1880.

723, 2. ɤĭ, used here in a past sense; but tĕdi is the common term.

723, 4. Supply nie waɕiñ'gĕqtia$^{n'}$i, *they are really without it*, after wiwiɬa-ma ctĭ.

TRANSLATION.

I wrote about several matters to you formerly, but you have not sent a letter back again. Now that the Ponkas have returned they have told about you, saying that they saw you, so I will tell you a very few words. I have always continued as you saw me when you and I were together. I am well, and my wife and children are also

in good health. I live very happily. I have not many things. I am very poor. Day after day I have had a strong desire to see you. But I reflect each time that it is all in vain. I am unable to see you. I refer to the great distance of the land in which you dwell. As no reply has been received since I sent you letters, I send you now a very few words, as I apprehend unseen trouble. If you send a letter in reply, I will tell you of some other matters. Write and send a letter to me very soon. I have a strong desire to hear from you.

ɗA¢I^{N}-NA^{N}PAJĬ TO NI^{N}DAHA^{N}, AT THE PONKA AGENCY.

February 22, 1879.

Wab¢íta^{n} tĕ b¢í'a-qti-ma$^{n'}$ tá miñke, eb¢égа^{n}. Wiꞑa$^{n'}$ba-májĭ ɤĭ'jĭ,
I work at different thing — the — I shall utterly fail to complete it, — I think it. — I do not see you — if,

wa¢íta^{n} tĕ năn'de a^{n}¢a$^{n'}$sa-májĭ-na^{n}-ma$^{n'}$. Wana$^{n'}$q¢i^{n}-qti gí-gă. Ca$^{n'}$
work — the — heart — I am usually uneasy on account of it. — In great haste — be returning. — And

3 úda^{n}qti anáji^{n}. Ca$^{n'}$ eдáda^{n} íu¢a ¢iñgé éga^{n}. Wa¢íta^{n} tĕ enáqti uhíta-
very good — I stand. — And — what — news — there is none — so. — Work — the — it only — causing impatient or anxious

jĭwá¢ĕ, áda^{n} wana$^{n'}$q¢i^{n}qti ¢ag¢í ka^{n}b¢égа^{n}. Ɣéaka ¢iꞑáha^{n} akáctĭ
looking for results, — therefore — making great haste — you come back — I hope. — This one (sub.) — your brother-in-law — the sub., too

wa¢ísnindaí áda^{n} năn'de gípi-bájii hă. Gá¢a^{n} waqi$^{n'}$ha cuhí tĕ'di,
you (pl.) are tardy — therefore — heart — is bad for him — . — That ob. — paper — reaches you — when,

6 ckí cka$^{n'}$na ɤĭ'jĭ, waqi$^{n'}$ha wana$^{n'}$q¢i^{n}qti giañ'ki¢á-gă. Ca$^{n'}$ úda^{n}qti
you are returning — you desire — if, — paper — making great haste — you send it back to me. — And — very good

nié ¢iñgé ga^{n} anáji^{n}, nújiñgá cti wañ'gi¢e úda^{n}qti i$^{n'}$naji$^{n'}$i.
without pain — so — I stand, — boy — too — all — very good — they stand for me.

NOTE.

724, 5. wa¢ísnindai refers to ɗa¢i^{n}-na^{n}pajĭ's son, Ni^{n}daha^{n}, and his comrade, Tcaza-¢iñge (see p. 695) who were at the Ponka Agency, Indian Territory. The sentence should read thus: Wa¢ísnindaí éga^{n}, ¢éaka ¢iꞑáha^{n} akáctĭ năn'de gípi-bájii hă, *As you delay your coming, this one, too, your brother-in-law* (*i. e.*, Macti^{n}-'a^{n}sa) *is sorrowful.*

TRANSLATION.

I think that I shall utterly fail to complete my different kinds of work. As I do not see you, the work usually makes me uneasy. Return in great haste. I am very well. There is hardly any news. The work is the only urgent matter, therefore I hope that you will return very speedily. This one, too, your brother-in-law, is sorrowful because you delay your return. When this letter reaches you, send me a letter immediately if you wish to come home. I am very well, and all my young men (*i. e.*, men of my party?) are well too.

MAⁿTCU-NAⁿBA TO ICTAϕABI.

Íe djúbaqtci cuϕéwikiϕé tá miñke hă. Uáwa'í tá amá éde ícpahaⁿ'jĭ.
Word very few I will cause some one to take to you . They will give things to us but you do not know it.

Lészkă d'úba wa'í 'iϕaí, ʇészkă níʇa wa'í 'iϕaí, wanágϕe aⁿwañ'gaϕiⁿ tá-bi
Oxen some they have promised to give to us, oxen alive they have promised to give to us, domestic animals that we may keep them

kaⁿbϕégaⁿ. Céhi ctĭ d'úba wa'í 'iϕái, é ícpahaⁿ wíkaⁿbϕa hă. Caaⁿ' 3
I hope. Apple tree too some they have promised to give to us, that you know it I desire for you . Dakota

amá ϕéama taⁿ'waⁿgϕaⁿ' sátăⁿ wadaⁿ'be gaⁿ'ϕai. Pañ'ka úϕiqĕ abϕiⁿ'
the (pl. sub.) these nation five to see them they wish. Ponka refugee I have

iⁿc'áge iⁿ't'e. Gataⁿ'adi edádaⁿ ínigϕaⁿ' tĕ níctaⁿ téiⁿte, gíi-gă. ϕagϕíiji
old man is dead for me. Now, at last what you planned the you have finished shall, if, return ye. You do not come back

ʞĭ úwa'i tĕ uϕúϕiϕiñ'ge taté ebϕégaⁿ. Pañ'ka ctĭ d'úba agí amá. 6
if they issue them the shall not be sufficient to give you a share I think it. Ponka too some are returning, it is said.

Maⁿtcú-náji n agíi hă. Agϕí tĕdíhi ʞĭ, waϕítaⁿ tá amá hă.
Standing Grizzly bear is returning . He has returned by the time that they will act in his case

NOTE.

Ictaϕabi was the son-in-law of Maⁿtcu-naⁿba. He had gone to visit the Otos.

TRANSLATION.

I will send you a very few words. They are going to issue things to us, but you do not know about it! They have promised to give us some cattle as live stock, and I hope that we may keep them as domestic animals. They have also promised to give us some apple trees; I wish you to know that. These Dakotas wish to go to see five nations. The aged Ponka man whom I had as a refugee is dead. If by this time you have accomplished what you planned, return! If you do not return, I think that you will miss your share of the issue. It is said that some Ponkas have returned from the Indian Territory. Standing Bear is returning. When he shall have returned, the Omahas will act in his case.

RICHARD RUSH TO UNAJIᴺ-SKĂ.

Liga'ha, íe djúbaqtci wídaxu hă. Kĭ iⁿ'udaⁿ'-qti-maⁿ' hă.
Grandfather, word very few I write to you . And I am doing very well .

ʞi'ji Paň'ka ʞí d'úba agϕíi. ϕéama Umaⁿ'haⁿ amá eaⁿ' wégaxe taíte 9
Ponka lodge some have returned. These Omaha the (pl. sub.) how they shall do to them

cetaⁿ' wágazú-ctĕwaⁿ'jĭ. Maⁿtcú-náji n aká júwagϕe agϕíi. Wáqe ϕéϕu
so far is by no means certain Standing Grizzly bear the (sub.) he with them they have returned. White man here

ti ¢i$^{n'}$ tí tědíhi ɤĭ'jĭ, wágazu taté hă. Kĭ wabágɕeze wína ¢a^{n}
he who has come and is my. he has come it reaches there when, it shall be straight . And letter I have begged from you the (ob.)

ka$^{n'}$bɕa-qti-ma$^{n'}$ hă. Wágazu i^{n}¢éckaxe ka^{n}bɕéga^{n}. Ma$^{n'}$zĕskă' ctĭ ceta$^{n'}$
I desire it greatly . Straight you do for me I hope. Money too so far

3 bɕíza-májĭ, áda^{n} wawéci a^{n}¢iñ'ge hă. Kĭ ca$^{n'}$jiñga ¢aa$^{n'}$na ¢agɕé ta^{n}
I have not received, therefore pay I have none . And colt you abandoned when you went back the (std. ob.)

e'a$^{n'}$ ckáxe ɤĭ, aná'a^{n} ka$^{n'}$bɕa. Uqɕé wai$^{n'}$baxú-gă.
how you do if, I hear it I wish. Soon write to me about the things.

NOTES.

Richard Rush is an Omaha. Unaji^{n}skă was at the Yankton Agency.

725, 10, and **726**, 1. Waqe ɕeɕu ti ¢i^{n} refers to Mr. T. H. Tibbles, of Omaha, who visited the reservation after the release of Standing Bear.

TRANSLATION.

Grandfather, I write a very few words to you. I am doing very well. Some Ponka lodges have returned. It is still by no means certain how these Omahas shall decide with regard to them. Standing Bear has returned with them. When the white man who came to the reservation some time ago shall have come again the question shall be settled. I am very anxious to get the letter which I begged of you. I hope that you will do for me what is right. I have not yet received any money, so I have no pay. I wish to hear what you intend doing about the colt which you left here when you went to the Yanktons. Write to me soon about these things.

ᗡA¢I^{N}-NA^{N}PAJĬ TO MŬ^{N}ꞱOE-QA^{N}ꞱOE, AN OTO.

¢atí 'í¢a¢ě tě, í-äjĭ-gă. A^{n}wa$^{n'}$qpani héga-májĭ. Égi¢e ¢atí ɤĭ, u'a$^{n'}$-
You have spoken of coming the, do not come. I am very poor. Beware you come if, all in

6 ¢iñgĕ'qti ¢atí te. Năn'de ¢ípĕjĭ'qti ¢agɕé ɤĭ wíctĭ éga^{n} năn'de i^{n}¢i$^{n'}$uda^{n}-
vain you come lest. Heart very sad for you you go back if I too so heart not good for me on account

májĭ i¢ánahi^{n}-májĭ. Ca$^{n'}$ wáqe, "Waɤígɕita$^{n'}$i-gă," ai éga^{n}, áakihíde; wa¢íta^{n}
of it I am not willing. And white people, Work for yourselves! said having, I pay attention to it; work

tĕnáqti asíɕĕ hă.
only the I think of it .

NOTE.

Mŭ^{n}Ʇoe-qa^{n}Ʇoe, *Large Black bear*, in Omaha, Wasabe-Ʇañga.

TRANSLATION.

You have spoken of coming hither; but do not come! I am very poor. Beware lest you come altogether in vain! I am unwilling for you to start for your home with a very sad heart, in which case I too would be very sad. The white people have said, "Work for yourselves!" I have followed their advice. I think of nothing but work.

HUPEϕA TO INSPECTOR J. H. HAMMOND.

Kagéha, aⁿníŋa tai éga^{n} níŋa weϕécka^{n}ná uáwaϕágiɔnaí. Añgísiϕai
My friend, we live in order that to live you wished for us you told us. We have remembered it

a$^{n\prime}$b iϕáugϕe. Wakan′da ϕiñké hídadi tí éga^{n}, úawaϕákiaí. Waji$^{n\prime}$waskā′-qti
through the day. God the one who down to the bottom had come hither as, you talked to us. We are very sensible

éga^{n} wackáxe. Níkaci$^{n\prime}$ga aká wawéϕigϕa$^{n\prime}$ aká ɣáci héga-bájĭ; máϕĕ 3
so you made us. Person the (coll. sub.) ruler the (coll. sub.) a long while not a little; winter

[=those who (coll.) give directions]

gϕéba-ϕábϕi^{n} kĭ ĕ′di ƌéϕabϕi^{n} wawéϕigϕa$^{n\prime}$i; éde uhé añgáϕe taí íbaha^{n}-bájĭ,
thirty and besides eight they have ruled over us; but the path we will go along they have not known,

uáwagiϕa-bájĭ. ‘Ágϕa-qti a$^{n\prime}$ϕi^{n} ϕatí. ϕatí éga^{n}, uáwaϕáginaí tĕ a^{n}má‘a^{n}i.
they have not told us. Suffering greatly we were you came hither. You came hither as, you have told us the we have heard it.

Uáwaϕáginaí tĕ wañ′giϕĕ′qti ϕizá-báji ctéctĕwa^{n} a^{n}ϕañ′gaska$^{n\prime}$ϕĕ tañ′gata^{n}. 6
You have told us the all have not received it even though we will try it.

Níkaci$^{n\prime}$ga aká ϕéaka wawéϕigϕa$^{n\prime}$ aká na^{n}cta$^{n\prime}$i tĕ ĕ′be úwagiϕá ɣĭ. na‘a$^{n\prime}$
Person the (sub.) this those (coll.) who give directions they stop walking the who to tell them if, hear

tai éda^{n}, a^{n}ϕa$^{n\prime}$ϕai. Kĭ ϕí úwaϕáginá tĕdíhi ɣĭ′jĭ, na‘a$^{n\prime}$ i^{n}wiñ′ga^{n}ϕaí. Kĭ
apt? (in soliloquy), we think. And you you tell us on its arrival when, to hear it we desire for them. And

níkaci$^{n\prime}$ga amá wáqe-macĕ′ ctĭ ta$^{n\prime}$wa^{n}gϕa$^{n\prime}$ ϕanáji^{n} gĕ′ wawéϕigϕa$^{n\prime}$ ϕiñgé 9
person the (pl. sub.) ye white people too nation (*or* city) you stand the (pl. in. ob.) ruler none

ɣĭ, wágazu-bájĭ te hă. Kĭ ta$^{n\prime}$wa^{n}gϕa$^{n\prime}$ añ′gata^{n} wawéϕigϕa^{n} waϕiñ′gai ɣĭ,
if, they will not be straight. And nation we who stand ruler we have none if,

wágazu-a$^{n\prime}$ϕi^{n}-bájĭ taité éska^{n} a^{n}ϕa$^{n\prime}$ϕai Áda^{n} níkaci$^{n\prime}$ga d‘úba wají$^{n\prime}$skāqtci
we shall not be straight we think that probably. Therefore person some very sensible

wacka$^{n\prime}$ɪañgáqti maja$^{n\prime}$ ϕañ′di íe éna‘a^{n} ctaí ɣĭ′ji, weáϕagickáxai ka$^{n\prime}$ 12
very strong land in the word they listen to it ought if, you make it for us we

a^{n}ϕa$^{n\prime}$ϕai.
hope.

NOTE.

Though the speaker and his associates were opposed to the old chiefs, they were not prepared to do without leaders.

TRANSLATION.

My friend, you told us that you wished us to improve our condition that we might live. We have remembered your speech throughout the day. When you spoke to us, it was just as if God had come down from above. You have made us very sensible.

Those men who are chiefs have held their positions for a very long time; they have ruled us for thirty-eight years. But they do not know the path which we ought to follow in order to improve ourselves, so they have not told us about it. Hence we were suffering much when you came. When you came we heard what you told us. Even though all have not received what you told us, we will try it. We think that if these men who are chiefs should resign and there should be none to succeed them, who would obey if any one should tell the people anything? We desire them to hear what you have to tell us when your reply shall have come. Now it is the case with you white people, if you have no persons in authority in your cities there will be a bad state of affairs. And in like manner we think that if we should have no rulers in our nation our affairs would be in disorder. Therefore we hope that you will arrange for us to have some very sensible and very strong men in our land whom the people will be apt to obey.

ᗡAɸIᴺ-NAᴺPAJĬ TO INSPECTOR HAMMOND.

Níkaciⁿ′ga dúba, sátăⁿ, cáᗡĕ daⁿ′ctĕaⁿ′i, áhigi ukíkie, ĕ′di wackaⁿ′ɻañga
Person four, five, six it may be (?), much they talk together, then strong

edádaⁿ gáxai, égaⁿ añgaⁿ′ɸai. Wañ′gaɸiⁿ ɻĭ, íe aⁿwañ′gaginá‘aⁿ taí, ádaⁿ
what they do, so we wish. We have them if, word we obey them, our own, will (pl.), therefore

3 gé te añgaⁿ′ɸai.
what has been specified (?) we wish it.

TRANSLATION.

When four, five, six, or many persons talk together, what they do is enduring; and this is what we desire. If we can have them, we will obey them. Therefore we desire what has been specified.

MAZI-KIDE TO INSPECTOR HAMMOND.

ɸati tĕ′di íwiᗡahaⁿ-májĭ, jiⁿɸéha. Úwaɸakié-médegaⁿ íe ɸíɻa tĕ aná‘aⁿ;
You came when I did not know you, O elder brother. Since you have spoken to us word your the I have heard;

năn′de iⁿɸiⁿ′udaⁿ. Kĭ ɸé-ma níkaciⁿ′ga d‘úba waɸítaⁿ weɸéckaⁿná-médegaⁿ
heart mine is good by means of it. And these (pl. ob.) person some to work as you have wished (for) them (pl. ob.)

6 wiɻígaⁿ mégaⁿ, ĕ′duéhe. Kĭ níkaciⁿ′ga ɸéama, níkagáhi-ma maⁿnaⁿ′ɸiⁿ,
my grandfather likewise, I belong to. And person these, the chiefs have made mistakes,

waɸítaⁿ-ma ɸéama níkaciⁿ′ga d‘úba waɸítaⁿ gaⁿ′ɸai-ma ĕ′duéhe. Édе
the ones who work these person some those who wish to work I belong to. But

umaⁿ′ɸiñka naⁿ′ba iᴺ′tcaⁿ íniɻawáɸĕ íbahaⁿ′i; sí masáni ɸizé aɸaí.
season two now (what is) favorable to life they know; foot on one side taking it they go.

NOTES.

728, 4. Uwaɕakie-medega^{n}, etc. W. gave another reading, though he said that the text (-medega^{n}) was correct: Kagéha, níkaci$^{n\prime}$ga úwaɕakié ma íe ɕiɲa tĕ i^{n}wi$^{n\prime}$ɕai éga^{n}, aná'a^{n} tĕ năn'de i^{n}ɕi$^{n\prime}$uda^{n}, *Friend, those persons to whom you spoke told me your words, and when I heard them they made me glad.*

728, 8. si masani ɕize aɕai. This means, "They learn a little about the way and advance one foot; then they learn a little more and advance the other."

There were other speakers after Mazi-kide, but their words were not recorded in their own language.

TRANSLATION.

O elder brother, I did not know about you when you came. Since you have spoken to us, I have heard your words, and they make me glad. Since you and my Grandfather (the President?) have wished some of these Indians to work, I have joined them. These Indians, the chiefs, have made blunders. I have joined those Indians who wish to work. It has been two years since they found out that it is life-sustaining. They are advancing one step at a time.

WAQPECA TO UNAJI^{N}-SKA.

March 24, 1879.

Negíha, wabágɕeze bɕízĕ ɤĭ, năn'de i^{n}ɕi$^{n\prime}$uda$^{n\prime}$-qti-ma$^{n\prime}$. Negíha,
Mother's brother, letter I received when, heart mine was very good by means of it. Mother's brother,

wiji$^{n\prime}$ɕĕ niɲa, wakéga tĕ gini$^{n\prime}$. Éskana íɕae tĕ bɕúga éga^{n} ckáxe
my elder brother lives, sick the he has recovered from. Oh that you spoke the all so you do

ka^{n}bɕéga^{n}. Hné teɕan'di năn'de i$^{n\prime}$pi-májĭ. Kĭ i$^{n\prime}$ta^{n} añ'ka-májĭ. Ca$^{n\prime}$ 3
I hope. You went in the past heart bad for me. And now I am not so And

Pañ'ka amá edáda^{n} gíteqĭ'qti wi$^{n\prime}$ ákipaí, wáqe wanáce a$^{n\prime}$baɕĕ'qtci
Ponka the (pl. sub.) what very difficult for one have met it, white soldiers this very day

wáɕi^{n} aɕaí: Ma^{n}teú-náji^{n}, ɤáxe-ní-ɕata$^{n\prime}$, L̨é-sigɕé, Cyu-í-hma^{n}, Waɕíqe-ɤáci,
have taken them away: Mastcu-naji^{n}, ɤaxe-ni-ɕata^{n}, Buffalo Tracks, Prairie chicken is coming, Runs a long time,

Ma^{n}teú-dáɕi^{n}, Cañgé-hi^{n}-zí. Buɕíte ijiñ'ge ɕáji, iha$^{n\prime}$ aká Cuzáɕi gɕizai éga^{n}. 6
Foolish Grizzly bear, Horse with yellow hair. Charles Pepin his son did not go, his mother the (sub.) Rosalie having taken him from her own.

Wamúskĕ uáji bɕícta^{n} ɤĭ, Waɕútada waɬa$^{n\prime}$be bɕé téiñke, negíha. Ca^{n}
Wheat I sow I finish when, Oto I see them I may go, O mother's brother. And

a$^{n\prime}$ba iɕáugɕe ĕ'ta ɕanáji^{n} ka^{n}bɕéga^{n}. Wackañ'-gă. Wanáce ɕíɕize taí,
day through there you stand I hope. Make an effort. Soldier they will take you,

ebɕéga^{n}. Cúde-gáxe, winégi, wiɬími méga^{n}, wakéga-báji ɤĭ, awána'a^{n} 9
I think it. Smoke-maker, my mother's brother, my father's sister likewise, not sick it. I hear about them

ka$^{n\prime}$bɕa. Ictáɕabi aká Wáɕutádaɲa wáwa^{n}i ahíi, cañ'ge cáđĕ-na$^{n\prime}$ba
I wish. Ictaɕabi the (sub.) to the Otos to dance the pipe-dance reached. there, horse twelve

wáɕi^{n} agɕíi.
he has brought them back.

NOTES.

729, 5. Ɣaxe-ni-₵ata^{n}, a name of Ɫeje-ɓaɬe, or *Buffalo Chips*, one of the Ponkas arrested at Omaha Agency in March, 1879, by order of Commissioner Hayt.

729, 6. Bu₵ite, the Ponka notation of the French *pouliche*, a she colt. This was the Ponka name of Charles Pepin's elder brother, who died on the old Ponka reservation, in Dākota. His son by Rosalie Primeau (₵uza₵i) was John Pepin, a scholar of the author in 1872.

TRANSLATION.

Mother's brother, when I received your letter it made me very glad. Mother's brother, my elder brother is alive; he has recovered from the sickness. I hope that you will fulfill all your promises. I was sad when you went away (in the past). But now I am not so. For the Ponkas (who were here) are in great trouble; this very day the white soldiers came and took them away (to Omaha City). (The names of the arrested Ponkas are as follows:) Standing Bear, Crow Drinks Water, Buffalo Tracks, Prairie-chicken is Coming, Runs a Long time, Foolish Grizzly bear, and Horse with Yellow Hair. John Pepin did not go, as his mother, Rosalie, (now wife of the Omaha Silas Wood) took him. Mother's brother, when I finish sowing wheat I may go to see the Otos. Throughout each day I hope that you may remain there (where you are). Persevere. I think that the soldiers will arrest you (if you return here). I wish to hear whether Smoke-maker, my mother's brother, and my father's sister are well. Icta₵abi went to the Otos to dance the pipe-dance. He has come home with twelve horses.

MA^{N}TCU-NA^{N}BA TO WIYAKOI^{N}.

April 3, 1879.

Ca$^{n'}$, ɬa^{n}ckáha, uág₵acíge cu₵éa₵ě tá miñke. Kĭ a^{n}wa$^{n'}$qpani ehé
And, sister's son, I complain of my own I will send to you. And I am poor I said

uwíb₵a-na^{n}-ma$^{n'}$. Kĭ Heqága-ma$^{n'}$₵i^{n} má₵adi ca$^{n'}$ wada$^{n'}$be atíi, kĭ
I usually told you. And Walking Elk last winter at any rate to see us came, and

3 a^{n}wa$^{n'}$qpani ehé égа^{n}, ca$^{n'}$ca^{n} waqpáni tě cug₵é. Gañ'ɣĭ Heqága-ma$^{n'}$₵i^{n}
I am poor I said as, always poor the he went back to you. And Walking Elk

amá añka$^{n'}$ta^{n}i cag₵aí, ɬa^{n}ckáha. Kĭ wiɬúcpa a$^{n'}$ba atañ'ɣĭ a$^{n'}$₵icke téda^{n},
the (mv. sub.) tied me they went back to you, O sister's son. And my grandchild day when (fut.) he loose me will I (in soliloquy),

eb₵éga^{n} anáji^{n} ca$^{n'}$ca^{n} tá miñke. Céna, ɬa^{n}ckáha, íe uág₵acíge cu₵éa₵ě.
I think it I stand always will I who. Enough, O sister's son, word I complain of my own I send to you.

6 Ahaú. Caa$^{n'}$-qti-máɬa cí tě'di edáda^{n} íe u₵ú₵ikiaí éi^{n}te aná'a^{n}
¶ To the real Dakotas you went when what word they spoke to you about if I hear it

kaⁿ′bɸa. Caⁿ′ edádaⁿ uwíbɸa tĕ ɸiñgé égaⁿ hă. Caⁿ′ íuɸa ɸiñgé ctĭ
I wish. And what I tell you the there is none so . And news none too

anájiⁿ. Pañ′ka ɸé Maⁿtcú-nájiⁿ gɸí éde wanáce amá agíatí égaⁿ,
I stand. Ponka this Standing Bear Grizzly came back but soldier the (pl. sub.) came for him as,

Umaⁿ′haⁿ taⁿ′waⁿgɸaⁿ ɸan′di wáɸiⁿ agɸaí. Kĭ e‘aⁿ′ giáxai taité cetaⁿ′ 3
Omaha city to the they took them back. And how they shall do to them so far

iɸápahaⁿ-májĭ: agí taité ctĭ iɸápahaⁿ-májĭ, cĭ Pañ′ka majaⁿ′ ɸaⁿɻá
I do not know: they shall be returning too I do not know, again Ponka land to the

wáɸiⁿ hí taité ctĭ iɸápahaⁿ-májĭ. Kĭ, “Iⁿwiñ′ɻañ-gă,” ájĭ égaⁿ, uéɻaⁿ-májĭ:
they shall take them thither too I do not know. And, Help me! as he did not say, I did not help him:

é iⁿ′ɸa-májĭ tĕ. Íuɸa uwíbɸa cuɸéaɸĕ Umaⁿ′haⁿ ɻi ɖéɸaⁿba gaqɸaⁿ′ 6
that I am sad for the. News I tell you I send to you. Omaha lodge seven migrating

aɸaí éde, agɸí-bájĭ caⁿ′caⁿ. ɖáɸiⁿáɻa d‘úba gaqɸaⁿ′ aɸaí éde cetaⁿ′
went but, they have not returned always. To the Pawnees some migrating went but so far

agɸí-bájĭ. Íuɸa píäjĭ′qti iⁿ′tcaⁿ aná‘aⁿ. Hídeáɻa Wáɸutáda ɻíi ɸaⁿ′
they have not returned. News very bad now I have heard. Down the stream Oto the village

guáɸicaⁿ′ɻa díxe wakéga égaⁿ-bi; júga qɸíqɸi, áhigi t‘á-biamá. ɸiádi 9
beyond it is said that they have the small-pox; body broken out in running sores, many have died, it is said. Your father

makaⁿ′ iwaⁿ′xekiɸá-gă, wáqe amádi. Zéɸiɸaí ɻĭ, díxe éɸigaⁿ-bájĭ taí.
medicine cause him to ask about it, among the white people. They prescribe for you if, you will not have the small-pox.

Añgúctĭ Umaⁿ′haⁿ amá eáwagaⁿ taⁿ′gataⁿ, makaⁿ′ aⁿɸañ′ɻiwaⁿ′xe taⁿ′gataⁿ.
We too Omaha the (pl. sub.) we will be so, medicine we will ask about it for ourselves.

Pañ′ka iⁿc‘áge wiⁿ′ abɸiⁿ′ éde t‘éĕ hă. Wasábe-qɸá ijáje aɸiⁿ′. Cúde- 12
Ponka old man one I had but he is dead . Black bear lean his name he had. Smoke-

gáxe uíɸa-gă. Cĭ íe edádaⁿ uwíbɸa kĕ ɸútaⁿqti uwíbɸa cuɸéaɸĕ.
maker tell it to him! Again word what I tell to you the very correctly I tell it to you I send to you.

Waqiⁿ′ha gáɸaⁿ nízĕ kĭ, uqɸé giañ′kiɸá-gă.
Paper that you receive it when, soon send it back.

NOTES.

730, 4. wiɻucpa, Walking Elk. Maⁿtcu-naⁿba expected a great many good words from Walking Elk whenever (in future) the latter should “untie” him. (L.)

731, 8 and 9. Waɸutada ɻii ɸaⁿ guaɸicaⁿɻa, *i. e.*, near Vinita, Indian Territory.

TRANSLATION.

Sister's son, I will send to you to complain of my own (people?). I have told you often that I was poor. Yet Walking Elk came at any rate last winter to visit us; and, as I had said that I was poor, he returned to you without any presents. And then, O sister's son, as he returned to you, Walking Elk placed restrictions on me. So I will continue to think, “On what day will my grandchild untie me?” I have sent you enough words of complaint about my own (people), O sister's son!

When you visit the real Dakotas (*i. e.*, the Tetons), I wish to hear about what matters they talk to you. There is hardly anything for me to tell you. There is no news where I am. This Ponka, Standing Bear, came back, but the soldiers came after him and carried him and his party to Omaha City. I do not know yet how they will treat them; whether they will return hither, or whether they will take them to the Ponka land (in Indian Territory). As they did not say "Help me!" I did not help them. I am sad on that account. I send to tell you news. Seven lodges of Omahas went away, and they have not returned. Some migrated to the Pawnees, but they have not yet returned.

I have just heard a very bad piece of news. It is said that the people in the south, beyond the Oto village, have the small-pox; that their bodies have broken out in running sores, and that many have died. Get your agent to ask for medicine among the white people. If you are vaccinated you will not have the small-pox. We Omahas will do likewise; we will ask about the medicine for ourselves. An aged Ponka man whom I kept has died. His name was Lean Black bear. Tell Smoke-maker.

Now, I send you a correct account of the matters of which I tell you. When you receive the letter, return one to me soon.

ᗡA¢I^{N}-NA^{N}PAJĬ TO MŬ^{N}TCE-QA^{N}ㄴOE.

A^{n}wa$^{n'}$wa‡á ctĕ uágaca^{n}-májĭ, áda^{n} cañ'ge a^{n}¢iñ'ge, a^{n}wa$^{n'}$qpani hă.
In any direction whatever — I have not traveled, — therefore — horse — I have none, — I am poor —

Í-äjĭ-gă há. Égi¢e 'a$^{n'}$¢iñgĕ'qti u¢ágaca^{n} ¢atí te. Ć!í¢ajĭ'qti ¢ag¢é i¢á-
Do not be coming — ! — Beware — altogether in vain — you travel — you come — lest. — You are very sad — you go back — I am

3 nahi^{n}-májĭ. Níkaci$^{n'}$ga d'úba ikágeawá¢ĕ ¢a$^{n'}$ja, wa¢íta^{n} ákihídai éga^{n},
not willing. — Person — some — I have them for friends — though, — work — they attend to — as,

níaci$^{n'}$ga uké¢i^{n} úcka^{n} e‡aí tĕ gáxe añga$^{n'}$¢a-bájĭ. Áda^{n} í-äjĭ-gă há. Céna.
Indian — common — deed — their — the — to do — we do not wish. — Therefore — do not be coming — ! — Enough.

NOTE.

See **726**. After ᗡa¢i^{n}-na^{n}pajĭ had sent that letter, Mŭ^{n}‡oe-qa^{n}‡oe wrote again, insisting on coming to visit the Omahas. This elicited the above letter.

TRANSLATION.

I have not traveled in any direction whatever, so I have no horses; I am poor. Do not come! Beware lest you travel and come altogether in vain! I am not willing for you to start home much displeased. Though I have some persons as friends, they attend to work, and so we do not wish to do the deeds of wild Indians. Therefore do not come! Enough!

TAⁿWAⁿ-GAXE-JIÑGA TO MAWATAⁿNA.

Caⁿ gaⁿ′ majaⁿ′ ɸaⁿ′ bɸítaⁿ éde edádaⁿ bɸúga uáji bɸíctaⁿ ɣĭ, Ihañk′-
At any rate land the (ob.) I have worked but what all I plant them I finish when, Yank-

taⁿwiⁿ′ ɻíi ɻaⁿ′be té, ebɸégaⁿ. Caⁿ′ Ihañk′taⁿwiⁿ′ ɻí guáɸicaⁿ′ Caaⁿ′ ájĭ-
ton village I will see it, I think it. And Yankton village beyond Dakota dif-

ɸaⁿɸaⁿ′ waɻaⁿ′be kaⁿ′bɸa. Caⁿ′ ɸisañ′ga, Úqɸ etégaⁿ, cañ′ge ɻíuji caⁿ′ 3
ferent ones I see them I wish. And your younger brother, To overtake (a foe) apt, horse houseful in fact

haⁿ′daⁿ cañ′ge sátăⁿ gínaɸiñ′ge, wé‘iⁿ, kúkusí. ctĭ, bɸúga gínaɸiñ′ge.
at night horse five he lost by fire, plow, hog too, all he lost by fire.

Ꝯaná‘aⁿ téga" uwíbɸa cuɸćaɸĕ. Caⁿ′ gaⁿ′-naⁿ cupí te ebɸégaⁿ uwíbɸa
You hear it in order that I tell it to you I send to you. And at any rate (!) I will reach you I think it I tell you

cuɸćaɸĕ. Caⁿ′ níaciⁿ′ga d‘úba núǰiñga wágazúqti Ihañk′taⁿwiⁿ′ ikágeaⁿ- 6
I send to you. And person some boy very straight Yankton we have them

waⁿ′ɸai wagíɲap‘ĕ′qti juáwagɸe. Aⁿ′ctĕ-naⁿ′ ɻí wiwíɻa uágiđé cugɸé.
for friends being very near to them, my kindred I was with them. Usually, as it were house my own I enter my own I return to you.

Uqɸĕ′qti waqiⁿ′ha gĕ wiⁿ′ iañ′kiɸá-gă. Níaciⁿ′ga-ma e‘aⁿ′i ɣĭ, iⁿwiⁿ′ɸa-gă
Very soon paper the (pl. in. ob.) one send hither to me! The people how they are if, tell me.

Wágazúqti iⁿwiⁿ′ɸa íɸa-gă. 9
Very straight to tell me send hither!

NOTES.

733, 3. Uqɸ etegaⁿ (Uqɸe etegaⁿ), a war or bravery name, "Apt to overtake the foe," a name of Mandan (Mawadaⁿɸiⁿ), the Omaha, half-brother of the Yankton Mandan (MawataⁿNa).

733, 5. Caⁿ gaⁿ-naⁿ, etc., said by W. to be bad Omaha. He gave other readings: Caⁿ gaⁿ′ cubɸé etégaⁿ, *I will be apt to go to you at any rate; or*, Caⁿ gaⁿ′qti cubɸé etégaⁿ, *I will be apt to go to you, no matter what happens! Or*, Edádaⁿ áakipá ctéctĕwaⁿ′, cupí te ebɸégaⁿ, etc., *I think that I shall reach your land in spite of anything that I may encounter*, etc. *Or*, Iⁿ′baⁿ-bájĭ ctéctĕwaⁿ, caⁿ′ (wíewájĭⁿ) cupí te ebɸégaⁿ, *Even though I should not be invited* (to your land), *still, I* (*of my own accord*) *think that I shall reach your land.*

733, 7. Aⁿcte-naⁿ, etc. Aⁿ′cte ɻí wiwíɻa uágiđé égaⁿqti cubɸé, *I go to you just as if I was entering my own house.* (G.) W. and Taⁿwaⁿ-gaxe-jiñga agree in the use of cugɸe. Aⁿ′cte-naⁿ ɻí wiwíɻa-qti uágiđé cugɸé égaⁿ hă (W.) differs from the text only in the use of the emphatic ending, -qti, *very*, and egaⁿ, *so, like.*

TRANSLATION.

I work my land, but I think that when I finish planting everything I will visit the Yankton villages. I also wish to see the various Dakota tribes that dwell beyond the Yanktons. Your younger brother, Mandan, had his stable, five horses, his hogs, and plows consumed one night by a fire. I send to tell you. I also send to inform you that I think of visiting you. There are some men among the Yanktons, young men whom we regard as warm friends, with whom I associated when very near their lodges. And if I now go to see you it will be as if I entered my own house. Send me a letter very soon. Tell me how the people are. Send and tell me the truth.

HUPE¢A TO A. B. MEACHAM.

Kagéha, úckaⁿ uáwa¢agiɔná tí¢a¢aí tĕ añgáxai. Wa¢ítaⁿ e'aⁿ′ ckáxai
My friend, deed you told to us you have sent hither the we have done it. Work how you (pl.) do it.

gĕ aⁿ¢añ′gaskaⁿ′¢ai, aⁿ¢íctaⁿi. Níkaciⁿ′ga añ′ga¢iⁿ′ pahañ′ga Wakan′da
the (pl. in. ob.) we have attempted, we have finished. Person we who are before God

3 aká jút'aⁿ wáxai tĕ edádaⁿ ctĕwaⁿ′ aⁿ¢aⁿ′bahaⁿ-bájĭ. Kagéha, wa¢ítaⁿ tĕ
the (sub.) made us have bodies the what soever we did not know. My friend, work the

aⁿ′ba¢ĕ′qtci aⁿ¢íctaⁿi tĕ uwíb¢a cu¢é¢ĕ. Níkaciⁿ′ga uké¢iⁿ añ′ga¢iⁿ′ úckaⁿ
this very day we have finished the I tell it to you I send to you. Indian common we who are deed

¢i¢íɬa údaⁿ ctĕwaⁿ′ íbahaⁿ-bájĭ, añgú-ɔnaⁿ aⁿ¢aⁿ′bahaⁿ, Umaⁿ′haⁿ añ′gataⁿ.
your good soever they know not, only we we know it. we who are Omahas.

6 Kagéha, níkaciⁿ′ga uké¢iⁿ ucté-ma gĭ′¢a-bajĭ′-qti-naⁿ′ caⁿ′ aⁿ′ba i¢áug¢e,
My friend, Indian common the others are usually very sad yet day throughout,

kagéha, gĭ′¢aji-méde añguíhajĭ añgaⁿ′¢ai. Éskana úáwaɣaⁿ kaⁿ′ aⁿ¢aⁿ′¢ai.
my friend, those who have been sad we do not follow we wish. Oh that they help us we hope.

Níkaciⁿ′ga uké¢iⁿ añ′ga¢iⁿ′ wá¢aha añgúɬai gĕ á¢aha ctĕwaⁿ′ gaⁿ′¢a-bájĭ
Indian common we who are clothing our the (pl. in. ob.) to wear clothing at all they do not wish

9 wáqe amá. Kĭ, wáqe-mácĕ, edádaⁿ aɔniⁿ′ gĕ b¢úga añgaⁿ′¢ai. Pahañ′ga
white people the (pl. sub.) And, O ye white people! what you have the (pl. in. ob.) all we desire. Formerly

tĕ′di ugáhanaɗazĕ′qti añgúmaⁿ¢iⁿ′-naⁿ caⁿ′caⁿ, níkaciⁿ′ga uké¢iⁿ aⁿmaⁿ′¢iⁿ
tĕ′di in great darkness we were always walking, Indian common we walked

tĕ′di. Kĭ aⁿ′ba¢ĕ′qtci aⁿ¢ídaⁿbaí tĕ′di, aⁿ′ba údaⁿqti wéahidĕ′qti
when. And this very day we have seen you when, day very good to a very great distance

12 añgú¢ixíɑe eáwagaⁿ′i. Wáqe-mácĕ, majaⁿ′ níu¢uan′da ¢é níkaciⁿ′ga
we look to a distance we are so. O ye white people! land island this Indian

ukéȼi^{n}-ma Wakan′da aká uéɬawákiȼai. Wíugáce ctĕwa$^{n'}$ a^{n}ȼígaxa-bájĭ.
the common ones (pl. ob.) God the (sub.) caused them to own it. In the way in the least we did not regard you.

Ni-ɬaṅ′ga masáni kĕ maja$^{n'}$ uȼúȼiɬiȼiṅ′gai ȼa$^{n'}$ maja$^{n'}$ wiwíɬa ȼa$^{n'}$ ȼatí.
Big Water other side the land it did not hold out for you (all) the land my the you come hither.

Kĭ ȼaníɬa tai éga^{n} maja$^{n'}$ wiwíɬa ȼa^{n} ȼatí éga^{n}, ȼaníɬai. Maja$^{n'}$ wiwíɬa 3
And you live in order that land my the you having come hither, you live. Land my

ȼa^{n} ȼatí tĕ′di, cañ′ge-ma ci$^{n'}$qti waɬa$^{n'}$be-na^{n}-ma$^{n'}$, ɬéskă ctĭ ci$^{n'}$qti
the you have come when, the horses very fat I have usually seen them, oxen too very fat

waɬa$^{n'}$be-na^{n}-ma$^{n'}$, wamúskĕ uji gĕ′ ctĭ, wégan^{n}ze gȼéba-dúba, gȼéba-sátă^{n},
I have usually seen them, wheat sown the (pl. in. ob.) too, measure forty, fifty,

uji-na^{n}i gĕ′ waɬa$^{n'}$be, maja$^{n'}$ wiwíɬa ȼan′di. Wata$^{n'}$zi gĕ′ ctĭ gȼéba-dúba 6
they usually sowed the (pl. in. ob.) I have seen them, land my in the. Corn the (pl. in. ob.) too forty

uji-na^{n}i waɬa$^{n'}$be; na$^{n'}$za gĕ′ ctĭ úda^{n}qti gȼi$^{n'}$; cañ′ge ɬí gĕ′ ctĭ úda^{n}qti,
they usually planted I have seen; fence the (pl. in. ob.) too very good sit; horse house the (pl. in. ob.) too very good,

ɬí-ugȼi$^{n'}$ gĕ′ ctĭ, úda^{n} gȼi$^{n'}$; kúkusi wi^{n}áqtci gȼéba-sátă^{n} ctĕa$^{n'}$i: maja$^{n'}$
dwelling-house the (pl. in ob.) too, good sit; hog one fifty perhaps: land

wiwíɬa ȼa^{n} íɬiɬáxai wáqe amá. Gĭ′ȼĕqti-na^{n} ca$^{n'}$ca^{n}i. Wí i$^{n'}$ȼa-májĭ-na^{n} 9
my the have made for themselves by means of it white people the (pl. sub). They are usually very glad always. I I am sad usually

ca$^{n'}$ca^{n} b ȼi$^{n'}$. I$^{n'}$tca^{n}qtci i$^{n'}$ȼĕ hă, áda^{n} wawídaxu cuȼéaȼĕ. I^{n}wi$^{n'}$ȼaɬa^{n}
always I am. Just now I am glad . therefore I write several things to you. I send to you. You help me

ka^{n}bȼéga^{n}. I^{n}wi$^{n'}$ȼaɬa^{n} ɬí′jĭ, i$^{n'}$ȼĕ-na^{n} ca$^{n'}$ca^{n} etéga^{n}. Níkaci$^{n'}$ga ukéȼi^{n}-ma
I hope. You help me if, I am usually glad always apt. Indian the common ones

waníta pĭájĭ′qti te ȼi$^{n'}$ ékiga$^{n'}$qti wackáxai, wáqe-mácĕ. Tĕnă′! wamí 12
quadruped very bad will the (mv. an. ob.) just like it you make us, O ye white people. Fie! blood

ea$^{n'}$ȼikiga$^{n'}$i: qi$^{n'}$ha-skă′ ȼiáxai, qi^{n}ha-jíde wáxai. Pahañ′ga tĕ′di edáda^{n}
we are like you: white skin he made you, red skin he made us. Formerly what

ctĕwa$^{n'}$ a^{n}ȼa$^{n'}$baha^{n}-bájĭ, i$^{n'}$ta^{n} úcka^{n} ȼiȼíɬai gĕ a^{n}ȼa$^{n'}$ȼibaha$^{n'}$i. Úcka^{n}
soever we did not know, now deed your the (pl. in. ob.) we know you by means of them. Deed

ȼiȼíɬai gĕ a^{n}ȼa$^{n'}$ȼibaha$^{n'}$i tĕ′di, úcka^{n} ȼiȼíɬai gĕ′ a^{n}ȼañ′guȼihé aṅga$^{n'}$ȼai· 15
your the (pl. in. ob.) we know you by means of them when, deed your the (pl. in. ob.) we follow you in them we wish.

A^{n}ȼañ′guȼihé tañ′gata^{n} hă. A^{n}ȼa$^{n'}$niɬ etaí tĕ wi$^{n'}$ uáwagiȼái-gă,
We will follow you in them . We may improve by means of the (things) one tell it to us,

wáqe-mácĕ. E′a$^{n'}$ íȼigiúda^{n}i gĕ′ wi$^{n'}$ uáwagiȼái-gă, kagécha. Qta$^{n'}$ȼiȼĕ
O ye white people. How they are for your good the (pl. in. ob.) one tell to us, my friend. We love you

héga-bájĭ, kagécha. Níkaci$^{n'}$ga ukéȼi^{n} d′úba macté maja$^{n'}$ kĕ′ɬa hí éde 18
not a little, my friend. Indian common some warm land to the reached but

g₵í. Gĭ′₵a-bájĭ tcábe, níkaci^{n}′ga uké₵i^{n}. Waɬa^{n}′be, Pañ′ka ₵añká. Tĕná!
have come back. They are sad very, Indian common. I have seen them, Ponka the ones who. Fie!

úcka^{n} ₵i₵íɬa íbaha^{n} da^{n}′be ga^{n}′₵ai ₵añká eáta^{n} t′é we₵écka^{n}naí ă.
deed your to know to see they wish the ones who why to die do you wish for them ?

3 Wakan′da ₵iñké wí éskana íe ₵aná′a^{n}i ĕdí-macĕ, Wakan′da ₵iñké íe
God the one who I oh that word you hear it O you who are there, God the one who word

é₵aná′a^{n}-bajĭ′qtia^{n}′i. Wa₵á′e₵é ctĕ ícpaha^{n}-bájĭ éska^{n}b₵éga^{n}, wáqe-mácĕ.
you do not obey him at all. Pity even you do not know it it may be, I think it, O ye white people.

Níkaci^{n}′ga uké₵i^{n} ₵añká waɤíg₵ita^{n}′qti ga^{n}′₵ai éde wánikúwi^{n}xe wáni^{n}
Indian common the ones who to work hard for themselves they wished but you have led them around you have kept them

6 Pañ′ka ₵añká. Waqi^{n}′ha cuhí tĕ′di, waqi^{n}′ha-gáwa baxú-de ca^{n}′ maja^{n}′
Ponka the ones who Paper reaches you when, paper spread open written when and land

b₵úga u₵í′ai tĕ, gañ′kĭ wi^{n}′ iañ′ki₵á-gă.
whole scattered in the, and then one send hither to me!

NOTES.

The translation of this letter appeared in The Council Fire of 1879.

734, 4. Nikaci^{n}ga uke₵i^{n} añga₵i^{n}, does not include the Omahas; so the phrase may be rendered by "The Indians who are *like* us," etc. But in **734**, 5, añguɔna^{n} . . Uma^{n}ha^{n} añgata^{n}, refers to the Omahas alone.

TRANSLATION.

My friend, we have done the deeds of which you told us when you sent hither. We have attempted the various kinds of work that you have done, and we have succeeded. When God first made us, we Indians did not know anything whatever. My friend, I send to you to tell you that we have finished the work on this very day. The wild Indians of our race do not know anything about your ways; but we Omahas alone know about them. My friend, the other Indians are very sad throughout the day; but we do not wish to follow them. We hope that you will aid us. The white people do not wish us Indians to wear any part of our own clothing. O ye white people! we desire all the things which you have. Formerly, when we lived as wild Indians, we continued in great darkness. But to-day as we have seen you, we can perceive by steady gazing a very good day at a great distance. O ye white people! God caused the Indians to own the land on this island. We did not regard you as being in our way at all! You came to my land because the land on the other side of the water was insufficient for you all. You came to my land in order to live, and so you have improved. Since you have come to my land, I have seen in my land very fat horses and cattle, as well as from forty to fifty bushels of wheat sown (by one man). I have seen forty bushels of corn planted; excellent fences, stables, and dwellings. One hog has, perhaps, increased (in a few years) to fifty. The white people have acquired these things for themselves from my land; and they are always very glad. But I was ever sorrowful. Now I am glad, therefore I write to you about

several matters. I hope that you will help me. If you help me, I shall be apt to rejoice continually. O ye white people! you have regarded us Indians just as so many very bad quadrupeds! Fie! we resemble you in having blood, though you were made with white skins and we with red ones.

In former days we knew nothing at all; but now we have learned your deeds from you. As we have learned your methods, we wish to imitate you in practicing them. We will follow you in this respect. O ye white people, tell us one of the things by means of which we may improve! My friend, tell us one of the many things which have been advantageous to you. My friend, we have great love for you.

Some Indians went to the Indian Territory, but they have returned. The Indians are very sad. I have seen them. They are the Ponkas. Shame on you! why do you wish those to die who desire to see and know your ways? O ye whom I regard as hearers of God's words (among those who are otherwise), you have not obeyed God's words at all! I think, O ye white people, that you do not even know what pity is. The Ponkas desired to work very hard for themselves, but you have kept them in an unsettled condition. When this letter reaches you, and it is put in a newspaper and scattered over the whole country, send me a paper.

JOHN SPRINGER TO JOHN PRIMEAU.

April 26, 1879.

Kagé̵ha, cañ′ge ta^{n} ceta$^{n'}$ íkikáwi^{n}á¢a-májĭ. Cañ′ge ta$^{n'}$ q¢á éde i$^{n'}$tca^{n}
My friend, horse the (std. an. ob.) so far I have not bartered. Horse the (std. an. ob.) lean but now

ci^{n} ¢é hă. Kĭ i$^{n'}$tca^{n} wab¢íta^{n} héga-májĭ, wéb¢i^{n}wi^{n}-májĭ téiñke. B¢ícta^{n}
fat goes . And now I have plenty of work, I may not sell. I finish it

ɬī, cañ′ge íkikáwi^{n}á¢ĕ tá miñke. I$^{n'}$tca^{n} ɬíují aŋgúɬai nié ¢iŋgé, úda^{n}qti 3
when, horse I will trade. Now house-hold our pain has none, very good

a^{n}náji^{n}. Kĭ Ihañk′ta^{n}wi$^{n'}$ ɬíi ¢a^{n}ɬá oné wíka^{n}b¢a. Ciŋ′gajiŋ′ga wiwíɬa ĕ′ɬa
we stand. And Yankton vil-lage to the you go I wish for you. Child my there

cta$^{n'}$be né wíka^{n}b¢a. Kĭ Ma^{n}tcú-náji^{n} i¢ámaxe te úcka^{n} e′a$^{n'}$ i¢ápaha^{n}-májĭ
you see him you go I wish for you. And Standing Grizzly bear I ask him a question may deed how I do not know

hă. Wabág¢eze ci uq¢é tia$^{n'}$¢aki¢é ka^{n}b¢éga^{n}, waqi$^{n'}$ha ¢é nízĕ ɬī. 6
. Letter again soon you send hither to me I hope, paper this you receive it when.

NOTES.

John Springer was a half-blood Omaha. John Primeau was a half-blood Ponka, who resided on the Santee reservation, Knox County, Nebr.

737, 5. Kĭ Ma^{n}tcu-naji^{n}, etc. If tĕ, *the*, be substituted for te, *may*, we may translate thus: "I do not know about the matter concerning which I questioned Standing Bear."

TRANSLATION.

My friend, I have not yet exchanged the horse for one of equal value. The horse has been lean, but now he is getting fat. At present I have plenty of work, and I may not sell it. When I finish the work I will trade the horse (for another?). All in our household are in good health, we are doing very well. I wish you to go to the Yankton village. I desire you to go to see my child that is there. I do not know how I can ask Standing Bear a question (?). I hope that when you receive this letter you will send me one soon.

AⁿPAⁿ-ŁAÑGA, AND OTHERS, TO INSPECTOR J. H. HAMMOND.

May 8, 1879.

Níkaciⁿ′ga	amá	ɸéama	ikágewaɸáɸĕ	Umaⁿ′haⁿ	úwaɸakié	amaɸaⁿ′	caⁿ′
Indian	the (pl. sub.)	these	you have them for friends	Omaha	those whom you talked to in the past		at any rate

iⁿtáxaɬa	wagáɕaⁿ	ɔné	tĕ	caⁿ′	ɸagɸí	iɸáɸipaí	éde,	ɸagɸíăjĭ	égaⁿ,	maja′	ukí
towards the head of the river	traveling	you went	the	still	you have returned	they have waited for you	but,	you have not returned	as,	land	home

3 ɸiɸíɬa	ɸan′di	ɸakí	éskaⁿ	eɸégaⁿ	égaⁿ,	uɸúɸikié	gaⁿ′ɸai,	uɸína‘aⁿ	gaⁿ′ɸai.
your	in the	you have reached home	perhaps	they think	as,	to talk to you about something	they wish,	to hear about you	they wish.

Kagéha,	íe	wiⁿ′	uɸúɸikié	gaⁿ′ɸai	hă,	úckaⁿ	wiⁿ′	uɸúɸikié	gaⁿ′ɸai.	Uqɸĕ′qtci
My friend,	word	one	to talk to you about it	they wish	.	deed	one	to talk to you about it	they wish.	Very soon

wabágɸeze	wiⁿ′	íwakiɸá-gă	hă.	ɸatíăjĭ taté	xĭ,	íe	tĕ	ɸi‘í	cuhíɸĕ	‘íɸai	hă.
letter	one	send to us	.	You shall not come hither	if,	word	the	to give to you	to send thither to you	they promise	.

TRANSLATION.

These Indians whom you regard as your friends, the Omahas to whom you spoke, have waited for you to return from your journey up the Missouri River. But since you have not returned they think that you may have gone on to the land where your home is, and so they wish to speak to you about something. Then they desire to hear from you.

My friend, they wish to speak to you about one matter, one deed. Send us a letter very soon. If you do not intend coming hither, they promise to give you the words and send them thither to you.

MAⁿᶜE-GAHI TO LOUIS ROY.

May 24, 1879.

Umáha-mádi agɸí. Umáha ɸéama wijiⁿ′ɸe amá, winégi amá edábe,
To the Omahas I have returned. Omaha these my elder brothers the (pl. sub.), my mother's brother the (pl. sub.) also.

aⁿ′ɸĕqti aⁿ′ɸiⁿ égaⁿ, iⁿ′udaⁿ′qtí maⁿbɸiⁿ′. Majaⁿ′ píäjï hégaji, útᶜe kĕ
very gently (*or* carefully) have me as, very good for me I walk. Land very bad. cause of death the (coll. f)

héga-ctĕwaⁿ′jï, macté hégajï-naⁿ′ caⁿ′caⁿ. Wiɬaⁿ′be kaⁿ′bɸa-qti caⁿ′caⁿ 3
far from being few, warm very usually always. I see you I have a strong desire always

maⁿbɸiⁿ′. Wisíɸĕ-naⁿ caⁿ′caⁿ. Waᶜú ɸiɸíɬa uckúdaⁿ gaⁿ′-adaⁿ′ awásiɸĕ-naⁿ
I walk. I remember you usually always. Woman your kind as, therefore I remember them usually

caⁿ′caⁿ. Hiⁿbé údaⁿ iñgáxe-naⁿ, ádaⁿ awásiɸĕ-naⁿ-maⁿ′. ɸiádi waɸátĕ
always. Moccasin good made for me usually, therefore I am usually thinking about them. Your father food

ukéᵗ'aⁿ ɸaⁿ′ uɸíde uhí juwígɸe, waⁿ′daⁿ úáhi hă, gaⁿ′-adaⁿ′ wisíɸĕ-naⁿ-maⁿ′. 6
be acquired the (ob.) together in work I was with you in growing, together I grew up as, therefore I am usually thinking of you.

Éde wiɬaⁿ′ba-májï iⁿ′teqi iɸánahiⁿ maⁿbɸiⁿ′. Ĕduána eaⁿ′ɸa-bájï tĕ
But I do not see you hard for me I accept it I walk. Antoine not related to me the

ɸkigaⁿ′qtiaⁿ′, áda ɬí tĕ ctĕwaⁿ′, ɬaⁿ′ba-májï, caⁿ′ ɗí hă. ɸiɬáhaⁿ aká cañ′ge
is just like it, therefore lodge the (ob.) even, I did not see it, I was coming back hither just so Your brother-in-law the (sub.) horse

taⁿ′ ɸiᵗí taⁿ abɸiⁿ′ ɗi te aí éde, agísiɸĕ′-ctĕwaⁿ-májï. Caⁿ′ haⁿ′-imaⁿ′ɸiⁿ 9
the (std. an. ob.) he gave it to you the (std. an. ob.) I am bringing it back hither will he said but, I did not think of it at all. Just (as I was) walking by night

ɗí hă. Uqɸĕ′qtci wiɬaⁿ′be tá miñke etégaⁿ. Degaⁿ′ wabáxu ɸaⁿ níze ɤï,
I was coming back . Very soon I will see you it is probable. But (?) letter the (ob.) you receive it when,

uqɸĕ′qtci waqiⁿ′ha giaⁿ′ɸakiɸé te. Edéce ɤï, cupí tá miñke. Nú wataⁿ′zi
very soon paper please be sending it back to me. What you say if, I will reach you. Potato corn

edábe uáji édegaⁿ ceᵗaⁿ′ agɸíᵗa. Agɸícta ɤï, cupí etégaⁿ hă. Hiⁿbé éskana 12
also I have planted but so far I have not finished mine. I finish mine when, I reach you it is probable . Moccasin oh that

ɸigáqɸaⁿ iɸaⁿ′añkiɸaí kaⁿbɸégaⁿ.
your wife she puts them by in order to save for me I hope.

NOTES.

Ma^{n}'e-gahi was a Ponka. Louis Roy, a half-blood Ponka, was then staying on the Yankton reservation, Dakota.

739, 10. Dega^{n}. W. substitutes, "Ga^{n}," And. G. agrees with the author in giving a reading of equal value (both sentences being connected): Uq¢ĕqtci wiꞑa^{n}be ta miñke etega^{n} ¢a^{n}ja, wabaxu ¢a^{n}, etc. i. e., *Though I shall probably see you very soon, please send me a letter very quickly after you receive this one.*

TRANSLATION.

I have come back as far as the Omaha reservation. These Omahas, my elder brothers, and my mother's brothers also, have treated me with the greatest consideration, so I continue to prosper. The land (in the south?) is very bad, it contains many things that tend to shorten life, and it is always very warm. I always have a strong desire to see you. I always think of you. Your wives have been very kind, therefore I have always remembered them. They usually made moccasins for me, so I am generally thinking about them. You and I were raised together on the food which your father acquired, therefore I am usually thinking of you. But I continue in great distress because I do not see you. Antoine (your brother) has been just as if he was not related to me at all, therefore I started back hither without even seeing his house. Your brother-in-law said that I was to bring back to the Omaha reservation the horse which he had given you, but it escaped my memory altogether. I came hither traveling by night. It is probable that I shall see you very soon. When you get this letter, please send one back to me very soon. If you say anything I will come to you. I have been planting potatoes and corn, but I have not yet finished my work. When I finish it I will probably come to you. I hope that your wife will put some moccasins aside for me.

TWO CROWS AND OTHERS TO JOSEPH LA FLÈCHE, AT OMAHA.

May 28, 1879.

Cé-ma ukíkie wécpaha^{n} ɤĭ wackañ'-gă. Ca$^{n'}$ 'iáwa¢ĕ-na$^{n'}$i gĕ éskana
Those whom you see — talking together — you know them — when — make an effort! — And — they are usually talking about us — the (pl. in ob.) — oh that

pí íe úda^{n}qti, éskana ckáxe ka$^{n'}$ a^{n}¢a$^{n'}$¢ai. Wa¢ácka^{n} ka$^{n'}$ a^{n}¢a$^{n'}$¢ai.
anew — word very good, — oh that — you make it — we hope. — You make an attempt — we hope.

NOTES.

Joseph La Flèche went with his daughter Susette to the Indian Territory, to visit his younger brother, Frank, a Ponka chief.

Two Crows said that when the letter was received La Flèche would think "Wacka$^{n'}$ 'i¢aí tenú," *i. e.* "*they talk of nothing but perseverance!*" G. (1889) gave what is plainer to the author: Wacka$^{n'}$ tĕ - ná - qti 'i¢ai ă.
Persevere — the — only — very — they speak of — !

TRANSLATION.

Do your best when those whom you see and know are talking together! We hope that when they talk about us alone, you will make very good speeches (in our behalf). We hope that you will persevere.

FRED. MERRICK TO G. W. CLOTHER.

Aⁿ′baɸé wawíɗaxu cuɸéaɸĕ hă. Céɸu pí tĕ níkaciⁿ′ga juáwagɸé aká
To-day I write to you about several things I send to you . Yonder I reached there the Indian I with them the (coll. sub.)

gíudaⁿ′qtiaⁿ′i, údaⁿqti juáwagɸe. Majaⁿ′ bɸé ‘iáɸĕ ɸaⁿná juáwagɸe bɸá-májĭ.
it was very good for them, very good I was with them. Land I go I promised to the I with them I did not go.

Kĭ májaⁿ′ ɸéɸuádi agɸí tĕdíhi ɤĭ, wabɸítaⁿqti-maⁿ′. Kĭ úckaⁿ égice teɸaⁿ′ 3
And land in this place I have come back by the time that, I have worked. And deed you said that to (some one) in the past

aná‘aⁿ kaⁿ′bɸa-qti-maⁿ′. Wahá ckaⁿ′na ‘íɸaɸĕ teɸaⁿ′ égaⁿqti gáxa-gă. Caⁿ′
I hear it I have a strong desire. Animal skins you wish for you spoke of in the past just so act! And

aná‘aⁿ kaⁿ′bɸa-qti-maⁿ′ hă, uɸáket‘aⁿ tĕdíhi ɤĭ′jĭ. Waqiⁿ′ha ɸé cuhí tĕ
I hear it I have a strong desire . you acquire it by the time that if. Paper this reaches you the

éskana íe aⁿɸá‘i ‘íɸaɸĕ kaⁿbɸégaⁿ, uqɸĕ′qtci. Níkaciⁿ′ga wagáxe éɸiɸiⁿ′ aká 6
oh that word you give to me you promise I hope, very soon. Indian debt he has for you the (sub.)

gisíɸai aⁿ′ba iɸáugɸe. Kĭ aⁿ′ba wiɬaⁿ′be tĕ étandaⁿ wactaⁿ′be taté ebɸégaⁿ.
remembers it day through. And day I see you the by that time you shall see it (ob. not named) I think it.

Caⁿ′ iⁿ′udaⁿqti-maⁿ′, éskana uqɸĕ′qtci waqiⁿ′ha iaⁿ′ɸakiɸé kaⁿbɸégaⁿ. Kĭ
And I am doing very well, oh that very soon paper you send hither to me I hope. And

úɸitaⁿ t‘aⁿ′ hégajĭ hă, wamúskĕ kĕ′ ctĭ hégajĭ, ádaⁿ aⁿwaⁿ′snindĕ′-qti-maⁿ′ 9
work abounds very much . wheat the too very much, therefore I am delayed a long time

hă. Cĭ wahá uɸáket‘aⁿ ckaⁿ′na tĕ hă′. Kĭ níkaciⁿ′ga ɸé cahí aká
. Again animal skin you acquire you wished . And person this he reached you the (coll. sub.)

waⁿ′giɸe uɸáket‘aⁿ ɸígaⁿɸai. Níkaciⁿ′ga aká ɸigísiɸĕ-naⁿ′i hă. Ikágeɸiɸĕ′qti
all you acquire they wish it for you. Person the (coll. sub.) they are usually remembering you . Having you for a real friend

ɤiɤáxai. 12
they make for themselves.

NOTE.

Fred. Merrick, or Siɤaⁿ-qega, was an Omaha. He wrote this letter to a white man residing at Columbus, Nebr.

TRANSLATION.

I write to you to-day about several matters and send to you. When I was there with you the Indians whom I accompanied were well pleased, and it was very good for me to be with them. I did not accompany them to the land to which I promised to go. By the time that I returned to this land I had plenty of work (?). I have a strong desire to hear respecting the matter about which you spoke to me. You spoke of your desire for skins of animals; act accordingly! I am very anxious to hear about them against the time that you acquire them. When this letter reaches you I hope that you will promise to give me information on the subject very soon.

The Indian who owes you a debt thinks of it throughout the day. I think that you shall see it by the day that I see you.

I am very well. I hope that you will send me a letter very soon.

There is a great amount of work here, and the wheat crop is bountiful, therefore I am delayed a long time. You wished to acquire skins of animals. All these Indians who came to you wish that you would acquire them. The men are usually thinking of you. They consider you as their true friend.

HOMNA TO HEQAKA-MANI, ICTA JA^{N}JA^{N}, AND MA^{N}ATCEBA (*sic*), YANKTONS.

Níkaci$^{n'}$ga ¢ábi^{n} céna wawíƋaxúi hă. Ca$^{n'}$, níkaci$^{n'}$ga-mácĕ, éwi¢ai,
Indian three enough I write to you (pl.) on different subjects . And, O ye Indians, I have you for kindred.

kĭ ikágewi¢ĕ'-ctĭ-ma$^{n'}$i. Kĭ maja$^{n'}$ kĕ wéahidĕ'qti pí édega^{n}, i$^{n'}$teqi éga^{n}
and I also have you for my friends. And land the at a great distance I had arrived, it was hard for me as

3 ag¢í. Níkaci$^{n'}$ga ¢éama eáwa¢ĕ amádi ag¢í, kĭ i$^{n'}$uda$^{n'}$-qti-ma$^{n'}$, i$^{n'}$¢ĕ-qti
I returned hither. Persons these I have them for kinsmen to the ones who I returned, and I was doing very well, I was very well pleased

ma^{n}bi$^{n'}$ ɤĭ, wáqe amá a$^{n'}$¢izai. Kĭ maja$^{n'}$ gáhi¢a^{n}ɬá a$^{n'}$a¢i^{n} akí tĕ'di,
I walked when, white people the (pl. sub.) they took me. And land to that (land) out of sight they took me back thither when,

wáqe amá a^{n}wa$^{n'}$'iaí. A$^{n'}$¢icta$^{n'}$-bi aí édega$^{n'}$, ceta$^{n'}$ a^{n}wa$^{n'}$¢a^{n}i, a^{n}wa$^{n'}$cte
white people the (pl. sub.) were talking about me. That they had let me go they said but, so far they hold me, I am left

6 jiñ'ga hă', a$^{n'}$¢icta^{n}-bájĭ. Níkaci$^{n'}$ga ¢éama, Umáha amá ctĭ uáwagiɤa$^{n'}$qti.
a little . they have not released me. Person these, Omaha the (pl. sub.) too have given me much help.

Ceta$^{n'}$ Umáha maja$^{n'}$ eɬá ¢an'di baza$^{n'}$ akí-májĭ, ɤa$^{n'}$ha kĕ'di ag¢í. Kĭ
So far Omaha land their to the among the crowd I have not reached there again, border to the I have returned. And

a$^{n'}$¢icta$^{n'}$i tĕ'di, ca$^{n'}$ níkaci$^{n'}$ga uké¢i^{n} úcka^{n} jújuájĭ kĕ' ctĕwa$^{n'}$ éska^{n}
they let me go when, at any rate Indian common deed bad ones of various kinds the soever oh that

9 ana$^{n'}$cibe ka^{n}b¢éga^{n}. Ca$^{n'}$ a$^{n'}$ba¢é wisí¢ĕ-qti, wabág¢eze wawíƋaxúi.
I take my feet out of (?) I hope. And to-day I think much about you, letter I have written to you on different subjects.

Kĭ úcka^{n} e'a$^{n'}$ ma^{n}ni$^{n'}$ ɤĭ, ca^{n} wágazu éskana i^{n}wi$^{n'}$ɕanaí ka^{n}bɕéga^{n} (ca$^{n'}$
And deed how you walk if, yet straight oh that you (pl.) tell it to me I hope yet

úcka^{n} ája^{n} e'a$^{n'}$ ma^{n}ni$^{n'}$ ɤĭ). Kĭ níkaci$^{n'}$ga d'úba ɕéama úcka^{n} gĕ gíteqi
deed you do it how you walk if. And person some these deed the (pl. in. ob.) hard for (them)

amá. Ikágeɕiɕĕ'qti ɤĭ'jĭ, úcka^{n} gĕ' gíteqi amá hă' ɕa$^{n'}$ja, níkaci$^{n'}$ga d'úba 3
the (pl. cl.). They have you for real friends, when, deed the (pl. in. ob.) hard for (them) the (pl. cl.) . though, person some

ćwa^{n}i, níkagahí- ma wágɕai, ɕida$^{n'}$ba-bájĭ é wakaí. Ca$^{n'}$ níkaci$^{n'}$ga
they caused it, chief the (pl. in ob.) they accuse them they did not see you it they mean. And person

ɕeɕiñke ijáje tĕ cpáxu etéga^{n}. Kĭ' wabágɕeze i^{n}ɕi$^{n'}$ɕizaí ɤĭ, i^{n}wi$^{n'}$ɕa tíɕe
this st. one his name the (ob.) you write it it is probable. And letter he receives for me at my request when, to tell me to send to me

etéga^{n}. Dúba-ma$^{n'}$ɕi^{n} é wágazúqti níkaci$^{n'}$ga i^{n}ɕi$^{n'}$ɕize tá ɕiñké. 6
he is apt. Duba-ma^{n}ɕi^{n} he very straight person the one who will receive it for me.

NOTES.

Homna, *Smelling of fish*, the Yankton equivalent of the Ponka Hubɕa^{n}. This Ponka was also known as ɤaxe-ni-ɕata^{n} (*see* **729**, 5), ʟe-je-baɬe, *Buffalo Chips*, and Nuda^{n}hañga, *War captain.*

Heqaka-mani was Walking Elk.

743, 1 and 2. (ca^{n} ucka^{n} aja^{n} e'a^{n} ma^{n}ni^{n} ɤĭ) a parenthetical expression, which can be omitted, as it is redundant, being a mere equivalent of what precedes: "*that is, how you progress with the things which you have undertaken.*"

TRANSLATION.

I write to you three men on various matters. O ye men, I regard you as my kindred and friends. I arrived at the very distant land, and as it was difficult for me to remain, I returned hither. I returned to these Indians, my kindred, and when I was doing very well and continued very happy the white people arrested me. And when they took me back to Omaha City the white people talked about me (*i. e.*, entered suit). They subsequently said that they had let me go, but they still hold me a little under restraint; they have not released me. These Omahas have given me much aid. I have not yet returned to the Omaha reservation, where I could associate freely with the people. I have returned to the border of the reservation. When they release me, I hope that I may get my feet out from the various kinds of bad deeds of wild Indians. As I am thinking much about you to-day, I write to you a letter on different subjects. I hope that you will tell me fully what things you have been doing (that is to say, how you progress with the things which you have undertaken). Some of these people have had trouble. When they had you for true friends they got into trouble, and this was caused by some persons, that is, the chiefs, whom they accuse of keeping them from visiting you. You may write the name of this Indian sitting here. When he receives a letter for me at my request, he will be apt to send and tell me. Duba-ma^{n}ɕi^{n} is the one who will receive my letters for me, as he is a very upright man.

NAⁿZANDAJĬ TO JAMES O'KANE.

June 24, 1879.

Caⁿ′, kagéha, aⁿ′ba¢é wisí¢ě wawíɗaxu cu¢éa¢ě, íe djúbaqtci égaⁿ.
And, my friend, to-day I remember you I write to you about several things I send to you, word very few.

Ikágekí¢ě údaⁿqti aⁿ′¢iⁿ ¢aⁿ′ctĭ, añx̣íɻaⁿba-bájĭ x̣áci aⁿ¢iⁿ′. Caⁿ′
Regarding one another as friends very good we were formerly, we have not seen one another a long time we are. And

3 wa¢ási¢á¢a-bajĭ′-qti-jaⁿ′ éiⁿte, caⁿ′ aⁿ¢ísi¢e-naⁿ′ aⁿ¢iⁿ′. Caⁿ′ ¢ikágе
you have not been thinking of us at all if, perhaps, yet we think of you usually we are. And your friend

năn′de ¢aⁿ gī′¢ajĭ′-qti-naⁿ caⁿ′caⁿ, xagé-naⁿ caⁿ′caⁿ. ɕikágе wa'ú
heart the (ob.) very sad for him usually always, he weeps usually always. Your friend woman

gíwakéga gít'e tégaⁿ. Caⁿ′ éskana wabágɕeze nízě x̣ĭ, e'aⁿ′ maⁿniⁿ′ éiⁿte
sick for him his dies is apt. And oh that letter you receive it when, how you walk if

6 caⁿ′ winá'aⁿ kaⁿ′b¢a. Caⁿ′ úɕitaⁿ a¢ágɕaniⁿ′ éiⁿte aⁿ¢ína'aⁿ añgaⁿ′¢ai.
at any rate I hear from you I wish. And work you have your own if we hear from you we wish.

Caⁿ′ Méjĭk aⁿ′paⁿha, ɻáqtiha daⁿ′ctě, a¢iⁿ′ éiⁿte, íɕamáxe x̣ĭ, iⁿwiⁿ′¢aná
And Messick elk hide, deer hide or, he has if, you ask him when, you tell it to me

kaⁿb¢égaⁿ. Caⁿ′ ɻáqtiha naⁿ′ba údaⁿqti kaⁿ′b¢a, iⁿ¢éniⁿwiⁿ′ x̣ĭ′, iaⁿ′¢aki¢é
I hope. And deer hide two very good I desire, you buy them for me if, you send them hither to me

9 kaⁿb¢égaⁿ, uq¢ě′qtci. Cĭ aⁿ′paⁿha wiⁿáqtci ctéctěwaⁿ kaⁿb¢áqti. Caⁿ′
I hope, very soon. Again elk hide just one even if I desire greatly. And

e'aⁿ′ maⁿb¢iⁿ′ tě aⁿ¢aⁿ′cpahaⁿ. Nié aⁿ¢iñ′gě-qti-maⁿ′.
how I walk the you know me. Pain I have not at all.

NOTES.

Naⁿzandajĭ was an Omaha. O'Kane's residence was at Kearney Junction, Nebr.

744, 3. ¢ikage, *i. e.*, Pidaiga or Spafford Woodhull: *see* **656**, note.

744, 7. Mejĭk, *i. e.*, T. M. Messick, a white trader.

TRANSLATION.

My friend, I remember you to-day, and I write to you about various matters, sending you a very few words. We have been very good friends, though we have not seen each other for a long time. Even if you have not been thinking of us at all, we are usually thinking of you. Your friend is now very sad at all times; he is weeping continually. Your friend's wife is ill, and will probably die. I hope that when you receive the letter I may hear from you how you are getting along. If you have any work of your own, we wish to hear from you. When you ask Mr. Messick whether he has any elk or deer skins, I hope that you will tell me what he says. I desire two very good deer skins. If you buy them for me, I hope that you will send them to me very soon. I also desire at least one elk skin. You know how I am doing. I am very well.

WAQPECA TO UNAJI^{N}-SKĂ.

June 3, 1879.

Ca$^{n'}$ winá'a^{n} ka$^{n'}$bɕa, kĭ a$^{n'}$ba áhigi winá'a^{n}-májĭ hă. Winégi
And I hear from you I wish, and day many I have not heard from you . My mother's brother

gí améde, gɕíijĭ, Cáhiéɕa. Cĕ'ɻa ɕanáji^{n}, negíha, i$^{n'}$ɕeqti-ma$^{n'}$. Wisíɕĕ-na^{n}
is returning they say, but, he has not returned, Cheyenne. Yonder you stand, mother's brother, I am very glad. I think of you usually

ca$^{n'}$ca^{n}. Wabágɕeze nízĕ ɻĭ, uqɕĕ'qti tíɕaɕĕ ka^{n}bɕéga^{n}. Djó aká Pañ'ka 3
always. Letter you receive it when, very soon you send it hither I hope. Joe the (sub.) Ponka

ahí éde, agɕí uqɕĕ'qtci. Winégi cukí éi^{n}te cta$^{n'}$be ɻí, i^{n}wi$^{n'}$ɕaná íɕaɕĕ
reached there but, he returned hither very soon. My mother's brother returned there to you if you see him when, you tell it to me you send hither

te hă', uná'a^{n}a^{n}ɕákiɕe té, cta$^{n'}$be tĕ'di. Pañ'ka céɕu gɕí tĕ ceta$^{n'}$
will . you cause me to hear about it will, you see him when. Ponka yonder has come back the so far

wágazu-bájĭ, ĕbéctĕ íbaha$^{n'}$jĭ. 6
is not straight, whoever does not know it.

NOTES.

745, 1. Winegi, *i. e.*, Cheyenne. In line 2, Negiha refers to Unaji^{n}-skă, son of Cheyenne. Note that Waqpeca calls *both father and son* his "mother's brothers." See Omaha Sociology, §75, in 3d An. Rept. Bureau of Ethnology, 1885.

745, 2. gi amede, *in full*, gi ama ede.

745, 5. una'a^{n}a^{n}ɕakiɕe te cta^{n}be tĕdi, equivalent to the two preceding phrases.

TRANSLATION.

I have wished to hear from you, but for many days I have not heard from you. It is said that my mother's brother, Cheyenne, is coming back, but he has not yet returned. I am delighted, mother's brother, that you are staying there where you are. I am always thinking of you. I hope that when you receive this letter you will send one hither very soon. Joseph La Flèche went down to see the Ponkas in the Indian Territory, but he will return very soon. If my mother's brother (your father) has reached the Yankton reservation, please send and tell me when you see him. Please let me hear about him when you see him. It is still uncertain whether the Ponkas will return to their old reservation (in Dakota). No one knows about it.

JOHN PRIMEAU TO REV. A. L. RIGGS.

June 5, 1879.

A^{n}′baɸé níaci^{n}ga waɬa^{n}′be, ukíkiaí a^{n}′baɸé Umáha amá. Kĭ *Omaha*
To-day people I have seen them, they have talked together to-day Omaha the (pl. sub.). And Omaha

City eɬáta^{n} níaci^{n}′ga wíuki wi^{n}′ atí, Pañ′ka wíuki aké. Íe úda^{n}qti níaci^{n}′ga
City from it person or Indian advocate one has come, Ponka advocate the one who is he. Spoke very good man

3 aká wíuki aká. Ma^{n}tcú-náji^{n} níaci^{n}′ga uíɬa^{n} tcábai, wáwiu‘é aké, úda^{n}-
the (sub.) advocate the (sub.). Standing Bear person has aided him greatly, lawyer the one who, very

qti gíga^{n}ɸaí. I^{n}′tca^{n}báɸe íai tĕ uwíbɸa tá miñke. Iɬíga^{n}ɸaí ɸiñkĕ′ɬa Pañ′ka
good desires for him This day, now what they spoke I will tell you. Grandfather to the Ponka

ɸañká ‘íwaɸĕ aɸé ‘iɸaí, Isa^{n}′yati ɸañká ctĭ, Umáha ɸañká ctĭ, Húɬañga
the ones who to talk about them to go he has promised, Santee the ones who too, Omaha the ones who too, Winnebago

6 ɸañká ctĭ, áda^{n} úcka^{n} gĕ bɸúga wágazu gáxe ga^{n}′ɸai. Ca^{n}′ íe kĕ áhigi
the ones who too, there-fore deed the (pl. in. ob.) all straight to make he wishes. And word the many

ɸa^{n}′ja, djúba ɖáxe, awána^{n}qɸi^{n} éga^{n}. *Monday* tĕ′di ɖí hă. Kĭ *Wednesday*
though, few I made, I was in haste as. Monday on I was coming hither . And Wednesday

tĕ′di atí hă, Umáha ɬíi ɸan′di. Kĭ a^{n}′ba-waqúbe ɸicta^{n}′, *Monday* tĕ′di
on I came hither . Omaha vil-lage to the. And Sunday finished, Monday on

9 cagɸé tá miñke. ɸawíni Cáni eɸa^{n}′ba Pañ′ka wíuki uwáɸaginá tè. ɸási,
I will start back to you. David Charles he too Ponka they aid them you tell it to them will. Dorsey,

Mr. Hamilton′ ctĭ ɬa^{n}′be. Céna.
Mr. Hamilton too I saw. Enough.

NOTES.

John Primeau had acted as Ponka interpreter for Rev. A. L. Riggs at the Santee Agency, Nebr., since 1871, and perhaps for a longer period.

John Primeau came to the Omaha Agency and visited the Presbyterian Mission while Mr. T. H. Tibbles was consulting with the Omaha about the Ponka case.

TRANSLATION.

I have seen the Indians to-day; the Omahas have been talking together to-day. A lawyer has come from Omaha City, and he is the one who has been helping the Ponkas. This advocate spoke very good words. The lawyers have afforded considerable help to Standing Bear. They desire for him what is very good. I will tell you what they spoke about this very day. He has promised to go to the President to speak for the Ponkas. And not only for them, but also for the Santees, Omahas, Winnebagos, and, in fact, he wishes to rectify the affairs of all of them. And though there were many words, I record but a few, as I am in haste. I started hither on Monday, and on Wednesday I reached here at the Omaha Agency. On Monday next I will start back to you. Please tell Charles and David Le Clerc about the man who has been aiding the Ponkas. I have seen Messrs. Dorsey and Hamilton. Enough.

MAⁿTCU-NAⁿBA TO UNAJIⁿ-SKĂ.

Waqiⁿ′ha ɸéɸaⁿ iⁿ′tcaⁿqtci bɸízĕ. Caaⁿ′ amá cagɸaí tĕ′di iⁿ′tcaⁿqtci
Paper this just now I have received it. Dakota the (pl. sub.) started back to you when just now

bɸízĕ. Wawéaⁿmáxe tíɸai tĕ uwíbɸa cuɸéaɸĕ tá miñke. Edádaⁿ núǰiñga
I have received it. To ask me some questions they sent hither the I tell it to you I will send it to you. What boy

amá ɸi′í amá iɸápahaⁿ-máǰi, caⁿ′ wéamáxe tá miñke, ɸaⁿ′ja aɮíqibɸa, ɮáci 3
the (pl. sub.) they gave to you I do not know it, yet I will ask them a question about several things, though I hesitate from fear of failure, a long time

hégaǰĭ. Cĭ ɸatí ɮĭ, wéɸanáxai ɮĭ, údaⁿ téiⁿte. Gaⁿ′ Pañ′ka amá ɸéama
very. Again you have come hither when, you question them about several things if, good it would be. And Ponka the (pl. sub.) these (pl.)

Djó aká ĕ′ɬa ahí, íuɸa eɬá tĕ ubɸá tá miñke. ɸiádi Pañ′ka íhusá-biamá,
Joe the (sub.) there reached there, news his the (pl. in ob.) I will tell it. Your father Ponka They scolded him, it is said,

gí ágají-biamá, caⁿ′ ecaⁿ′adi gɸiⁿ′ ɸiñké amá. Céki amá ɬí sátăⁿ 6
to be returning they ordered him, it is said, yet near to them he was sitting, it is said. Ceki the (mv. sub.) lodge five

júwagɸe agí-bi améde aⁿ′ba-waqúbe naⁿ′ba gí tĕ cetaⁿ′ Djo Zuzĕt′te
he with them was returning hither, they say, but mysterious day two returning the so far Joe Susette

eɸaⁿ′ba Pañ′ka ɬíi ɸan′di ahí-bi egaⁿ′, Pañ′ka uɸá-biamá. Iⁿ′tcaⁿ
she too Ponka village at the having arrived there, they say, Ponka told it, they say. Now

ɮañ′gĕqtci agɸíi tĕ, Umaⁿ′haⁿ ɬíi ɸan′di. Iⁿ′taⁿ aⁿ′ba-waqúbe dúba gí 9
very near the time they have returned the, Omaha village to the. Now mysterious day four returning

tĕ cetaⁿ′, Céki. Pañ′ka naⁿ′ba wakaⁿ′taⁿ-biamá, Wĕ′s‘ă-ɮañ′ga, Gahíge
the so far, Ceki. Ponka two were tied, they say, Big Snake, The Chief

eɸaⁿ′ba. Úkie aɸé ‘iɸá-bi egaⁿ′, Pañ′ka iɸádiɸaí aká íhuwaɸá-biamá:
he too. To pay a friendly visit to go they spoke of it, they say having. Ponka agent the (sub.) he consulted them:

“Iⁿ′taⁿ, naⁿhébai-gă. ɸiɬígaⁿ íhuwaɸĕ ɸéaɸĕ tá miñke. Ínahiⁿ ɮĭ, ɔné 12
Hold on! wait ye! Your grandfather to consult them I will send thither. He is willing if, you

taité. Ínahiⁿ ɮĭ, umaⁿ′e ctĭ wi′í égaⁿ, né taité,” á-biamá. Kĭ caⁿ′
shall go. He is willing if, provisions too I give you having, you shall go, he said, they say. And yet

na‘aⁿ′-báǰi Wĕ′s‘ă-ɮañ′ga Gahíge eɸaⁿ′ba. Gaⁿ′ Pañ′ka júwagɸe aɸá-bi
they did not listen to him Big Snake The Chief he too. So Ponka with them went, they say

Cáhiéɸa ɬíi ɸan′di. Ĕ′di ahí-bi ɮĭ, Cáhiéɸa iɸádi aká úɸaⁿ-biamá, Wĕ′s‘ă- 15
Cheyenne village to the. There arrived there, they say when, Cheyenne father the (sub.) held them, they say, Snake

ɬañ′ga Gahíge eɸaⁿ′ba. Gañ′ɮĭ ucté amá wanáce amá wágiahí-biamá
Big The Chief he too. And then those who remained (= the rest) police the (pl. sub.) they came there for them, they say

ga$^{n'}$, wá¢i^{n} akí-biamá. Waká$^{n'}$ta^{n} ¢a$^{n'}$ja, uq¢é wá¢icke tá-bitéamá. I$^{n'}$ta^{n}
as, they took them back home, they say. They tied them though, soon they shall be untied, they say. Now

Pañ'ka ucté amá ɣimúg¢a^{n} gí ga$^{n'}$¢ai éde, Djó aká cka$^{n'}$ají g¢i$^{n'}$ wágaji.
Ponka the remainder to steal away returning wished but, Joe the (sub.) not moving to sit commanded them.

Ma^{n}tcú-náji^{n} ¢é¢iñke añ'guiñ'ɣa^{n}i. Uma$^{n'}$ha^{n} maja$^{n'}$ uhañ'ge wáqe eɬá
Standing Bear this st. one we aided him. Omaha land end white people their own

hébe ug¢i$^{n'}$ g¢i$^{n'}$. Kĭ a$^{n'}$ba¢é añ'guiñ'ɣa^{n}i, máca^{n} híde u¢a$^{n'}$ juáwag¢e.
part sitting in it he sits. And to-day we have aided him, quill base to take hold of it I was with them.

Ceta$^{n'}$ Wakan'da ¢aha$^{n'}$-ma waúie edábe Uma$^{n'}$ha^{n} aká ctĭ céna uíɣa^{n}i
So far. God those who pray to Him lawyer also Omaha the (coll. sub.) too enough have aided him

Ma^{n}tcú-náji^{n}. A$^{n'}$ba¢é waúie wi^{n} juañ'g¢e g¢i$^{n'}$, a^{n}¢añ'gukié añg¢i$^{n'}$i.
Standing Bear. To-day lawyer one he with me he sat, we talked together we sat.

Iɬíga^{n}¢aí ¢iñké a¢é 'i¢aí, waúie aká. É ag¢í tědíhi ɣĭ, wágazu téi^{n}te.
Grandfather the one who to go he spoke of it. lawyer the (sub.). He he has returned hither by that time when, straight it may be.

Juañ'g¢e añg¢i$^{n'}$ taité, kĭ maja$^{n'}$ cĕ'ɬa, a^{n}wa$^{n'}$wa g¢i$^{n'}$ téi^{n}te a^{n}¢a$^{n'}$baha^{n}-bájĭ.
We with him we shall sit, and land yonder, which (of the two?) he site it may be we do not know it.

Wakan'da ¢aha$^{n'}$-ma, waúie amá edábe Pañ'ka ¢i$^{n'}$ enáqtci u¢úki-bájĭ;
God those who pray to Him, lawyer the (pl. sub.) also Ponka the (coll. ob.) they only they do not side with;

níkaci^{n}ga uké¢i^{n} b¢úga uáwagikí íai, áda^{n} wé¢ĕ héga-bájĭ.
Indian common all to side with us he speaks, therefore we are very glad.

Ahaú. Uma$^{n'}$ha^{n} añ'gata^{n} níe wa¢iñ'ge héga-bájĭ; wa¢átĕ añɣíɣaxe
¶ Omaha we who stand pain we have none very (pl.); food we have made for ourselves

b¢úga a^{n}¢íjut'a$^{n'}$i; úda^{n}qti a^{n}ají^{n}i. Ceta$^{n'}$ Ma^{n}tcú-náji^{n} ɬa$^{n'}$ba-máji hă.
all we have raised it; very good we stand. So far Standing Bear I have not seen him

I$^{n'}$ta^{n}, gasáni da$^{n'}$ctĕ, ɬa$^{n'}$be tá miñke.
Now, to-morrow perhaps I will see him.

Hau. Céama, Máca^{n}-úi^{n}, Ictá-ja^{n}ja$^{n'}$, Miɣáha-¢áge, céna, Sĭndé-
¶ Those, Wiyakoin, Ictaja^{n}ja^{n}, Raccoon skin head-dress, enough, Spotted

g¢ecká da$^{n'}$be tai éga^{n} cag¢aí. Cupí tá miñke.
Tail to see him in order that (pl.) they have started back to you. I will reach there.

NOTES.

747, 2. wawea^{n}maxe ti¢ai tĕ. W. gives as an alternate reading, Wawéawamáxe tí¢ai tĕ, *with reference to what was sent hither to ask us questions.* G. substituted Wawéa^{n}¢amáxe tí¢a¢ĕ tĕ, *with reference to what you sent hither to question me about.*

747, 8. Pañka u¢a-biama. Either supply aka, *the sign of a voluntary action*, after Pañka, or change u¢á-biamá to u¢á amá.

748, 15. cag¢ai. After this Ma^{n}tcu-na^{n}ba added the following, recorded at the time in English: "If you hear of their going, send me word the same day." This must refer to the contemplated visit of the three Yanktons to Spotted Tail.

TRANSLATION.

I have just received this letter. I received it just now as the Dakotas started back to you. I will send to you to tell you that they sent here to ask us some questions. I do not know what the young men have given you, still I will ask them the questions, though I hesitate a very long time from fear of failure. You ought to come and question them yourself! Joseph La Flèche reached the Ponkas in the Indian Territory. I will tell the news which he brought about them. He said that the Ponkas had scolded your father and had ordered him to return hither, but he was staying near them. When Joe and Susette reached the Ponka village, the Ponkas told him, so he says, that Ceki had started this way with five lodges about two weeks previous to their arrival. It is now very near the time for them to have come to the Omaha village. Up to this time it has been four weeks since Ceki and his companions started. He also said that two Ponkas, Big Snake and The Chief, had been arrested and confined. When they had spoken of going to make a friendly visit to another tribe, the Ponka agent consulted them. "Hold on! Wait! I will send and consult the President. Should he be willing, you shall go, and I will give you provisions for the journey," said the agent. But Big Snake and The Chief would not obey him. They and the Ponkas went away and traveled to the Cheyenne village. When they got to the Cheyenne village, the Cheyenne agent arrested Big Snake and The Chief. Then the policemen took them and the rest of the Ponkas and brought them back to the Ponka reservation.

It is said that the two, who have been confined, will be released soon. At this time the rest of the Ponkas wished to steal off and come back to us, but Joe told them to remain where they were.

We have aided Standing Bear. He is dwelling on a piece of land belonging to the white people, near the boundary of the Omaha reservation. We have aided him to-day; I was with those who "touched the pen-handle." Up to this time only those who pray to God (among the white people), the lawyers, and the Omahas have aided Standing Bear.

A lawyer sat with me to-day; we sat together talking with one another. The lawyer promised to go to see the President. By the time that he gets there the matter will be settled. We shall dwell together, but we do not know in which of two lands yonder he will dwell. The lawyers and those who pray to God take sides not only with the Ponkas, but they speak of befriending all of us Indians. Therefore we are very glad.

We Omahas are in excellent health; we have made food for ourselves; we have raised all that we planted; we are very prosperous. I have not yet seen Standing Bear. I will see him to-day or to-morrow.

These men, Wiyakoi^{n}, Icta-ja^{n}ja^{n}, and Raccoon-skin Head-dress, have started back to you in order to go on a visit to Spotted Tail. (Send me word the very day that you hear of their departure.) And I will go to see you.

TO INSPECTOR J. H. HAMMOND, FROM SEVERAL OMAHAS.

June, 1879.

Two Crows said:—Ga$^{n'}$, ji^{n}¢éha, ¢atí tĕ′di íwiɖaha$^{n'}$-májĭ hă. Kĭ
And elder brother, you when I did not know you . And
came

níkaci$^{n'}$ga ¢éama úwa¢akié-ma wiwíɬa-ma íɬae ¢ag¢é tĕ i^{n}wi$^{n'}$¢ai. Kĭ wisí¢ĕ-
person these those to whom you talked those who are mine you spoke you went back the they have told me about it. And I think of you

3 na^{n} ca$^{n'}$ca^{n} hă. Kĭ maja$^{n'}$ ¢é¢a^{n} a^{n}¢a$^{n'}$niɬe etéga^{n}i tĕ b¢úgaqti uáwa¢áginą
usually always . And land this we live by means of it ought (pl.) the all you told it to us

¢ag¢aí. Kĭ cĭ pĭ′qti éskana a^{n}¢a$^{n'}$wacka$^{n'}$ etéga^{n}i ɤĭ, wi^{n} we¢éckaxaí
you started back. And again anew oh that we get strong by means of it ought (pl.) if, one you make for us

ka$^{n'}$ a^{n}¢a$^{n'}$¢ai. Éskana, cañ′ge, kagéha, waka$^{n'}$b¢a hă. Wa¢íta^{n}-ma júbajĭ,
we hope. Oh that, horse, my friend I desire them . The working ones are inferior,

6 núciáha, éga^{n}, wacka$^{n'}$-¢i′á-na^{n}i. Níkaci$^{n'}$ga uké¢i^{n} cañ′ge é áwaka-májĭ
low in stature, as, they are weak usually. Indian common horse it I do not mean it

hă: wáqe cañ′ge, uma$^{n'}$¢iñka ¢ábɸi^{n}, dúba-ma ceta$^{n'}$ a^{n}wañ′ga^{n}¢ái. Éskana
. white man horse, year three, those who are four so far we desire them. Oh that

uáwa¢agika$^{n'}$ étea$^{n'}$i ɤĭ′jĭ, é weágiúda^{n} etaí. Uq¢ĕ′qtci éskana Iɬíga^{n}¢aí
you help us may, at least (pl.) if, that good for us may. Very soon oh that. Grandfather

9 ¢iñké íe añgúɬai na′a$^{n'}$¢akiɸé ka$^{n'}$ a^{n}¢a$^{n'}$¢ai.
the one who word our you cause him to hear we hope.

Duba-ma^{n}¢i^{n} said:—Ji^{n}¢éha, a$^{n'}$ba¢é edáda^{n} wíɤa tá miñke, áda^{n}
O elder brother, to-day what I will ask a favor of you, therefore

wabág¢eze wíɖaxu cu¢éa¢ĕ. Má¢adi ¢atí hă. Kĭ uwíkie-májĭ éte-ma$^{n'}$
letter I have written to you I send it to you. Last winter you came hither . And I did not talk to you I may, in the least

12 ¢a$^{n'}$ja, níkaci$^{n'}$ga ¢éama ikágeawá¢ĕ-ma u¢íkiaí tĕ, íe tĕ u¢íɸai tĕ
although, person these those whom I have for friends talked to you the, word the told about you the

aná′a^{n} tĕ i$^{n'}$uda^{n}qti-ma$^{n'}$, ji^{n}¢éha. Ic¢aniɬa té. I^{n}wi$^{n'}$¢ana tĕ, éb¢izĕ
I heard when I was very glad, O elder brother. I live by means of it will. You tell it to me the, I take it from him

tĕdíhi ɤĭ, ĕdí-na^{n} ani$^{n'}$ɬa etéga^{n}. Kĭ wíɤa te, ehé tĕ. Cañ′ge-ma
by the time when, then only I live apt. And I ask a favor of you will, I said it. The horses (pl. ob.)

15 wiwíɬa-ma wébɸihíde-ma háhada$^{n'}$i, kĭ edáda^{n} skíge a¢aí tĕ ¢úta^{n}qti
those that are mine those by means of which I continue at work are light, and what heavy goes the very straight

a¢á-bájĭ ¢a$^{n'}$ja, ca$^{n'}$ awácka^{n} te, ehé ¢a^{n}, ga$^{n'}$ awácka^{n} tá miñke. Ji^{n}¢éha,
they do not go though, yet I make an effort will, I said in the past, so I will make an effort. O elder brother,

cañ′ge wáqe eɬaí, ca$^{n'}$ uma$^{n'}$¢iñka ¢ábɸi^{n} dúba, sátă^{n}-ma, éskana a^{n}wañ′-
horse white people their, *i. e.* year three four, those that are five. oh that we de-

18 ga^{n}¢aí. Kĭ Iɬíga^{n}¢aí ¢iñkć uq¢ĕ′qti éskana ¢écpaha ka^{n}bɸéga^{n}.
sire them. And their grandfather the (st. ob.) very soon oh that you show it to him I hope.

Ⱥa¢i^{n}-na^{n}paji said:—Ji^{n}¢éha, a$^{n'}$ba¢é edáda^{n} wi$^{n'}$ wíɨa cu¢éa¢ĕ. Cañ'ge
O elder brother, to-day what one I ask a favor of you I send it to you. Horse

waɨíta^{n} wáb¢i^{n} tĕ a^{n}jú-majĭ héga-májĭ, cañ'ge wiwíɨa tĕ. Cañ'ge wáqe
to work I have them the I am very unfortunate, horse my the. Horse white people

eɨaí wacka$^{n'}$ɨañga waka$^{n'}$b¢a. Cañ'ge-ma má¢ĕ ¢áb¢i^{n}, dúba, sátă^{n} 3
their strong I desire them. The horses winter three, four, five

ceta$^{n'}$-ma é waka$^{n'}$b¢a. Ĕdí ɨĭ, maja$^{n'}$ ¢a^{n} b¢íta^{n} tĕ uí¢a^{n}be b¢é etéga^{n}.
those who are so far that I desire them. In that case, land the I work it the up the hill I go apt.

Iɨíga^{n}¢aí, éskana uq¢ĕ'qtci u¢ú¢akié ka^{n}b¢éga^{n}.
Grandfather, oh that very soon you speak to him about it I hope.

Mawada^{n}¢i^{n} said:—Kagéha, a$^{n'}$ba¢ĕ'qtci edáda^{n} ¢ína édega$^{n'}$ ĕduéhe 6
My friend, this very day what they have begged from you I have joined it

hă. Maja$^{n'}$ ¢an'di ená edáda^{n} añɨíɨaxaí a^{n}¢i¢aha^{n}-na$^{n'}$i é-na^{n} éĕ hă.
. Land in the that alone what we have done for ourselves we pray to you usually it alone that is it .

Édega$^{n'}$ edáda^{n} ɖáxe tĕ b¢i'a-na^{n}-ma$^{n'}$ hă, kagé. Kĭ áda^{n} a$^{n'}$ba¢é
But what I do the I usually fail to complete . O friend. And therefore to-day

uáwa¢aɨa$^{n'}$i tĕ a^{n}¢a$^{n'}$¢ĕ-qti hă. Ga$^{n'}$ ¢é¢añka wanágɨe a^{n}¢a$^{n'}$wacka^{n} taíte 9
you have aided us the we really think it . And these domestic animal we shall be strong by means of them

éĕ hă, áda^{n} uwíb¢a cu¢éa¢ĕ.
that is it . therefore I tell it to you I send it to you.

Ⱥe-uɨa^{n}ha said:—Kagéha, a$^{n'}$ba¢é níkaci$^{n'}$ga ¢éama waɨíbaxu tá ama ha;
My friend, to-day person these they write to you on different subjects will (pl.) .

kĭ wiji$^{n'}$¢ĕ íe wi$^{n'}$ a^{n}'í gɨé e¢éga^{n} éga^{n} ¢isí¢ĕ éga^{n} wai^{n}¢íbaxu tañ'gata^{n}. 12
and my elder brother word one he gave it to me he started back thought that having remembered you having we write to you we will.

Ca$^{n'}$ má¢adi ¢atí tĕ'di a^{n}wa$^{n'}$¢akié tĕ, íe tĕ ágisi¢ĕ-na^{n} ca$^{n'}$ca^{n}. Íe tĕ
And last winter you came hither when you spoke to me when, word the I think of it usually always. Word the

ab¢i$^{n'}$ te cé ab¢i$^{n'}$ hă. Ca$^{n'}$ edáda^{n} añgúji ɨi'ji, b¢úgaqti hí ke úda^{n},
I have the that I have . And what we plant if all . stock the (coll. ob.) good,

c¢hi kĕ' ctī, ja$^{n'}$'abe b¢úgaqti úda^{n}. Kĭ áma a^{n}¢á'i 'i¢á¢ĕ tĕ ub¢a$^{n'}$-ctĕwa^{n}- 15
apple tree the (coll. ob.) too, leaf all good. And the other you give me you promised the I have taken hold of it in the least degree

máji, ɨa$^{n'}$be-ctĕwa$^{n'}$-máji, i¢ádi¢aí wa'í-báji, a$^{n'}$ba¢é na^{n}cta$^{n'}$i, ájĭ ug¢i$^{n'}$,
I—not, I have not even seen it, agent did not give it to us. to-day he has ceased to walk, another sits in (his place).

níkaci$^{n'}$ga i¢ádi¢aí aká. Kĭ ɨéskă-ma é áwake hă Kĭ ɨéskă-ma é Iɨíga^{n}¢aí
Indian agent the (st. sub.). And the cattle that I mean . And the cattle that Grandfather

u¢ú¢akié ɨi, éskana maja$^{n'}$ gĕ'di ag¢ábe^{n} ab¢i$^{n'}$ ka^{n}b¢éga^{n}. Ga$^{n'}$ can'ge 18
you speak to him about it if, oh that land in the (pl. in. ob.) I have my own I have it I hope. And horse

wína, cañ′ge uma$^{n'}$ɸiñka ɸábɸi^{n} mégа^{n}, dúba mégа^{n}, sátă^{n} mégа^{n}, céna.
I beg from you, horse year three those of that age, four those of that age, five those of that age, enough.

Cañ′ge i^{n}ɸ′ágĕqti ka$^{n'}$bɸa-májĭ, cañ′ge ukéɸi^{n} ctĭ ka$^{n'}$bɸa-májĭ; Máhi^{n}ɬañ′ga
Horse very old man I do not want it, horse common too I do not want it; American

3 cañ′ge-ma eɔnáqtci waka$^{n'}$bɸa, macté cañ′ge a^{n}wañ′ga^{n}ɸa-bájĭ. Hécpaiúna
the horses (pl. ob.) those alone I want them, warm (*i. e.* Kansas) horse we do not want them. Spanish

cañ′ge éctĭ pí-bajĭ.
horse those too are bad.

A^{n}pa^{n}-ɬañga said:—Ji^{n}ɸéha, ɸatí hă, Uma$^{n'}$ha^{n} maja$^{n'}$ ɸan′di. Kĭ e′a$^{n'}$
O Elder brother, you came hither . Omaha land to the. And how

6 añgɸi$^{n'}$ ɸa^{n} cka$^{n'}$ añgɸi$^{n'}$ wacta$^{n'}$be ɸatí. Kĭ "Íe wiwíɬa tĕ síɸai-gă," ecé, áda^{n}
we sat the action we sat you saw us you came. And Word my the remember ye it, you said, therefore

síɸĕ-na$^{n'}$i. Ca$^{n'}$ edáda^{n} weɸéckaxe, maja$^{n'}$ áwa^{n}jĭ, weɸéckaxe i^{n}ɸínai keɸa$^{n'}$
they usually remember it. And what you have done for us, land strong to bear them up, you make it for us we begged of you in the past

a^{n}síɸĕ-na$^{n'}$ ca^{n}ca$^{n'}$i ɸa$^{n'}$ja, úɸita^{n} hégajĭ ani$^{n'}$ éga^{n}, weɸéni′aí tĕ, ecé. Ca$^{n'}$
we usually think of it always though, work very much you have as, you had failed to accomplish it for us the, you said. And

9 wáqe úcka^{n} añga$^{n'}$ɸai tĕ uqɸé añga$^{n'}$ɸai hă. Ca$^{n'}$ e′a$^{n'}$ ma^{n}ni$^{n'}$ tĕ éga^{n}qti
white people deed we desire the soon we desire . And how you walk the just so

uqɸé añga$^{n'}$ɸai hă. Iɸápajĭ, ɸiɸíɬa gɸítañ-gă. Maja$^{n'}$ agɸíta^{n} ɤĭ, agɸábɸi^{n}
soon we desire it . Not waiting for him to appear, your own do your own work. Land I work my own if, I have my own

ka^{n}bɸéga^{n}, waqi$^{n'}$ha sagí. Iɬíga^{n}ɸaí ɸiñké gátĕ na′añ′kiɸá-gă. Ca$^{n'}$ edáda^{n}
I hope, paper hard. Grandfather the (st. ob.) that thing let him hear it. And what

12 wéteqi gĕ bɸúgaqti, éskana añga$^{n'}$ɸa-bájĭ. Ca$^{n'}$ níkaci$^{n'}$ga maja$^{n'}$ ɸa^{n}
are hard for us the (pl. in. ob.) all, oh that we do not want it. And person land the (ob.)

wákihíde-má ctĭ wéɸisíhi-gă, gacíbe ɸeáwakiɸái-gă. Kĭ maja$^{n'}$ aɤígɸita^{n}
those who attend to them too cleanse it of them for us, out of it cause them to go from us. And land I work for myself

tĕ′di, wéɸihíde áɤiɗaza$^{n'}$ iñgáxai-gă. É tí ɤĭ, i$^{n'}$ctĕ edáda^{n} ctĕ
when, tool each with its own kind make for me. That it comes hither when, as if what ever

15 a′ágɸa-májĭ, ɤúaha-maji′qti, wabɸíta^{n} ma^{n}bɸi$^{n'}$. Iɸádiɸaí amá ená ma$^{n'}$zĕskă
I do not suffer, I do not fear unseen danger at all, I work at various tasks I walk. Agent the (pl. sub.) only they money

kĕdíta^{n} aɸi$^{n'}$ gɸi$^{n'}$i éga^{n}, ená weɸíhíde aɸi$^{n'}$ gɸi$^{n'}$i. ɸískié ité ɸĕ gɸi$^{n'}$
from the having it they sit as, only they implements having they sit. All in a pile to place in a heap sitting

a^{n}wañ′ga^{n}ɸa-bájĭ.
we do not want them.

NOTES.

750, 8. L. gave another reading, Éskana uáwaɕagiɻaⁿ/i ɻĭ, é weágiudaⁿ etaí. It is impossible to distinguish between the two readings, either in English or in ɸegiha.

750, 11. uwikie-mají etemaⁿ ɕaⁿja, etc. The insertion of "etemaⁿ" shows that *only in one respect* did the speaker differ from his friends; he had not conversed with Gen. Hammond. But he and they were of one mind, and when he heard their report of the council with the inspector, he agreed with them in trying to act by his advice.

752, 10. Iɕapajĭ, etc. Reference uncertain. It may be intended for Iɕápajĭ·daⁿ/ ɕiɕíɻa gɕitañ-gă, *Do the work for your own* wards (the Omahas) *without waiting for* some one *to appear!*

752, 14. weɕihide aɻiđazaⁿ iñgaxai-gă, *give me tools as my personal property.* Aɻiđazaⁿ conveys the idea of *separation into homogeneous groups.* The speaker wished his agricultural implements to be distinct from those of other Omahas. The general idea of what is recorded in lines 11 to 17, as given at the time, is as follows: "If we become citizens, we desire an equal division of land, horses, and tools. We do not wish them to be kept as common property, or in one place." After saying this, they added: "We need one hundred and fifty span of horses."

TRANSLATION.

Two Crows said:—Elder brother, I did not know about your coming. But after you departed, these Indians, my friends, told me what you had said. I am always thinking of you. Before you left you told us very fully how we ought to live by means of the land.

We express again the hope that if we ought to make an effort by means of such things (?), you will make one of them for us. My friend, I desire horses. As our working horses are low in height, they are usually too weak for the work. When I speak of desiring horses, I do not refer to Indian ponies. We want American horses from three to four years old. If you would only help us to get them they would be advantageous to us. We hope that you will cause the President to hear our words very soon.

Duba-maⁿɕiⁿ said:—Elder brother, I ask something of you as a favor to-day, therefore I write you a letter. You came here last winter. Though I did not talk to you, these Indians, my friends, did talk to you, and I have heard what they have told about you. So I am very glad, elder brother. I will improve by means of it. By the time that I take from the President (?) what you have told me only then can I improve. I said that I would ask you a favor. My horses, by means of which I continue working, are light, and when the work becomes heavy they can not go very straight. But since I said, "I will persevere," I will do so. O elder brother, we desire American horses that are three, four, or five years old. I hope that you will show this to the President very soon.

ɖaɕiⁿ-naⁿpají said:—Elder brother, I send to you to-day to ask a favor of you. I am very unfortunate with my working horses. I desire strong American horses. I wish the horses to be three, four, or five years old. In that case, when I work the land, I will be apt to ascend the hill (*i. e.*, improve). I hope that you will speak to the President about this very soon.

Mandan said:—My friend, I am one of those who have begged something from you this very day. We have petitioned to you about only one thing; that is, with reference to our making something for ourselves by working the soil. That is the only thing about which we ask you. But, my friend, I have usually failed to complete what I have undertaken. And so to-day we really think that you have aided us. Domestic animals are the means by which we shall put forth strength, therefore I send to tell you.

Ⱡe-uɣaⁿha said:—My friend, these Indians write to you to-day. We write to you because we remember how you, our elder brother, gave us some advice before you started home. I have always remembered the words which you spoke to me when you came here last winter. I have kept the words which I received. All things which we have planted have grown up and the plants and trees are in good condition. So are the apple trees; the leaves are all good. I have not taken hold of the other thing which you promised to give us; I have not even seen it; the agent has not given it to us. He has resigned to-day, and another Indian agent is in his place. I refer to the cattle. And when you speak to the President about the cattle, I hope that I may have my own (cattle) in my land. And I beg horses of you. I want horses that are three, four, or five years of age. I do not want very aged horses, nor do I desire Indian ponies. I desire none but American horses. We do not want Kansas horses. And Mexican horses, too, are bad.

Big Elk said:—Elder brother, you came here to the Omaha country. You came to see how we were and what we were doing. You said, "Remember my words," therefore the people have remembered them. And though we have always remembered how we begged you to make our land strong enough to bear us up, you said that you had failed to accomplish it for us because you had so much work. And the ways of the white people which we desire, we wish to have them soon. We desire to imitate your ways before long. Work for us, your wards, without awaiting the appearance of any Omaha (?). If we cultivate our land, we hope that we can have good titles to it. Let the President hear that. We do not desire the many difficult things which we have encountered. Send from our land all those (white employés at the agency) who attend to us. Make them leave our reservation. When we cultivate our land, let us have the personal ownership of the tools which we use.

As the agents stay (among the Indians) solely on account of money, they continue in possession of the annuity money, the agricultural implements, etc. But we do not desire them to keep these implements in one place. (We need one hundred and fifty span of horses.)

WAQPECA TO UNAJIᴺ-SKĂ.

August 19, 1879.

Caⁿ′ cátaⁿ waqiⁿ′ha gɸíɸakiɸájĭ caⁿ′ gɸiɸakiɸájĭ caⁿ′caⁿ hă. Cubɸé
And why paper you have not sent back hither yet you have not sent back hither always . I will

tá miñke hă. Caⁿ′ aⁿ′ba-waqúbe naⁿbá tĕ cetaⁿ′ waqiⁿ′ha gɸíɸaɸĕ ɻi,
go to you . And mysterious day (=week) two the so far paper you send back if,

cubɸé téiñke, cĕ′ɻa. Wabágɣeze uqɸĕ′qtei giañ′kiɸá-gă, ɸé nízē ɻi. Cañ′ge 3
I will go to you, yonder. Letter very soon send back hither to me, this you receive it when. Horse

ɸagína taⁿ′ ɖási iⁿ′teqi iɸáɻuhé hă. Aaⁿ′bɸa cubɸé tá miñke. Níaciⁿ′ga
you asked for your own the (std. an. ob.) I drive it difficult for me I fear the unseen danger . I abandon if I will go to you. Person

ikágeáɸĕ agína′aⁿ kaⁿ′bɸa. ɸútaⁿqti iⁿɸiⁿ′waⁿɸ íɸa-gă: Tatañ′ka-máni é
I have him for a friend I hear about my own I wish. Very accurately send hither to tell me about my own: Walking Buffalo-bull that is he

áwake. Caⁿ′ ɸéɸu ɸagɸíăjĭ tĕ iⁿ′caⁿ-qti-maⁿ′ hă. Pañ′ka-ma cetaⁿ′ 6
I mean him. And here you have not returned hither the I am well satisfied with it . The Ponkas so far

wágazu-bájĭ, ɸéɸu ɸanájiⁿ tĕ téqi ă, ehé: gíteqiwáɸĕ, gíteqi′qti najiⁿ′i.
are not straight, here you stand the difficult ! I say: troublesome to them, very difficult for them they stand.

TRANSLATION.

For some reason you have not sent a letter hither; you have never sent a reply I will go to you. If you send a reply in two weeks, I will go yonder to your land. When you receive this, send a letter back very quickly. You have begged for your horse; it is difficult for me to drive it along, and I am apprehensive on this account. I will leave it here when I go to see you. I wish to hear about the man whom I regard as my friend. Send and tell me all about him. I refer to Walking Buffalo-bull. I am very well satisfied for you not to return here. The Ponka matter is not yet settled, and it would be difficult for you to stay here. They continue in great trouble.

TO THE CINCINNATI COMMERCIAL, FROM SEVERAL OMAHAS.

Duba-maⁿɸiⁿ said:—Kagɸcha, níkaciⁿ′ga ɸé añ′gaɸin′di, Umaⁿ′haⁿ
My friend, Indian this to us who are mv., Omaha

añ′gaɸin′di, wabágɸeze wiⁿ′ tíɸaɸĕ tĕ aná′aⁿ. Wɸéɸigɸaⁿ tĕ aⁿɸaⁿ′ɸamáxe 9
to us who are mv., letter one you sent it hither the I heard it. Mind the you asked me about

tĕ uwíbɸa tá miñke. Majaⁿ′ ɸaⁿ ɸéɸaⁿ agɸábɸiⁿ. Majaⁿ′ wiwíɻa.
the I will tell it to you. Land the this I have my own, Land my own,

Kĭ níkaci$^{n'}$ga-ma ¢é-ma cka$^{n'}$ ma^{n}¢i$^{n'}$-ma waɻa$^{n'}$be hă, ictá wéɻa^{n}be.
And the people (pl. ob.) these (pl. ob.) those who walk actively (busily) (pl. ob.) I have seen them . eye I have seen them with.

Níkaci$^{n'}$ga cka$^{n'}$ wiwíɻa kĕ agía^{n}bɕa ka$^{n'}$bɕa háciaɻáɕica^{n}; agíɻa^{n}ba-májĭ.
Person act my own the I abandon my own I wish towards the rear; I do not look at mine.

3 Agíɗasnu ¢éaɕĕ. Kĭ wáqe ¢éama waɻa$^{n'}$be tĕ cka$^{n'}$ e'a$^{n'}$i tĕ úda^{n} ínahi^{n}
I push my own off. And white people these I see them the act how they are the good really

eb¢éga^{n}, éska^{n} égima^{n} ka$^{n'}$ eb¢éga^{n} hă. Níkaci$^{n'}$ga ukéɕi^{n} cka$^{n'}$ tĕ
I think, oh that I do that I hope . Indian common act the

náxixíɕa tĕ ka$^{n'}$bɕa-májĭ hă, háciaɻáɕica^{n} agíɗasnu ¢éaɕĕ, é áwake. A$^{n'}$ba
what made people fear to leave camp the I do not desire . towards the rear I push my own, that I meant it. Day

6 iɕáugɕe edáda^{n} a^{n}¢añ'giúda^{n} tĕ uáxɻigɕixíde hă. Égiɕe cka$^{n'}$ ¢iɕíɻa tĕ
throughout what by means of which I may prosper the I gaze around, in search of it for myself . At length deeds (movements) your the

e- na$^{n'}$ ígiúda^{n}wáɕĕ tĕ ɻa$^{n'}$be hă. Níkaci$^{n'}$ga-ma waɻa$^{n'}$be tĕ wíctĭ áxɻi-
that only may be good for (one) the I have seen it . The people I have seen them the I too I have looked at

ɻa$^{n'}$be: ca$^{n'}$ edáda^{n} úgaxeɕa íwacka^{n} e'a$^{n'}$i tĕ wíctĭ égima^{n} áta^{n}hé- de,
myself: and what limbs strong by means of how it is I too I am standing doing that during,

9 eb¢éga^{n} hă. Wamúskĕ uáji, nú uáji, maja$^{n'}$qĕ, waqɕá, wata$^{n'}$zi,
I think it . Wheat I have sown, potato I have planted, onion, cabbage, corn.

hi^{n}bɕiñ'ge, waɻa$^{n'}$, ce, na$^{n'}$pa, núgɕe, ɗa$^{n'}$qĕ-jíde, *tomato*, *lettuce*, sákaɕíde.
beans, pumpkin, apple, cherry, turnip, beet, tomato, lettuce, watermelon.

ɻéskă wábɕi^{n}, cañ'ge, ja^{n}¢ínañge, cañ'ge-wé'i^{n}, wajiñ'ga-jíde. Kagécha,
Cow I have them, horse, wagon, harness, chicken. My friend.

12 níkaci$^{n'}$ga ¢ikáge ¢é-ma ɻí tĕ ugípĭqtia$^{n'}$ gɕi$^{n'}$ a^{n}ná'a^{n}i. Kĭ wéɕigɕa^{n}
person your friend these house the very full sitting we hear it. And mind (*or* plan)

eb¢éga^{n} waň'giɕĕ'qti cégga^{n}i. Kĭ wagáca^{n} i$^{n'}$ctĕ ɻégaqti bɕé éga^{n} hă.
I think it all they think it. And traveling as it were very new I go so .

Ma^{n}bɕi$^{n'}$ a^{n}¢a$^{n'}$bɕa^{n}-majĭ'-qti-ma$^{n'}$. Kĭ edáda^{n} a$^{n'}$baɕé bɕíjut'a^{n} uwíbɕa tĕ,
I walk I have by no means had enough. And what to-day I have raised I tell to you the,

15 éskana uma$^{n'}$¢iñka ájĭ xĭ, áta bɕíjut'a^{n} ka^{n}bɕéga^{n}. Kagécha, ¢ikáge amá
oh that year another when, beyond I raise I hope. My friend, your friend the (pl. sub.)

¢éama ukíqɕaqɕa-bájĭ hă. I$^{n'}$ctĕ kigɕíqe amá égai hă. Pahañ'ga ¢i$^{n'}$
these they run unequal distances . As if they were chasing one another they are so . Before the one (mv.)

gɕíqe amá éga^{n}i hă.
they are chasing him, their own they are so .

18 *Two Crows said:*—Kagécha, níkaci$^{n'}$ga ¢íega^{n}-mácĕ, íe a^{n}¢ína'a^{n}i -de
My friend, people the ones like you, word we heard from you when

wéɕĕqtia$^{n'}$i. Waɕíta^{n} gĕ a^{n}¢a$^{n'}$nahi$^{n'}$qti. Wéɕĕqti a^{n}waň'xigɕíta^{n} a^{n}ma$^{n'}$¢i^{n}
we were very glad. Work the (pl. in. ob.) we are very willing for it. We are very glad we work for ourselves we walk

ctĕwa$^{n'}$, Iɻíga^{n}¢aí ¢iñké wagáq¢a^{n} eɻá amá sabájīqti a^{n}sí¢ĕ-na$^{n'}$i ¢an'di,
even when, Grandfather the st. one servant his the (pl. sub.) very suddenly we think of him usually when,

a^{n}¢añ'ɻuhe-na$^{n'}$i. A$^{n'}$ctĕ uáwagiɻa$^{n'}$-bajī'qti ¢añká. * * * * Éskana
we fear the unseen danger usually. As if they were not helping us at all. Oh that

íe ¢aná tí¢a¢ĕ níkaci$^{n'}$ga áhigī'qti uná'a^{n}wa¢ákiɻ¢ĕ ka$^{n'}$ a^{n}¢a$^{n'}$¢ai. Éskana 3
word you begged you sent hither people very many you cause them to hear about it we hope. Oh that

wawíue añ'gui$^{n'}$hai ka$^{n'}$ a^{n}¢a$^{n'}$¢ai. Éskana maja$^{n'}$ ¢a^{n} waqi$^{n'}$ha sagī'qti
lawyer we join them we hope. Oh that land the paper very firm

wa¢á'i ka$^{n'}$ a^{n}¢a$^{n'}$¢ai. Ĕdíhi ɻĭ, wáqe wáspa-bájī-ma a^{n}¢añ'ɻuha-bájī
you give to us we hope. In that event, white people the ones who are not keeping motionless we do not fear unseen danger

etéga^{n}. Kagéha, íe a^{n}¢a$^{n'}$¢amaxájī ca$^{n'}$ uwíb¢a. Edáda^{n} waqtá 6
apt. My friend, word you did not ask me yet I tell it to you. What vegetable (*or* fruit)

a^{n}¢íjut'a$^{n'}$i gĕ wea$^{n'}$¢i^{n}wi$^{n'}$i tĕ'di, háhada$^{n'}$qti éga^{n}-na$^{n'}$i, cĭ edáda^{n} eɻaí
we raise the (pl. in. ob.) we sell when, very light so usually, again what their own

gĕ skígĕqti wegáxe-na$^{n'}$i, úɻi^{n}wi^{n} ɻi a¢i$^{n'}$ amá.
the (pl. in. ob.) very heavy they make for us usually, store those who keep (sub.).

Big Elk said:—Ca^{n} nān'de ¢an'di índáda^{n} i$^{n'}$teqi gĕ uwíb¢a cu¢éa¢ĕ. 9
And heart in the what hard for me the (pl. in. ob.) I tell to you I send to you.

Níkaci$^{n'}$ga ukéɻi^{n}-ma edáda^{n} úda^{n} ɻiɻáxe ga$^{n'}$¢a améde, iɻádi¢aí amá
Indian the common (pl.) what good to do for themselves they were wishing, but, agent the (pl. sub.)

uwágiɻa$^{n'}$ĭ amá-na. Kagéha, níkaci$^{n'}$ga ¢iéga^{n}-macé-na, úcka^{n} wéteqi
they are the only ones who do aid us. My friend, person only to you and those like yourself, deed hard for us

a^{n}¢añ'gu¢íkie étai. Iɻíga^{n}¢aí ¢iñké edáda^{n} wéteqi gĕ wéteqi-bájī e¢éga^{n}qti- 12
we talk to you about them can. Grandfather the st. one what hard for us the (pl. in. ob.) not hard for us he thinks just so

na$^{n'}$, wákihídewaki¢aí-ma, iɻádi¢aí-ma, i$^{n'}$ctĕ wá¢iuda$^{n'}$-bi e¢éga^{n}-na^{n} gɻi^{n}
usually, the ones whom he causes to watch over us, the agents, as it were that they benefit us he thinks usually he sits

té. Áda^{n} níkaci$^{n'}$ga-ma edáda^{n} ɻiɻáxai gĕ égima^{n} ka^{n}bé¢éga^{n}. Ca$^{n'}$ maja$^{n'}$
the. Therefore the people what they do for themselves the (pl. in. ob.) I do that I hope. And land

¢an'di níkaci$^{n'}$ga úda^{n}qti ka$^{n'}$b¢a hă; níkaci$^{n'}$ga ukéɻi^{n} agíɻa^{n}be ctĕwa$^{n'}$ 15
in the person very good I desire him . Indian . common I look at my own even

ka$^{n'}$b¢a-májī. Maja$^{n'}$ ¢an'di áwa^{n}jī'qti níkaci$^{n'}$ga-mácĕ bɻúga i^{n}wi$^{n'}$¢aɻa^{n} i
I do not wish it. Land in the fully strong enough to bear one up O ye people all you aid me

ka$^{n'}$b¢a. Níkaci$^{n'}$ga-mácĕ, nāu'de úda^{n} iɻa$^{n'}$¢a¢ĕ-mácĕ, waɻ'giɻe, u¢ákigɻaí
I wish. O ye people, heart good ye who place it, every one, you tell your affairs to one another

ɻĭ, uáwa¢aɻa^{n}i ɻĭ, maja$^{n'}$ ¢an'di a^{n}ma$^{n'}$¢i^{n} añga$^{n'}$¢ai. 18
when, you aid us if, land in the we walk we wish.

Maxewaǫ̌ĕ said:—Kagégha, waqi$^{n'}$ha tia$^{n'}$ǫakiǫ́ niñkĕ'cĕ, wíbǫahaⁿ
My friend, paper you have sent it hither to me you who sit, (sing.) I pray to you

ǫéaǫ̌ĕ, céhe hă. Éskana iⁿǫéwackaⁿ' ckaⁿ'na, kagégha, waqiⁿ'ha tiaⁿ'ǫakiǫ́,
I send it off, I think and say that Oh that you make an effort for me you wish it, my friend, paper you send it hither to me,

3 iⁿ'ǫ̌ĕ-qti-maⁿ'. Ckaⁿ' ǫíɬa aⁿǫaⁿ'baha$^{n'}$-ctĕwaⁿ-bájĭ caⁿ' qtaaⁿ'ǫ̌ĕqtiaⁿ'i. Éskana
I am very glad indeed. Acts your we do not know anything about them yet we love them very well. Oh that

wéudaⁿ etégaⁿ uáwaǫaginixíde kaⁿ' aⁿǫaⁿ'ǫai. Caⁿ' níkaciⁿ'ga waqiⁿ'ha
good for us apt you look around in search of something for us we hope. And person paper

weǫéckaxe ti-má wéǫ̌ĕqtiaⁿ'i, năn'de gíudaⁿqtiaⁿ'i ǫikáge-ma. Úckaⁿ
you made for them those who have come hither are very glad, heart very good for them your friends. Deed

6 añgúɬai kĕ íniɬawáǫ̌ĕ gáǫaⁿská ctĕ ĕdíǫaⁿä'jĭ, waǫiñ'gĕqtiaⁿ'i. Íniɬawáǫ̌ĕ
our the life sustaining of that size even it is not there, we are destitute of all. Life sustaining (thing)

añgúǫixíde ctĕwaⁿ' aⁿǫaⁿ'ǫa bájĭ-naⁿ'i. Ckaⁿ' ǫiǫíɬa enáqtci íniɬawáǫ̌ĕ hă.
we gaze at a distance from (an. ob.) even when we do not find it usually. Act (movement) your it alone life sustaining

Kagégha, ǫa'eáwagiǫái-gă. Aⁿníɬa añgaⁿ'ǫai égaⁿ añɣíwahaⁿ'e-naⁿ caⁿ'caⁿ
My friend, pity us. We live we wish as we make a special prayer for ourselves usually always

9 aⁿǫiⁿ' aⁿ'ba iǫáugǫe.
we are day throughout.

Ꝺaǫiⁿ-naⁿpajĭ said:—Majaⁿ' ǫéǫandi úǫiⁿwiⁿ ɬi aǫiⁿ' aká t'éawáǫ̌ĕ
Land in this store he who keeps it to slaughter us

gaⁿ'ǫaqtiaⁿ'i. Añgíaⁿǫa añgaⁿ'ǫa ctéctĕwaⁿ Iɬígaⁿǫaí aká-naⁿ uíɣaⁿ tĕ wéteqi
has a strong desire. We throw him, our own, away, we wish notwithstanding Grandfather the (sub.) usually he aids him (=as) the hard for us

12 hă. Edádaⁿ aɣígǫijút'aⁿ tĕ íqtaqti aⁿ'ǫiⁿ átacaⁿ iⁿ'nace-naⁿ' caⁿ'caⁿ, ádaⁿ
What I raise for myself the most wantonly he has me more than (enough) he snatches from me usually always, therefore

éskana umaⁿ'ǫiñka ǫé macté áma tĕɬáhi kĭ, ǫéǫu najiⁿ' iñ'gaⁿǫa-bájĭ. Éskana
oh that year this warm the other one it shall arrive, when, here to stand we do not wish for him. Oh that

Iɬígaⁿǫaí ǫiñké unáⁿaⁿǫakiǫ́ kaⁿbǫégaⁿ.
Grandfather the one who you cause him to hear about it I hope.

15 *Two Crows said:*—Gaⁿ edádaⁿ, kagégha, e'aⁿ' aⁿmaⁿ'ǫiⁿ gĕ waǫánaⁿ'aⁿ
And what, O friend, how we walk the (pl. in. ob.) you hear about us

ckaⁿ'na, ádaⁿ añ'guiⁿ'ǫiǫa cúǫeaⁿ'ǫ̌ĕ tañ'gataⁿ hă. Kĭ majaⁿ' ǫéǫuádi úckaⁿ
you wish, therefore we tell it to you we will send it to you And land in this place deed

wéteqi hégabájĭ éde, uáwaɣaⁿ' waǫiñ'gai. Iɬígaⁿǫaí aká níkaciⁿ'ga ukéǫiⁿ
hard for us very but, to help us we have none. Grandfather the (sub.) Indian common

18 Húɬañga d'úba majaⁿ' añgǫiⁿ'i ǫan'di ecaⁿ' iǫaⁿ'waǫaí. Kĭ ukít'ĕ wéteqi
Winnebago some land we sit in the near to he placed them. And foreigner hard for us

hégabájĭ níkaciⁿ'ga ecaⁿ' wégǫiⁿ tĕ. Cañ'ge Húɬañga aká gǫébahíwiⁿ
very people they sat near to us the. Horse Winnebago the (sub.) hundred

¢ábɸi^{n} wéma^{n}¢a$^{n'}$i, Uma$^{n'}$ha^{n} ɐɻaí Kĭ i¢ádi¢aí aká wébaha$^{n'}$qtia$^{n'}$i éde,
three stole from us, Omaha their own. And agent the (sub.) they knew very well (*or* fully) about us but,

wé¢ita^{n} ctĕ ga$^{n'}$¢a-bájĭ-na$^{n'}$i. Iɻíga^{n}¢aí ¢iñké i¢ádi¢aí aká una'añkí¢ĕ
to work for us even they did not wish usually. Grandfather the one who agent the (sub.) to cause him to hear about it

wañ'gagáji ctĕwa$^{n'}$ wabágɸeze ctĕwa$^{n'}$ giáxa-bájĭ-na$^{n'}$i, eb¢égа^{n}. Áda^{n} 3
we commanded them notwithstanding letter soever they did not make to him usually, I think it. Therefore

Iɻíga^{n}¢aí ¢iñké na'a$^{n'}$ji-na^{n} té hă. Kĭ wáqe amá edáda^{n} ji^{n}áqtci ctĕwa$^{n'}$
Grandfather the st. one has not usually heard it . And white people the (pl. sub.) what very small even

uíqpa¢aí ɻĭ, gíteqi héga-báji-na$^{n'}$i, kĭ edáda^{n} ɻañgá héga-bájĭ uáwagiqpa¢aí
they lose it if, hard for them very usually, and what large very we lose

Iɻíga^{n}¢aí ¢iñké wé¢ita^{n}-bájĭ wé¢a-báji. Kĭ éga^{n} wama$^{n'}$¢a^{n} áakíbɸa ɻĭ, 6
Grandfather the st. one does not work for us we are sad. And so the thief I attack him in turn, if,

Iɻíga^{n}¢aí aká úda^{n} eɸégа^{n} te éska^{n} enégа^{n} ă. Kĭ áakíbɸa-májĭ tĕ'di, é
Grandfather the (sub.) good he thinks it will you think it probable ! And I did not attack him in turn when, it

úda^{n} éska^{n}bɸégа^{n} égа^{n} áakíbɸa-májĭ ¢a$^{n'}$ctĭ. Kĭ Iɻíga^{n}¢aí aká i$^{n'}$¢ita$^{n'}$jĭ
good I thought it probable as I did not attack him heretofore (not now). And Grandfather the (sub.) he shall give it to me did not work for me

égа^{n}, i$^{n'}$¢a-máji hă. Kĭ edáda^{n} wawéci Húɻañga amá a^{n}'í taté ebɸégа^{n} 9
as. I am sad . And what pay Winnebago the (pl. sub.) he shall give it to me I thought it

¢a$^{n'}$ctĭ. Edíta^{n} a^{n}'í taté ebɸégа^{n} ¢a$^{n'}$ja, a^{n}'íăjĭ Iɻíga^{n}¢aí ¢iñké. Kĭ píăjĭ
heretofore (but not now). From it he shall give it to me I think it though, he has not given it to me Grandfather the st. one. And bad

tégа^{n} áakíbɸa iñ'ga^{n}¢égа^{n} Iɻíga^{n}¢aí aká, áda^{n} wawéci tĕ a^{n}'íăjĭ tĕ hă.
in order that (?) I assault him in turn as he wishes for me Grandfather the (sub.), therefore pay the he has not given it to me .

Ca$^{n'}$ wabágɸeze ¢an'di Iɻíga^{n}¢aí ¢iñké ĕ'di hí¢akiɸé ka^{n}bɸégа^{n} íe gátĕ. 12
And letter in the (ob.) Grandfather the st. one there you cause it to reach there I hope word those.

NOTES.

756, 1. nikaci^{n}ga-ma ¢e-ma, the white people. So, in line 12, nikaci^{n}ga ¢ikage ¢e-ma.

756, 11. Four nouns, given without their verbs; a permissible use, but we may also use the full expression: cĭ cañge ctĭ wabɸi^{n}, cĭ ja^{n}¢inañge ctĭ abɸi^{n}, cĭ cañge-we'i^{n} ctĭ abɸi^{n}, cĭ wajiñga-jide ctĭ wabɸi^{n}.

756, 15. Kageha, ¢ikage ama ¢eama, etc. The idea seems to be, "You white people differ among yourselves. All have not the same capacity for improvement; all do not meet with like success. One may lead, the others follow and try to overtake him. Do not then expect all of us Indians to do better than you white people."

757, 2. uawagiɻa^{n}-bajĭ-qti ¢añka. A sentence was omitted after this, as it contained several contradictory readings which the author could not rectify.

757, 17. u¢akig¢ai, reciprocal of ug¢a, possessive of u¢a, *to tell.*

759, 2. Iɻíga^{n}¢ai ¢iñké i¢ádi¢ai aká, etc. Iɻiga^{n}¢ai is the object of una'añki¢ĕ, and i¢adi¢ai is the subject of giaxa-baji-na^{n}i. I¢adi¢ai-ma, understood, is the object

of waⁿgagaji. Iɻigaⁿɸai takes ɸiⁿke, in the next line, because his *not hearing* was the fault of others; had he been at fault, Two Crows would have said, Iɻígaⁿɸai aká naʻaⁿ′-bájï-naⁿ té hă.

759, 5 and 6. uawagiqpaɸai Iɻigaⁿɸai ɸiⁿke, etc. Rather, uáwagíqpaɸaí tĕ,
we lose as,

Iɻígaⁿɸaí aká wéɸitaⁿ-bájï égaⁿ, wéɸa-bájï (hă).
Grandfather the (sub.) does not work for us as, we are sad .

759, 10. aⁿïäjï Iɻigaⁿɸai ɸiⁿke, etc. Suggested reading: aⁿʻí-bajï Iɻígaⁿɸaí aká. Kĭ pïäjï tégaⁿ áakíbɸa iⁿ′gaⁿɸai égaⁿ, wawéci tĕ aⁿʻí-bájï tĕ hă′, Iɻígaⁿɸaí aká, as "adaⁿ" after "egaⁿ" is superfluous. If adaⁿ be retained, read, "áakíbɸa iⁿ′gaⁿɸaí hă Iɻígaⁿɸaí aká, ádaⁿ wawéci tĕ aⁿʻí-bajï tĕ hă′.

TRANSLATION.

Duba-maⁿɸiⁿ said:—My friend, I have heard that you sent a letter to us Omahas. I will tell you the decision about which you asked me. I regard this land as my own. It is my land. I have seen these (white) people who are very industrious, I have seen them with my own eyes. I wish to abandon my Indian habits. I do not look at them. I push them aside! When I see these white people, I think that what they do is really good, and I hope to do likewise. I do not wish to retain the ways of the wild Indian that made one feel insecure if he did not keep close to the camp. I referred to that when I spoke of pushing my own customs towards the rear. Throughout the day I gaze around in search of something by means of which I may prosper. At length have I observed that your ways alone are apt to prove beneficial for one. I have seen the white people, and I have also looked at myself. I think, "I am doing as they do, and I have limbs for action just as they have." I have sown wheat, I have planted potatoes, onions, cabbage, beans, pumpkins, apple (trees), cherry (trees), turnips, beets, tomatoes, lettuce, and watermelons. I have cattle, horses, a wagon, harness, and chickens.

My friend, we have heard that these people, your friends, have their dwellings very full (of property). And all of them think as I do. It is as if I was going traveling anew. I have by no means had enough of walking. And with reference to the things which I tell you to-day that I have raised, I hope that in another year I may raise still more of them. My friend, these persons, your friends, do not all meet with the same degree of success: it is as if they were chasing one another. It is as if they were chasing one of their own party who moves ahead of them.

Two Crows said:—My friends, as we have heard the words from you and the people who resemble you, we are very glad. We are very willing to do various kinds of work. Even though we continue to work for ourselves with great pleasure, we are filled with apprehension when we suddenly remember the President and his servants. It seems as if they had not been aiding us at all. * * * * We hope that you will cause a great many (white) people to hear the words which you sent hither to beg from us. We hope that we may join the lawyers. We hope that you will give us very good titles to our lands. In that event, we will not be apt to apprehend any trouble from the white people who are restless. My friend, you did not question me

about anything, still I will tell you. When we sell any vegetables, fruits, etc., which we have raised, the store-keepers invariably reckon those things as very light; but their things are always reckoned as very heavy (when we wish to buy them).

Big Elk said:—I send to tell you the things which I (in my heart) think are difficult for me. The Indians have been wishing to accomplish what is good for themselves, but the agents have been the only ones who have not aided us. My friend, we can talk to you and only to those persons like yourself about the matters which give us trouble. The President usually thinks that the things which give us trouble are not troublesome to us; he continues to think that the agents whom he employs to watch over us are benefiting us. Therefore I hope to imitate the white people who do various things for themselves. I desire to live as a good man in the land. I do not desire even to look again at my old life as a wild Indian. I wish all of you people to aid me by making the land fully strong enough to bear my weight. O ye people, O ye who have good thoughts in your hearts, we wish to retain our own land, and we beg you to aid us when you confer together about your own affairs (in Congress).

Maxewaǫ̌ĕ said:—My friend, you who have sent a letter hither to me, I think and say that I send off (a letter) to petition to you. I am very glad, my friend, because you have sent me a letter, saying that you wished to aid me. We do not know about your ways at all, yet we love them very well. We hope that you will look around in search of something which may be for our good. The Indians who have come hither are very glad because you have sent them a letter; your friends are well pleased. Among our customs there is none of any kind whatever which is life-sustaining; we are destitute of all. Even when we look all around us for something which can support life, we do not find it. Your ways alone can improve us. Friends, pity us! As we wish to live, we are ever making a special prayer for ourselves throughout the day.

ɖaǫ̌i^{n}-na^{n}pajĭ said:—He who keeps the store on this reservation has a strong desire to injure us. Notwithstanding we have wished to dismiss him, the President has helped him, and that is hard for us to bear. He is always treating me most wantonly, snatching from me more than enough of what I have raised for myself to pay what I owe him; therefore we do not wish him to remain here after next summer. I hope that you will let the President hear of this.

Two Crows said:—My friend, you wish to hear from us what we are doing and how we are progressing, therefore we will send to you to tell it to you. We have much trouble in this land, but we have no one to help us. The President placed some Winnebago Indians near the land where we dwell. The proximity of these foreigners has been a source of great trouble to our people. The Winnebagos have stolen three hundred horses from us. The agents have known all about our trouble, but they have not shown any desire to act in our behalf. Notwithstanding we have told the agents to inform the President of the matter, I think that they have not even sent him any letters on the subject. For this reason the President has not heard it. But when white men lose even a very small thing, it is always regarded as a great wrong, and as the President does not take any steps to correct our troubles when we lose what is of very great importance, we are displeased. Do you think that the President would consider it good if I returned the injury by stealing from them? Heretofore I did not repay them for their crimes against me, as I thought that it was right not to

give blow for blow. (But that is all a thing of the past.) I am displeased because the President does nothing to right my wrongs. I did think heretofore that he would give me damages out of the Winnebago funds. But he has not done so. The President has not given me the damages because he wishes me to repay the Winnebagos with injury for injury. (I am forced to this conclusion.) I hope that you will send those words in a letter to the President.

ɻE-JE-BAɻE TO REV. A. L. RIGGS.

October 13, 1879.

Níkaci$^{n\prime}$ga aⁿ′ga¢i^{n} a^{n}¢íg¢aha$^{n\prime}$i, níkaci$^{n\prime}$ga-mácĕ. Ata$^{n\prime}$ geda$^{n\prime}$, kagéha,
People we who move we thank you our own, O ye people. At different times, O friend,

a^{n}¢ígisí¢ĕ - na^{n} ca$^{n\prime}$ca^{n}. Éskana níkaci$^{n\prime}$ga ¢a‘étewa¢ĕ′qti d‘úba ¢i^{n}
we remember you, our own usually always. Oh that Indian most pitiful some the (coll. ?)

3 ¢a‘cáwa¢a¢ĕ′qti añga$^{n\prime}$¢ai, a$^{n\prime}$ba ¢é¢uádi. Cĭ wikáge ¢é baxúañki¢é,
you pity us indeed we wish, day on this. Again my friend this we have caused him to write it,

kagéha. A^{n}¢íg¢aha$^{n\prime}$i. Kĭ éskana, Kága, a$^{n\prime}$ba íɬa¤í¢ĕ ɬĭ, a^{n}¢í¢aha$^{n\prime}$i tĕ
O friend. We thank you. And Oh that, Third son, day you awake when, we pray to you the

¢agísi¢e ka$^{n\prime}$ a^{n}¢a$^{n\prime}$¢ai. Añgú, Kága, níkaci$^{n\prime}$ga añ′ga¢i^{n}, níkaci$^{n\prime}$ga wi$^{n\prime}$
you remember it we hope. We, Third son, Indian we who move, person one

6 añgúkiai ɬĭ, añgáqa añga$^{n\prime}$¢a-bájĭ. Kĭ, Kága, gata$^{n\prime}$hi tĕ′di a^{n}t‘é taité
we talk to him we, we go beyond him we do not wish. And, Third son, that far (unseen) when we shall die

a^{n}¢añ′ɬiDaha^{n}-bájĭ. Ikáge-ma-ɬá¢ica$^{n\prime}$-ma wi^{n} níɻa wagíɬa^{n}¢aqtia$^{n\prime}$i hă,
we do not know about ourselves. Those on the side of his friends one to live he really wishes for them, his own

kagéha. Kĭ ikáge wi$^{n\prime}$ ¢é¢iñke waqi$^{n\prime}$ha ¢aná‘a^{n} téga^{n} gáxeañ′gikí¢aí.
O friend. And his friend one this st. one paper you hear it in order that we have caused him, our own, to make it.

9 Ma^{n}¢i$^{n\prime}$-tcaɬí wét‘ai tĕ′ éceta$^{n\prime}$ a$^{n\prime}$ba-waqúbe wi^{n}áqtci. ¢éama Unáji^{n}-qúde
Ma^{2}¢i^{2}-tcaɬi die for us the past act so far (=until now) mysterious day just one. This (mv. sub.) Gray coat

amá ag¢aí tĕ wá¢agĭ¢ĕ′qtia$^{n\prime}$i, ¢a‘éawa¢ĕ′qti íai. Kĭ e‘a$^{n\prime}$ a^{n}t‘é téga^{n}-bájĭ
the (mv. sub.) he went the (=when) he made us talking, very glad by having great pity for us he spoke. And how we die can not

i$^{n\prime}$ta^{n}; wéagiúda^{n} etéga^{n} uáwagi¢aí.
now; we do well (*or*, it is for our good) apt he has told it to us.

NOTES.

ɻe-je-baɻe, a Ponka, same as Homna of p. **743**, note.
762, 8. ikage wi$^{n\prime}$ ¢e¢iñke, the author.

TRANSLATION.

O ye people, we Indians, thank you who are our (friends). O friend, we continue to think of you at different times. On this day we desire that you would treat us with great kindness who are some of the Indians that are in a most pitiful condition (?). We have caused one of our friends to write this. We thank you. O Third son, we hope that when you wake up each day you will remember that we have petitioned to you. We Indians, O Third son, do not wish to break our word when we have talked to a person. Third son, we do not know when the time shall come for us to die. O friend, one who is on the side of his friends really wishes them to live. We have caused this friend to write a letter so that you might hear it. It has just been one week since we lost Ma^{n}¢i^{n}-tcaꭓi by death. When Gray Coat (Mr. Tibbles) went homeward, he spoke words of pity, and made us very glad by what he said. And now there is no danger of our perishing (as a tribe); he has told us that we ought to prosper.

ÑUDA^{N}-AXA TO REV. A. L. RIGGS.

October 14, 1879.

Kagécha, ikágewi¢aí, Wakan'da wá¢aha^{n} - mácĕ, wawíuie-mácĕ,
O friends, I have you for my friends, God ye who pray to him, ye who are under the protection of the laws,

ikágewi¢ĕ'qti. Kĭ níkaci$^{n'}$ga wi$^{n'}$ Wakan'da ¢iñké íe eꭓá tĕ gaqaí. Kĭ é
I have you for true friends. And person one God the st. one word his the (ob.) has gone beyond. And it

ka$^{n'}$b¢a-májĭ. Wakan'da íe eꭓá zaní'qti b¢ízĕ. Wakan'da aká a^{n}¢añ'giúda^{n} 3
I do not wish it. God word his every one I have taken. God the (sub.) I do well by means of

éte tĕ zanĭ'qti i^{n}wi$^{n'}$¢ai hă, áda^{n} i$^{n'}$¢ĕ-qti-ma$^{n'}$. Áqa-májĭ ka$^{n'}$b¢a. Úcka^{n}
ought the every one he has told to me . therefore I am very glad. I do not go beyond him I wish. Deed

wi$^{n'}$, Ma^{n}tcú-náji^{n} ¢ia$^{n'}$¢a g¢é tĕ b¢íze hă, ub¢a$^{n'}$ hă. Ꞓaná'a^{n} te hă.
one, Standing Bear he abandoned you he went back the I have taken it . I have taken hold of it . You hear it will .

Níkaci$^{n'}$ga wi$^{n'}$ céꭓu cakí. Isañ'ga aká úcka^{n} wañ'gi¢ĕ'qti iji$^{n'}$¢ĕ ¢i$^{n'}$ 6
Person one yonder has reached there again, where you are. His younger brother the (sub.) deed all his elder brother the (mv. ob.)

giáxai. Ꞓaná'a^{n} eté. Cta$^{n'}$be ꭓĭ, "Níkaci$^{n'}$ga naxíde-¢iñ'ge áha^{n}," enéga^{n}
made for him. You hear it ought. You see him if, Person disobedient ! you think it

eté ꭓĭ. Éga^{n} we¢écka^{n}naí etéga^{n} éga^{n} hă, Cañ'ge-hi^{n}-zí-ă. Úmáha-má
ought. So you wish for us apt so . O Yellow Horse. The Omahas

¢éama wi$^{n'}$ wáq¢i, Ꞓénicka. Tcáza-¢iñ'ge t'éa^{n}¢ 'i¢á-bi, eeé tĕ. T'eá¢ĕ 9
these one stunned them, Jenecka. Traza çinge to kill me that he spoke of it, you said it I kill him

ʻiá₵ĕ,	wíu₵aginá.	Gañʹ ᵏ ĭ	Naⁿʹpewá₵ē	cti	t'eá₵ē	ʻiá₵ĕ	uná	tĕ.	Gañʹ ᵏ ĭ				
I threat-ened,	you told them about their own.	And	Dangerous	too	I kill him	I threat-ened	you told it	the.	And				
Sihí-duba	ctĭ	t'eá₵ĕ	ʻiá₵ĕ,	uná	tĕ.	Céna	níkaciⁿʹga	₵ábi₵iⁿ	uná	tĕ.	Gátegaⁿʹ		
Four Legs	too	I kill him	I threat-ened	you told it	the.	Enough	person	three	you told it	the.	In that manner		
3 we₵éckaxaí.	Maqpí	i₵ábatʹu	wa₵i₵iɔna.										
you have acted against us.	Cloud	pressing against	you are visible.										

NOTES.

763, 3. aⁿ₵añgiudaⁿ ete tĕ, etc. W. (an Omaha) read, aⁿ₵añʹgiúdaⁿ té gĕ (fut. sign) (scattered in. objects) iⁿwiⁿʹ₵ai égaⁿ zaniʹqti b₵ízĕ hă, *as he has told me about the things which will be advantageous to me at various future times, I have accepted all.*

From line 8 to the end is addressed to Yellow Horse.

763, 9. Tcaza-₵iñgĕ t'eaⁿ₵ ʻi₵a-bi, ece tĕ, etc. G. (an Omaha) reads, Tcáza-₵iñʹge t'eaⁿʹ₵ĕ ʻiaⁿʹ₵a-bi wíu₵aginá tĕ hă, *You told them* (the Omahas) *that we had threatened to kill* Tcaza-₵iñge.

764, 3. Maqpi, etc. That is, "You can not hide your plots. It is just as if you stood in bold relief against the clouds in the sight of all men."

TRANSLATION.

O friends, I have you (all) for my friends. O ye who pray to God, and O ye lawyers, I have you as real friends. One Indian had transgressed God's words. I do not desire that. I have accepted all of God's words. God has told me all that can be advantageous to me, so I am very glad. I do not wish to disobey (him). I received and took hold of one custom (*or* mode of action) when Standing Bear abandoned you and started back (to Niobrara). You can hear it. One Indian has reached yonder land where you are. It was the younger brother who caused all the trouble for his elder brother (*i. e.*, Yellow Horse induced Standing Bear to act thus). You should hear it. You ought to think, when you see him, "He is a very disobedient man!"

O Yellow Horse, it is probable that you wished him to think thus about us! (?) One of these Omahas hit ɟenicka. You said that Tcaza-₵iñge had threatened to kill me. You told the Omaha that I had threatened to kill him. And you also told that I had threatened to kill Naⁿpewa₵ĕ and Sihi-duba. You told about just three men. In that manner you have acted against us. (But) you are in sight (just as if), you touched the clouds.

ʟE-JE-BAʟE TO WAJIÑGA-ʤA.

September, 1879.

Ceta$^{n'}$ wáɕi'áqtia$^{n'}$i. Waɕíta^{n} a^{n}wa$^{n'}$cka^{n}i tcábe éde ceta$^{n'}$ a^{n}ɕí'ai.
So far they have altogether failed in the work on our account. Work we have exerted ourselves very (hard) but so far we have not finished it.

Cáni-ă, ɕawína mégа^{n}, ɕiŋíga^{n} ɕa'ćɕai-gă. Gíwacka$^{n'}$i-gă. Waɕátĕ
O Charles, David likewise, your grandfather pity ye him! Do ye make an effort for him! Food

ciñ'gajiñ'ga ɕañká ɕa'ćikiɕái-gà. Níkaci$^{n'}$ga céɕiñke, kagćha, wíbɕaha^{n}, 3
child the ones who p ity ye him through. Person that seen st. one, my friend, I pray to you,

Wajiñ'ga-úda^{n}. ɕa'ćɕaɕĕ ka^{n}bɕéga^{n} hă, níkaci$^{n'}$ga ɕiñké. Ca$^{n'}$ edáda^{n} wi$^{n'}$
Good Bird. You pity him I hope . person the (st. ob.). And what one

gákĕŋa waɕácka^{n} tĕ ɕiñgé. Usní ĕ'di hí. Kĭ enáqtci waɕácka^{n} ka^{n}bɕéga^{n}
at that (place?) you make an effort will there is none. Cold it has reached there. And it only you make an effort I hope

céɕuadĭ'qti tĕ. Kĭ áwakĕ'ŋa waɕácka^{n} te ɕiñgé. . . . . Ceta$^{n'}$ waqi$^{n'}$ha 6
just yonder by you the. And at what place you make an effort will there is none. So far paper

tia$^{n'}$ɕakiɕájĭ. . . . Ma$^{n'}$a-tcéba igáqɕa^{n} wahíɕage giŋa$^{n'}$be ga$^{n'}$ɕai éga^{n},
you have not sent hither to me. Mawaćepa his wife lame to see his own he wishes as,

añ'giti ka^{n}bɕéga^{n}. Ma^{n}ɕi$^{n'}$-tcaxi i^{n}c'áge t'é také.
he comes for me I hope. Ma^{n}ɕi^{n} tcaxi old man will surely die as he reclines.

NOTES.

Wajiñga-ʤa is addressed in line 1; Charles and David Le Clerc, in 2 and 3; Rev. A. L. Riggs in 4 and 5; Charles Le Clerc, from 6 to the end. Two sentences (Kĭ enaqtci, etc.,) in 5 and 6 are intended for Wajiñga-ʤa.

765, 8. Ma^{n}ɕi^{n}-tcaxi, *i. e.*, Jabe-skă *or* Waɕacpe. See 476.

TRANSLATION.

They have not yet met with any success in the work which they undertook for us. We have persevered to the utmost in the work, but we have not yet accomplished it. O Charles and David! pity your grandfather! Make an effort in his behalf! Think of his children, and treat him kindly by giving him food for them! I petition to that man near you: My friend, Good Bird, I petition to you. I hope that you will pity him (*i. e.*, Wajiñga-ʤa, or else all the Ponkas with him). There is nothing that you can do for them elsewhere. Winter is at hand. I hope that you (O Wajiñga-ʤa) will do your best just where you are, as it is the only place where you can do anything. Nothing can be done elsewhere. (Recorded only in English: Crazy Bear's wife, child, and horse were taken from him. Send me soon what news you have to tell. People who are relations hear from one another.) You have not yet sent me a letter. (Recorded only in English: O Charles, my wife wishes to see her Yankton relations.) As she desires to see Mawaćepa's lame wife, I hope that he may come for me. The aged man, Ma^{n}ɕi^{n}-tcaxi, will surely die.

MA^{n}TCU-DA₵I^{n} TO WA₵IQE-ʞACI.

Wa'ú ₵iñké cé₵iñke agíʞa^{n}b₵á-qti-ma$^{n'}$. ₵é₵u naji$^{n'}$ tĕ'di u'ág₵ajĭ eté.
Woman the (st. one) that (st. one) near you I strongly desire (to have) my own (again). Here she stands when she does not suffer ought.

Usní híäjĭ tĕ'di, uq₵é agíʞa^{n}b₵a wa'ú ₵iñké. Kĭ e'a$^{n'}$ enéga^{n} ʞĭ, uq₵ĕ'-
Cold has not arrived when, soon I desire my own again woman the (st. one). And how you think it if, very

3 qtci waqi$^{n'}$ha ₵a^{n} ian'ki₵á-gă. Uní'age ʞĭ'ctĕ, éskana éga^{n}qti ckáxe
soon paper the (ob.) send it hither to me. You are unwilling even if, oh that just so you act

ka^{n}b₵éga^{n}. Wa'ú ₵iñké i^{n}₵i$^{n'}$₵ani^{n} cí ka^{n}b₵éga^{n}. ₵ikáge amá ₵éama
I hope. Woman the (st. one) you bring mine for me I hope. Your friend the (pl. sub.) these

waga^{n}ze amá má₵ĕ tĕ u₵úag₵ĕ ₵a'éawa₵aí. Uáwa'i tá amá wáqe amá.
teacher the (pl. sub.) winter the throughout pitied us. They will give rations to us white people the (pl. sub.).

6 ₵éama íe awáqa ka$^{n'}$b₵a-májí, áda^{n} cag₵é ka$^{n'}$b₵a-májĭ.
These word I go beyond them I do not wish, therefore I go back to you I do not wish.

NOTES.

Ma^{n}tcu-da₵i^{n} and Wa₵iqe-ʞaci were Ponkas who had fled from the Indian Territory with the famous Standing Bear.

Ma^{n}tcu-da₵i^{n} remained with the Omahas, but Wa₵iqe-ʞaci continued his journey till he reached his old home near Niobrara, Nebr.

TRANSLATION.

I have a strong desire to recover my wife, who is now with you. There is no prospect of her suffering from being here. I wish my wife to return soon, before the winter sets in. Send a letter to me very soon, and let me know what you think about it. Even if you are unwilling, I hope that you will do just as (I have said). I hope that you will bring my wife back to me. Your friends, these missionaries, have treated us kindly throughout the winter. The white people will give rations to us. I do not wish to transgress the commands of these (persons), therefore I do not wish to go back to you.

GAHIGE TO CUDE-GAXE.

Cúde-gáxe-ă' wamúskĕ tĕ wagáxe a^{n}'í-bájĭ-na$^{n'}$i. ₵aa$^{n'}$na ₵igáxai.
O Smoke-maker! wheat the debt they have not given it to me usually. You have abandoned it they have thought about you.

Ca$^{n'}$ ₵é₵u ₵ag₵í taté aʞíqib₵a, áda^{n} i₵áa-májĭ, a^{n}'í-bájĭ ₵a$^{n'}$ja Ca$^{n'}$ céɹa
And here you shall have come back I hesitated from fear of failure, therefore I have not spoken, they have not given it to me though. And yonder where you are

9 ₵ag₵i$^{n'}$ tĕ, Pañ'ka-mácĕ, năn'de i$^{n'}$pi-májĭ hă. Pahañ'ga cupí tĕ'di
you sit the, O ye Ponkas, heart not good for me . . Before I reached you when

uwíbɕa keɕa$^{n'}$ uska$^{n'}$ska^{n} taté ebɕégaⁿ. Ca$^{n'}$ Paⁿ́ka amá năńde wiwíɬa
I told it to you / the, in the past / shall be straight on / I think it. / And / Ponka / the (pl. sub.) / heart / my own

ehébe axíɖaxe, niᶜ́qti aⁿckáxai. Ɣagɕaí tĕ é áwake. Ɣᶜ́ɕu gɕi$^{n'}$ ɕaⁿ́ká
a part of them / I make it for myself, / you cause me great pain. / You have gone back / it / I mean it. / Here / the ones who sit

'a$^{n'}$ wegáxai tĕdíhi ɤĭ, ɕaná'a^{n} taité. Ûcka^{n} weɕécka^{n}na tĕ nícta^{n}. 3
how / they do for them / by the time it arrives [or, if they should] / when, / you shall hear it. / Deed / you have wished for them / the / you have dropped it.

Năńde ɕa^{n} ɕiáqai hă.
Heart / the / you have been excelled (=left behind or ignored) / .

NOTES.

Gahige was an Omaha chief. Cude-gaxe was a Ponka, then near Niobrara, Nebr.

767. 3. Ucka^{n} weɕecka^{n}na tĕ nicta^{n}, etc. Explained thus by G.: "You settled on a course of action which you wished the Ponkas to adopt. But they would not act as you desired" (*i. e.*, they would not imitate the behavior of Cude-gaxe. He had settled among the Omahas, promising to remain with them, but he lied and went to the Yanktons, thereby forfeiting everything which he abandoned. The other Ponkas refused to go to the Yanktons, remaining among the Omahas until arrested by the white soldiers).

TRANSLATION.

O Smoke-maker, they have made it a rule not to give me the wheat which was due (you?). They consider that you have abandoned it. I have hesitated through fear of failure on account of your probable return here, so I have not spoken, though they have not given it to me. O ye Ponkas, it makes my heart sad to think of your staying yonder. I think that what I told you when I first went to see you will continue henceforth, without intermission (?). I regard my heart as being part of the Ponkas, so you have hurt me badly. I refer to your starting back to Dakota. Should the white people do anything for these (Ponka) who are here, you shall be informed. You wished the Ponka refugees to adopt a certain course of action, but they have not regarded your wishes.

WAQPECA TO UNAJI^{N}-SKĂ.

October 14, 1879.

Céɬa cubɕé ka$^{n'}$bɕa, bɕí'a. Waɕíta^{n} waqtá uáji gĕ ɕita$^{n'}$ ɕiñgé
Yonder (to you) / I go to you / I wished. / I have not been able. / Work / vegetables / I have planted / the (pl. in. ob.) / to work / there is none

cubɕá-máji hă. Bɕícta^{n} ɤĭ, cubɕé téiñke hă. Paⁿ́ka amá maja$^{n'}$ ɕᶜ́ɕu 6
I do not go to you / . / I finish it / when, / I go to you / may (?) / . / Ponka / the (pl. sub.) / land / here

naji$^{n'}$ tá amá. Céɬa cka$^{n'}$ají najiñ́-gă há, Cúde-gáxe-ắ. Cka$^{n'}$ají naji$^{n'}$i-gă
will be standing. / Yonder / motionless / stand thou / ! / O Smoke-maker. / Motionless / stand ye

há akíc̣a. Pañ'ka amá wac̣íta^{n} c̣ác̣uháqtci wác̣icta^{n} ac̣aí. Wiji$^{n'}$c̣ĕ t'é.
! both. Ponka the (pl. sub.) to work almost to let them go they have gone. My elder brother dead

Ҳáxe-sábĕ. A$^{n'}$ba-waqúbe áma tĕ'di t'é. Eáta^{n} wabágc̣eze gc̣ia$^{n'}$c̣akic̣ájĭ
Black Crow. Mysterious day the other one on the dead. Why letter you have not sent back to me

3 ca$^{n'}$ca^{n} c̣úta^{n}qti i^{n}wi$^{n'}$c̣a gíc̣a-gă há, negíha. Ma^{n}tcú-na$^{n'}$ba ceta$^{n'}$ giníäjĭ,
always very correctly to tell it to me send back hither ! O mother's brother. Two Grizzly bears so far has not recovered.

T'é taté, eb¢éga^{n}.
He shall die, I think it.

NOTES.

767, 5. ka^{n}bc̣a, bc̣i'a, used; but ka^{n}bc̣éde (*i. e.*, ka$^{n'}$bc̣a éde) bc̣í'a is better.
I wish but I have failed

767, 5. Wac̣ita^{n}, etc. Read, Wac̣íta^{n} gĕ, waqtá uáji gĕ, c̣ita$^{n'}$ c̣iñgéga^{n}, cubc̣á-
Work the different kinds, vegetable I sow the (pl. in ob.), to work as there is none I go to you

májĭ hă; *or*, Wac̣íta^{n} gĕ', waqtá uáji gĕ', c̣ita$^{n'}$ c̣iñgé hă, áda^{n} cubc̣á-májĭ hă.
I not . Work the different kinds, vegetable I sow the (pl. in ob.), to work there is none . therefore I do not go to you .

TRANSLATION.

I have wished to visit you, but I have not been able for want of time. I have not gone to you because there is no one to cultivate the vegetables, etc., which I have planted. When I finish (this work), I will go to (see) you. The Ponkas will remain in this country. O Smoke-maker, remain there where you are! Both of you remain there! The Ponka affair is progressing; they have almost reached a point where the prisoners shall be released (?). My elder brother, Black Crow, is dead. He died last week. O mother's brother, send and tell me just why you have continued to send me no letters. Yellow Smoke has not yet recovered. I think that he must die.

NA^{N}ZANDAJĬ TO T. M. MESSICK.

November 6, 1879.

Ca^{n} wagáxe éwibc̣i$^{n'}$ tĕ ic̣áugc̣ĕ'qti asíc̣ĕ. Cuc̣éac̣ĕ taté eb¢éga^{n},
And debt I have for you the (ob.) continually I remember it. I shall send it to you I have thought it,

6 éde maja$^{n'}$ wac̣áwa gĕ una$^{n'}$cta^{n} tĕ ic̣ápaha^{n}-májĭ. Uta$^{n'}$nadi uqpác̣ĕ
but land counting the (pl. in ob.) stopping place the (ob.) I do not know it. At some lone place it be lost

ínihé eb¢éga^{n} éga^{n} cuc̣éac̣a-májĭ. . . . Ca$^{n'}$ ma$^{n'}$zĕskă' tĕ c̣agí'a^{n} etéga^{n}.
lest I think it as I have not sent it to you. And money the you have plenty of your own apt.

Céna. . . . A$^{n'}$pa^{n}ha cka$^{n'}$na ҳĭ i^{n}wi$^{n'}$c̣ana íc̣ac̣ĕ té hă.
Enough. Elk skin you desire if you tell it to me you send hither please .

NOTE.

Parts of this letter, shown in the translation by parentheses, were recorded only in English.

TRANSLATION.

I have ever kept in mind the debt that I owe you. I have thought that I would send it to you, but I do not know how many miles distant the stopping-place (R. R. station?) is. I have not sent it to you through a fear lest it might be lost through miscarriage. (I have told you that you should not lose your money, and that Big Elk would pay you, as he is honest.) You will be apt to have your money again. Enough. (As soon as you get this, send your correct address back to Big Elk, and then he will send the money to you.) Send and tell me whether you desire elk skins.

ꞱE-JE-BAꞱE TO UNAJIᴺ-SKĂ.

Unáji^{n}-skă,	¢inégi	caŋ′ge	ta^{n}	Caa$^{n′}$	aíi	Ʇĭ,	i¢é¢ani^{n}	¢atí	ka^{n}b¢é′ga^{n}.
O White Shirt,	your mother's brother	horse	the (std. ob.)	Dakota	they are coming	if,	you bring mine hither		I hope.
Ćeta$^{n′}$	wa¢íta^{n}	tĕ	ucté.	Ga$^{n′}$	¢igísi¢ĕ-na^{n}	ca^{n}ca$^{n′}$qti,	é	hă.	Ceta$^{n′}$
So far	work	the	remains.	And	he remembers you, usually	always (*emphatic*),	he says		So far
níkaci$^{n′}$ga	wa¢íta^{n}-máꞱa	¢i′á-qtia$^{n′}$.	A$^{n′}$ba-waqúbe	Ʇaŋgá	tĕ	hi	té	é	3
people	to the workers	they have not finished at all.	Mysterious day	large	the	reaches	when	it	
						there			
úꞱa^{n}be¢ĕ.	Kĭ	Heqáka-máni-ă′,	wisí¢ĕ-na^{n}	ca$^{n′}$ca^{n}.	É¢ĕ	wiwíꞱa-mácĕ,			
There is a hope.	And	O Walking Elk,	I remember you, usually	always.	Kindred	you who are mine,			
waŋ′gi¢ĕ′qti	wigísi¢ĕ-na^{n}-ca^{n}ca$^{n′}$-qti-ma$^{n′}$i.		Ca$^{n′}$	níkaci$^{n′}$ga	dúba	ctĭ			
all	I am really thinking of you continually.		And	person	four	too			
wisí¢ai.	Wanáce-jiŋ′ga,	¢íctĭ	wisí¢ĕ.	Wikuwa,	¢íctĭ,	Kagé,	wisí¢ĕ-na$^{n′}$		6
I remember you (pl.).	O Little Policeman,	you too	I remember you.	Wikuwa (a Dakota name),	you too,	Fourth son,	I remember you usually		
ca$^{n′}$ca^{n}.	¢éaka,	Wanáce-jiŋ′ga,	¢iꞱími	aká	xagé-na^{n}	ca$^{n′}$ca^{n},	¢ída^{n}be		
always.	This one,	O Little Policeman,	your father's sister	the (sub.)	she cries usually	always,	to see you		
ga^{n}¢á-qti	éga^{n}.	Ga^{n}	Cúde-gáxe	Ʇí	tĕ	(i′á¢ĕ	tĕ	wi^{n}áqtci	ékiga^{n})	Ʇí
she has a strong desire	as.	And	Smoke-maker	lodge,	the (std. ob.)	I have spoken of it	the ob.)	just one	like it	lodge
wi^{n}áqtci	aŋg¢i$^{n′}$	éga^{n},	wisí¢ĕ-na^{n}	ca$^{n′}$ca^{n}.	Iyuwazi	iꞱíja^{n}á¢ĕ	agíꞱa^{n}be		9
just one	we sit	so,	I remember you, usually	always.	Iyuwazi (Dakota name)	I have her for my sister's daughter	I see her, my own		
ka^{n}b¢á-qti-ma$^{n′}$.	Kĭ	¢éaká,	Cáwi^{n}	aká,	ijaŋ′ge	wahí¢age	giꞱa$^{n′}$be		
I have a strong desire.	And	this one,	Dakota woman	the (sub.),	her daughter	lame	to see her own		
ga$^{n′}$¢aqtia$^{n′}$	(Ma$^{n′}$a-tcéba	igáq¢a^{n}).	Kĭ,	kagécha,	níkaci$^{n′}$ga	dúba	wigísi¢ĕ-na^{n}		
she strongly desires	Mawaćepa	his wife.	And	O friend,	person	four	I remember you	usually	

ca$^{n'}$ca^{n}. Kĭ wi$^{n'}$ ¢atí, Tcexapa, Tatañ'ka-i^{n}yañ'ke. Ta$^{n'}$wa^{n}g¢a^{n} wiwíŋa
always. And one you came hither, Beats the Drum (?), Running Buffalo. Nation my own

nañkáčĕ, Ihañk'ta^{n}wi$^{n'}$ nañkáčĕ wazáni, wigísi¢ĕ-na^{n}-ma$^{n'}$i ca^{n}ca$^{n'}$-qti-ma$^{n'}$i.
ye who are, Yankton ye who are all, I remember you (pl.) usually I do it always.

3 Ca$^{n'}$ éskana edáda^{n} ctécte ji^{n}jiñ'ga ¢aná'a^{n} éi^{n}te ca$^{n'}$ íu¢a dáda^{n} ¢aná'a^{n}
And oh that what soever small ones of different sorts you hear it whether (*or* if) and news what you hear it

éi^{n}te i^{n}wi$^{n'}$¢ana tí¢a¢ai ka^{n}b¢éga^{n}.
whether (*or* if) you tell it to me you (pl.) send hither I hope.

TRANSLATION.

O White Shirt, I hope that when the Dakotas come you will bring the horse to me, your mother's brother. The work is still unfinished. [The Omahas are?] constantly thinking of you, so he says. Those who are working for the Indians are still unsuccessful for want of time. There is a hope that the case may be settled by Christmas. O Walking Elk, I always think of you. O ye, my kindred, I am ever thinking about you. I remember you, too, ye four men. I also think of you, O Little Policeman, and you, too, O Wikuwa. Little Policeman this one, your father's sister (my Yankton wife), is continually weeping, as she has a strong desire to see you. And as to the lodge of the Yankton Smoke-maker (I have spoken as of one lodge)—as we used to sit in one lodge, I think of you. I have a strong desire to see my sister's daughter, Iyuwazi. And this Dakota woman, my wife, has a great longing to see her lame daughter, the wife of Mawaćepa. O friends, I am continually thinking of you four men. One of you, Beats the Drum (?) or Running Buffalo, came to this place. O ye who are my own nation, O all ye Yanktons, I am always remembering you! I hope that you will send to tell me, if you hear news of any kind whatever.

BETSY DICK TO WA¢IQE-ЖACI.

November 15, 1879.

Íe ¢é a$^{n'}$ba¢é cu¢éa¢ĕ. Zaní úda^{n}qti ni$^{n'}$ étea$^{n'}$i tĕ aná'a^{n} ka$^{n'}$b¢a.
Word this to-day I send it to you. All very good you are at least (pl. ?) the I hear it I wish.

6 Négihá, igáq¢a^{n} ctĭ ca$^{n'}$ ¢ihañ'ga ctĕwa$^{n'}$ winá'a^{n} ka$^{n'}$b¢a, ciñ'gajiñgá
O mother's brother, his wife too and your potential wife even I hear from you I wish, child

ctĭ zaní ¢úta^{n}qti, éskana, úwa¢aginá ka^{n}b¢éga^{n}. Gañ'Жĭ, wísa^{n}¢a$^{n'}$,
too all very correctly, oh that, you tell it to us I hope. And, my younger brother (f. sp.),

9 cu¢éwiki¢é. Cañ'ge waa$^{n'}$¢e i^{n}¢éckaxe té ¢úta^{n} aná'a^{n} ka$^{n'}$b¢a, wísa^{n}¢a$^{n'}$.
I have sent it to you by some one. Horse you promised to pay it to me for my services as a doctor the correctly I hear it I wish, my younger brother (f. sp.).

Ma^{n}tcú-náji^{n} agí ca¢aí tĕ wawíue aká úáwagíb¢a éde íeskă u¢íca-bajíĭ
Standing Bear he went to you after him the (=when lawyer the sub. (see note) I have told it to him but interpreter he did not tell it to you

tḗ hĕ, wísaⁿǵaⁿ′. Gaⁿ′-aᵭaⁿ gaⁿ′adi wabágǵeze cuǵéaǵĕ gaⁿ′ éskana íe
the (*fem.*), my younger brother (f. sp.). So, therefore now letter I send to you as oh that word

tĕ úᵭaⁿqti iⁿǵéckaxe tíǵaǵĕ kaⁿbǵégaⁿ. Aⁿ′ba hiǵaí tḗ′di cuǵéaǵĕ.
the very good you make for me you send it hither I hope. Day they bathe on the I send it to you.

Ǵijiñ′ge t′é tĕ aná′aⁿ tĕ, ǵijiⁿ′ǵĕ ctĭ t′éǵai tĕ, íuǵa pĕjĭ′qti aná′aⁿ hĕ· 3
Your son died the I have heard it the, your elder brother too they killed him the, news very bad I have heard it . (*fem.*)

Năn′de iⁿ′pi-májĭ, wísaⁿǵaⁿ′, ǵaⁿ′ja wéahide ǵanájiⁿ gíteqiwáǵĕ éǵe.
Heart bad for me, my younger brother (f. sp.), though at a distance you stand a source of trouble indeed (*fem.*).

Aⁿ′baǵĕ′qtci Maⁿtcú-náji ⁿ íe eꭓá kĕ aná′aⁿ, wabágǵeze gáwa ꭓaⁿ′be ꭓĭ.
This very day Standing Bear word his the I have heard, newspaper I saw when.

Wáqe bǵúga ǵa′éǵiǵaí íai tĕ, năn′de iⁿǵiⁿ′udaⁿ. Caⁿ′, wísaⁿǵaⁿ′, năn′de 6
White people all have pitied you (pl.) have spoken the, heart it is good for mine. Yet my younger brother (*f. sp.*), heart

iⁿ′pi-máji axáge agǵiⁿ′ éǵe. Ǵijiⁿ′ǵĕ daⁿ′ctĕaⁿ′, ǵiꭓaⁿ′cka daⁿ′ctĕaⁿ′, iⁿ′ǵahaⁿ′-ă,
is bad for me I weep I sit indeed, (*fem.*). Your elder brother either, your sister's son or, pray to him for me (*fem.*),

cañ′ge taⁿ′ꭓa. Íe tĕ edé te ꭓĭ, éskana tiaⁿ′ǵakiǵé kaⁿbǵégaⁿ. *Spafford*
horse concerning the (std. ob.). Word the he will say something if, oh that you send it hither to me I hope. Spafford

Woodhull ijañ′ge abǵiⁿ′ ǵiñ′keǵaⁿ′ iⁿ′t′e, ǵiéwaⁿja ⁿ′. Maⁿǵiⁿ′-tcaxí t′éĕ hĕ. 9
Woodhull his daughter I have her the one, in the past dead to me, you have caused it. Maⁿǵiⁿ′-tcaxi is dead . (*fem.*),

Umaⁿ′haⁿ ctĕ t′á-bajĭ, enáqtci t′éĕ hĕ aⁿ′baǵĕ′qtci.
Omaha even have not died, only he is dead (*fem.*) this very day.

NOTES.

For an account of Betsy Dick, see p. 634.

Waǵiqe-ꭓaci, who was a Ponka, married a Yankton woman.

770, 5. eteaⁿi (used by an Omaha *woman*) . . W. (an Omaha *man*) gave the following as a correct form of the sentence: Zaní úᵭaⁿqti niⁿ′i éiⁿte anáꞌaⁿ kaⁿ′bǵa.
All very good you (pl.) are whether I hear I wish.

Perhaps eteaⁿ is sometimes used by females as an equivalent of eiⁿte.

770, 6. Negiha, *i. e.*, Silas Wood, who was the elder son of Gahige, the chief of the Iñke-sabĕ (an Omaha) gens.

770, 10. Wawiue aka should be wawiue ǵiñke, as it refers to the object of an action.

771, 9. Spafford's daughter was named, Ahiⁿ-snede, *Long Wings*. Ǵiewaⁿjaⁿ, *you have caused it*, i. e., *indirectly*. Betsy had to neglect Spafford's daughter while she was attending, as doctor, to some member of the family of Waǵiqe ꭓaci. See 770, 9.

TRANSLATION.

I send this word to you to-day. I wish to hear about you at least this: that you are all prospering. O mother's brother, I wish to hear from you, his wife, and your potential wife; I hope that you will tell us exactly how all the children are also. O younger brother (*i. e.*, Waǵiqe-ꭓaci), I have sent a message to you by some one. O younger brother, I wish to hear correctly about the horse with which you promised to pay my bill for services as your doctor. I told the lawyer (*i. e.*, Mr. T. H. Tibbles) about it,

when he went after Standing Bear, but the interpreter did not tell you. So therefore I now send a letter to you, and I hope that you will send me a very good message. I send this to you on Saturday. I have heard that your son was dead, and that they had killed your elder brother. It is very bad news that I have heard. My heart is sad, younger brother, but your being at a distance is a greater cause of sorrow. On this very day I have heard the words of Standing Bear; I have seen them in a newspaper. All the white people pity you; they have spoken words which have made me glad. Still, younger brother, with a sad heart, I sit weeping. Petition either to your elder brother or to your sister's son with reference to the horse. I hope that you will send me word what he (or she) says. I have lost Spafford Woodhull's daughter, whom I used to have with me, and you are the cause of her death. Ma^{n}¢i^{n}-tcaxi is dead. Not even one adult Omaha has died, only that aged Ponka man has died this very day.

NUDA^{N}-AXA TO CUDE-GAXE.

November 15, 1879.

Ca$^{n'}$ ¢ijiñ'ge t'é¢ai tĕ wáqe amá éde, ¢éama Umáha amá b¢úgaqti
And your son they have killed him the white people the (pl. sub.) but, these Omaha the (pl. sub.) all

năn'de gípi-bájĭ, áda^{n} a$^{n'}$ba¢é hi¢aí tĕ'di uwíb¢a cu¢éa¢ĕ. Kĭ Umáha amá
heart are sad, therefore to-day they bathe when I tell it to you I send to you. And Omaha the (pl. sub.)

3 u¢úgig¢e-na$^{n'}$i, cañ'ge wa'íi tĕ g¢í tĕdíhi, cí éga^{n} tat éska^{n} e¢éga^{n} éde
they are sorrowful for their relation usually, horse they give to us the has come back by the time, again so shall be they thought but

hebádi úcka^{n} juájĭ giáxai. ¢éama Umáha amá u¢úgig¢aí tĕ năn'de
before reaching the end deed inferior made for him. These Omaha the (pl. sub.) they are sorrowful for their relation the heart

i^{n}¢i$^{n'}$uda^{n}-qti-ma$^{n'}$. Úcka^{n} b¢úgaqti wágazúqti na'a$^{n'}$-bájĭ, t'é¢ai tĕ-ɔna$^{n'}$
mine is very good for me. Deed all very straight they have not heard, they killed him the only

6 ga$^{n'}$ na'a$^{n'}$i. Kĭ áda^{n} ¢éaka ikáge aká năn'de gípi-bájĭ-qtia$^{n'}$i, ékiga$^{n'}$qti
so they heard. And therefore this one his friend (sub.) the heart is very sad for him, just like him

năn'de i$^{n'}$pi-májĭ. Năn'de i$^{n'}$pi-májĭ tĕ ga$^{n'}$ égija^{n} eté. E'a$^{n'}$ ɗáxe taté
heart I am sad. Heart I am sad the so you do that ought. How I do shall

¢iñgé, ga$^{n'}$ năn'de ¢a^{n} ég i¢a$^{n'}$¢a¢ĕ eté. Waqi$^{n'}$ha a^{n}¢á'i cka$^{n'}$na xĭ'ctĕ,
there is none, so heart the (cv. ob.) so you place it (cv. ob.) ought. Paper you give to me you wish even if,

9 éga^{n}qti íɕa-gă.
just so send hither.

NOTES.

772, 1. ¢ijiñge, *your son*, intended for ¢iɳande, *your daughter's husband*, i. e., Big Snake, who was murdered by a soldier in the office of the Ponka agent, in Indian Territory.

772, 6. ikage aka, *i. e.*, the author.

TRANSLATION.

The white people have killed your son-in-law, so all the Omahas are sad.

Therefore to-day, Saturday, I send to you to tell you how they feel. The Omahas are usually sorrowful when they hear of the death of a relation. And as the time of the year when Big Snake was accustomed to give away horses came around again they thought that it would surely be so; but before it had arrived the white men had done a bad thing to him (*i. e.*, Big Snake).

As these Omahas are sorrowful on account of their kinsman, it does my heart good (to observe their sympathy). They have not heard a full account of the whole affair, they have heard merely the report of his murder. Therefore this person, his friend, is sorely grieved, and I am just as sad as he. As I am sad, so ought you to be. There is nothing that I can do (to avenge his death), and you ought to consider the matter as I do. Should you wish to send me a letter (which I do not ask for, but which I will be glad to receive), just send it.

ɖEDE-GAHI TO SILAS WOOD.

December 1, 1879.

Ɖé waqi$^{n'}$ha tíɸaɸĕ ɸa^{n} bɸíze hă. Waqi$^{n'}$ha ɸa^{n} ɬa$^{n'}$be tĕ năn′de ɸa^{n}

This paper you have sent hither the (ob.) I have received it . Paper the (ob.) I saw it when heart the (ob.)

i$^{n'}$uda$^{n'}$qti ɬa$^{n'}$be hă. Kĭ a$^{n'}$baɸé níkaci$^{n'}$ga amá bɸúgaqti úcka^{n} wi$^{n'}$ ′iɸaí

very good for me I saw it . And to-day people the (pl. sub.) all deed one they talk about it

édega$^{n'}$ ca$^{n'}$ ɸéɸu anáji^{n} tĕ′di ′iɸaí ɤĭ, i$^{n'}$uda^{n}-qti-ma$^{n'}$ ɸa$^{n'}$ja, ɸiɸiñ′ge tĕ′di, 3

but yet here I stand when they talk about it if, I am doing very well though, you are wanting when,

′iɸaí tĕ u′a$^{n'}$ɸiñgé ɸaná′a^{n} téga^{n} waqi$^{n'}$ha cuɸéaɸĕ, năn′de i^{n}ɸi$^{n'}$pi-májĭ hă.

they talk about it the in vain you hear it in order that paper I send to you, heart mine is very sad by means of it .

Wáqe amá Iɬíga^{n}ɸaí iɸádiɸaí eɸa$^{n'}$ba, níkaci$^{n'}$ga ɸiɸíɬa-qti-ma wi$^{n'}$ iéskă

White people the Grandfather agent he too, people those who are really your own one interpreter

giɤáxa-gă, aí. . . . É gátega$^{n'}$ uwíbɸa. Ga$^{n'}$ ma^{n}ni$^{n'}$ tĕ ɸíuda$^{n'}$-qti-ja$^{n'}$ 6

make him, your own, said. That that is the substance of it I have told you. And you walk the you are doing very well

ecé, íɸa^{n}ba$^{n'}$ a^{n}cta$^{n'}$bajĭ éga^{n} íɸaé tĕ i$^{n'}$pi-májĭ.

you say it, a second time (=once more) you do not see me so you speak it the it is bad for me.

NOTE.

ɻede-gahi wished Silas, who was a full Omaha, to return from the Ponkas in Dakota, and become the Omaha interpreter. ɻede-gahi was an Omaha chief.

TRANSLATION.

I have received this letter which you have sent me. I was very glad when I saw it. To-day all the people are talking about one subject, but notwithstanding I am doing very well here, when they talk about the matter it saddens me to think that I am sending you word about it when it can do no good on account of your absence. The white people, including the President and the agent, have said, "Make one of your own people your interpreter." I have told you the substance of what they said. You say that you are prospering where you are, and you speak of not seeing me again, so I am sad.

MIᴺɻAʻĔ-JIÑGA TO KE-ɻREÓE (CHARLES MOORE).

December, 1879

Gaⁿ ɸéɸaⁿ waqiⁿ′ha ɸaⁿ ɸéama Umaⁿ′haⁿ amá íe ɸiɸíɲa ubɸ édegaⁿ′,
And this (cv. ob.) paper the (cv. ob.) these Omaha the (pl. sub.) word your I have told them, but,

caⁿ′ dʻúba iⁿ′jakiɸégaⁿ caɸé tá amá, ánaʻaⁿ-bájĭ. Ádaⁿ gáɸaⁿ waqiⁿ′ha
yet some as they have doubted me they will go to you, they have not obeyed. Therefore that (cv. ob.) paper

3 cuɸéaɸĕ. Kĭ íe edádaⁿ edéce tĕ cĭ pí ɸútaⁿ anáʻaⁿ kaⁿ′bɸa. Íe wiⁿ′
I send it to you. And word what what you say the again anew straight I hear it I wish. Word one

ɸé iⁿwiⁿ′ɸana tĕ pí wágazuañkiɸĕ′qti íɸa-gă. "Naxíde tĕ aɸiñ′-gă,"
this you told it to me the anew making it very straight for me send it hither. Inner ear the keep thou,

ecé teɸaⁿ′ é áwake. Íe tĕ anaⁿ′bɸiⁿ. É ɸútaⁿ anáʻaⁿ kaⁿ′bɸa. Edádaⁿ
what you said, in the past that I mean it. Word the I forget (I do not understand). That correct I hear it I wish. What

6 íuɸa ɸiñgé, caⁿ′ íe uɸúwikié-naⁿ-maⁿ′ gĕ éskana ɸútaⁿqti iⁿɸéckaxe
news none, yet word I have been speaking to you regularly the (pl. in. ob.) oh that very correctly you do for me

kaⁿbɸégaⁿ. Íe ɸiɸíɲa asíɸĕ-naⁿ caⁿ′caⁿ, iⁿ′udaⁿ gĕ. Gaⁿ′ níkaciⁿ′ga-ma
I hope. Word your I think of them usually always, good for me the (pl. in. ob.). And the people (pl. ob.)

wactaⁿ′be ɸagɸé gaⁿ′ eʻaⁿ′ ɸiñgé, údaⁿqti najiⁿ′. Íe ɸiɸíɲa áakihíde anájiⁿ,
you saw them you went back still what is the matter there is none, very good stand. Word your I attend to it I stand,

9 é bɸíqe. Caⁿ′ íe wéɸigɸaⁿ údaⁿqti wináʻaⁿ kaⁿbɸégaⁿ. Uqɸĕ′qti cĭ aɸúha
it I pursue it. And word decision very good I hear from you I hope. Very soon again finally

waɲaⁿ′be kaⁿ′bɸa waqiⁿ′ha.
I see them I wish paper.

NOTE.

Mi^{n}ɻa$^{'}$ĕ-jiñga was an Omaha, and Ke-ɻreƆe, an Oto.

TRANSLATION.

I have told these Omahas your words (sent in) this letter, but some of them have not obeyed (your wishes), so they will go to your land, as they have doubted me. Therefore I send this letter to you. I wish to hear again, and accurately, the words which you have said. Send again and explain to me this one word that you have told me. I refer to what you said, "Use your hearing." I do not fully grasp its meaning. I wish to hear it accurately. There is no news at all, yet I hope that you will attend to the affairs for me just as I have been speaking to you about them. I am always thinking about your words, which have been advantageous to me at various times. There is nothing the matter with the people whom you saw (here) when you went back to your people. The tribe is still prosperous. I continue to heed your advice; I pursue it. I hope to hear some word, some very good plan from you (when you write). Finally, I wish to see some letters (from you) very soon.

ɻE-UɻA^{N}HA TO UNAJI^{N}-SKĂ AND HE-WA^{N}JIȻA.

December 12, 1879.

Ciñ$^{'}$gajiñ$^{'}$ga i$^{n'}$t'e taté eb¢éga^{n}. Ca$^{n'}$ edáda^{n} téqi áakipá. Wawína
Child shall die to me I think it. And what difficult I have met it. I beg something from you

cu¢éa¢aí. Hé-wa^{n}jí¢a ¢iɻañ$^{'}$ge e¢a$^{n'}$ba, a^{n}wa$^{n'}$qpani héga-májī. Ca$^{n'}$ cañ$^{'}$ge
I send to you (pl.). One Horn your sister she too, I am poor I am very. And horse

wi^{n} ani$^{n'}$ éi^{n}te éskana a^{n}¢á$^{'}$i ‘i¢á¢ĕ ka^{n}b¢éga^{n}. Ca$^{n'}$ íe wiwíɻa égaⁿqti 3
one you have it if oh that you give it to me you promise I hope. And word my just so

i^{n}¢éckaxe ka^{n}b¢éga^{n}. Wañ$^{'}$gi¢ĕ$^{'}$qti wíb¢aha$^{n'}$i, ¢iɻáha^{n} mégaⁿ, ¢iɻañ$^{'}$ge ctī.
you do for me I hope. Every one I pray to you (pl.), your brothers-in-law likewise, your sisters too.

Cub¢é ka$^{n'}$b¢a tĕ b¢í$^{'}$a. Sidádi t'é-de gisi$^{n'}$ hă, mi$^{n'}$jiñga na$^{n'}$ ta^{n} é áwake.
I go to you I wish the I am unable. Yesterday when she died she revived . girl grown the (std. ob.) her I mean her.

Axáge-na^{n} ca$^{n'}$ca^{n} năn$^{'}$de ¢a^{n}ɻá. Ȼída^{n}be ga$^{n'}$¢aqti éde á$^{'}$a^{n}jī t'é také. 6
I am weeping usually always heart in the. To see you she had a strong desire but she, being unsuccessful (*or* unlucky) she will surely die as she reclines.

Ca$^{n'}$ e$^{'}$a$^{n'}$ ɻī, uq¢ĕ$^{'}$qtci i^{n}wi$^{n'}$¢a tí¢a-gă. A$^{n'}$ba¢é wawíƋaxu cu¢éa¢ĕ.
And how if, very soon to tell it to me send hither. To-day I write something to you I send to you.

NOTE.

Unaji$^{n'}$-skă and He-wa^{n}ji¢a, Ponkas, were at Yankton Agency.

TRANSLATION.

I think that my child shall die. I am in trouble. I send to you (all) to beg something from you. One Horn, I address you and your sister. I am very poor. If you have a horse, I hope that you will promise to give it to me. I hope that you will do for me just according to my words. I petition to every one of you, including your sisters and your brothers-in-law. I am unable to go to you as I have desired. My largest daughter fainted yesterday, but she has revived. I am weeping constantly in my heart. She has a strong desire to see you, but she will surely die (as she reclines) without having her wish gratified. Send very soon to tell me whether my request can be granted. I write something to you and send it to you to day.

NUDA^{N}-AXA TO MISS JOCELYN.

December 3, 1879.

A$^{n'}$ba¢é usnĭ'qti tĕ'di ĭndáda^{n} tia$^{n'}$¢a¢aí uánaji$^{n'}$ éga^{n}, a^{n}ctíděqti-ma$^{n'}$
To-day very cold when what you have sent here to me I stand in it as, I am living very comfortably

áda^{n} wíb¢aha^{n} cu¢éa¢ai, wa'ú-macĕ. Pĭ'qti, kagéha, úda^{n} iñgáxai-gă.
therefore I thank you I send it to you (pl.), O ye women. Anew, O friends, good do ye for me.

3 Kagéha, Wakan'da ¢iñké ĭndáda^{n} úda^{n} kĕɬá¢ica^{n} kĕ a^{n}¢ísa^{n}¢aí, áda^{n}
O friends, God the st. one what good towards the (ob.) the (ob.) we turned, therefore

wíb¢aha$^{n'}$-na^{n}-ma$^{n'}$. Wáqe amá ¢éama wa¢íta^{n} kĕ waɬa$^{n'}$be. Wakan'da
I have been praying to you regularly. White people the (pl. sub.) these do various kinds of work the I have seen them. God

aká na^{n}bé ¢icka$^{n'}$waki¢aí b¢úgaqti waɬa$^{n'}$be, áda^{n} égima^{n} ka^{n}b¢éga^{n},
the (sub.) hand has caused them to move (rapidly) all I have seen them, therefore I do that I hope,

6 agína-na^{n}-ma$^{n'}$. Ciñ'gajiñ'ga wiwíɬa wa¢ít íbaha^{n} áda^{n} cĭ é gá¢iñke
I beg for my own usually. Child my to work knows it therefore again it that (st. ob.)

uɬa$^{n'}$adi uwíb¢a cu¢éa¢ĕ. Wénandeañ'gi¢ĕ-na$^{n'}$, áda^{n} é úda^{n} éska^{n}b¢éga^{n}.
apart I tell it to you I send it to you. He causes me to feel full, as after eating usually, therefore that good I think it may be.

Gata$^{n'}$adi égima^{n} tĕi^{n}t eb¢éga^{n}, áda^{n} aɬídaxe éga^{n} téi^{n}te. A$^{n'}$ba águdi
Just about this time I do that may I think it, therefore I do it a little for myself for my- may. Day where

9 ctéctĕ waqi$^{n'}$ha tia$^{n'}$¢aki¢é wíka^{n}b¢a. Ĭndáda^{n} ckáxe ma^{n}ni$^{n'}$-macĕ',
soever paper you send hither to me I desire for you. What you do O ye who walk,

gaza$^{n'}$adi uéhe ma^{n}b¢i$^{n'}$.
among them I follow it I walk.

NOTE.

Miss Jocelyn represented some ladies at the East who had sent clothing for the destitute Ponkas, who were encamped near Decatur, Nebr.

TRANSLATION.

As I am attired to-day, during the very cold weather, in what you have sent to me, I am living very comfortably, therefore I send to you to thank you, O ye women! O friends, do good to me anew! Friends, we have turned towards Wakanda and what is good, therefore I have been thanking (*or* petitioning) you now and then. I have seen these white men do various kinds of work. Wakanda has caused them to move their hands (rapidly) in working: I have seen it all, therefore I hope to do likewise. I usually beg (of Wakanda) for my own (interests). My child knows how to work, so I send to tell you about him in addition to what I tell about myself. My child usually causes me, as it were, to feel full, as after eating (by what he does for me), therefore I think that what he does is good. I think that I may do likewise just about this time, therefore I may accomplish a little for myself (though I am getting old). I desire you to send me a letter on some day or other, whenever it may suit you. O you who lead industrious lives, I live among you following your example.

WAQPECA TO UNAJI^{N}-SKA.

December 26, 1879.

Negíha, íe tíɸaɸĕ tĕ i$^{n'}$ɸĕqti-ma$^{n'}$. Cañ′ge áhigi wáni^{n} i$^{n'}$ɸĕqti-ma$^{n'}$.
O uncle, word you have sent here the I am very glad. Horse many you have them I am very glad.

Ha$^{n'}$ gĕ iɸáugɸe a^{n}físiɸaí. Ciñ′gajiñ′ga wiwíɬa ɸa‘éwaɸaɸĕ′qti eté ɻí,
Night the (pl. in. ob.) throughout we think of you. Child my you have great pity on them ought,

ɸa‘éwaɸáɸajï′qtia$^{n'}$, ɸisíɸĕ-na^{n} ca$^{n'}$ca^{n}. Cubɸé tá miñke, negíha. Ca^{n} 3
you have not pitied them at all, he thinks of you usually always. I will go to you, O uncle. Well

ata$^{n'}$ i$^{n'}$uda^{n} tĕ éta^{n} uqɸé′qtci éga^{n}. Ninígahi gɸéba ja$^{n'}$ ɖáxe anáji^{n}
how long good for me the so long very soon so. Killickinnick ten night I make it I stand

téiñke. Ca$^{n'}$ ɸiɬañ′ge ctĕwa$^{n'}$ waɬa$^{n'}$be ka$^{n'}$bɸa. Úwaɸáginá ka^{n}bɸéga^{n}.
will. Well, your sister even I see them I wish. You tell it to them I hope.

Cañ′geɬajiñ′ga wébɸi^{n}wi^{n} éga^{n} ɸiñgé. Wiɬíga^{n} aká, Ma^{n}tcú-na^{n}ba eɸa$^{n'}$ba 6
Colt I sell them as there are none. My grandfather the (sub.), Two Grizzly bears he too

cahí tá aka. Ĕ′di cupí téiñke. Ceta$^{n'}$ giní′qtiă′jï. ɸiná‘a^{n} ɻí, gï′ɸĕqtia$^{n'}$.
will arrive there where you are. Then I will reach there where you are. So far he has not fully recovered. He hears from you if, he is very glad.

Cañ′ge, negíha, a^{n}ɸiñ′ge. Cañ′ge wáqe eɬáqti na^{n}bá wábɸi^{n} enáqtci.
Horse, O uncle, I have none. Horse white people their very own two I have them them only.

Ciñ′gajiñ′ga enáqtci wáɸi^{n}, waɸíta^{n}wákiɸĕ-na$^{n'}$i. 9
Child they only they have them, they cause them to work usually.

TRANSLATION.

O mother's brother, I am delighted at the words which you sent me. I am very glad that you have many horses. We think of you throughout the nights. You ought to pity my children. You have not pitied them at all. They are constantly thinking of you. O mother's brother, I will go to you. When it shall be best for me to go, I shall go very quickly. I shall be here ten days making the killickinnick. I wish to see even your sisters. I hope that you will tell them. As I have sold the colts, there are none (here). My wife's father (Wacka^{n}-ma^{n}₵i^{n}) and two Grizzly bears will come to your land. And then I will come, too. My wife's father has not yet fully recovered. He is delighted to hear from you. O mother's brother, I have no horses. I have only two American horses, which are in the possession of my children, who generally use them when they work.

PAHAÑGA-MA^{N}₵I^{N} TO SILAS WOOD.

January 12, 1880.

Ca$^{n'}$	níaci$^{n'}$ga	amá	₵éama	waxíg₵ita^{n}	amá	₵aná'a^{n}	éi^{n}te,	ĕɬá	tĕ'ɬa
Well	people	the (pl. sub.)	these	they are working for themselves	the (pl. sub.)	you hear it	perhaps,	there	pertaining to

úda^{n}qti	i₵ápaha^{n}	pí	₵a$^{n'}$ja,	i$^{n'}$ju-májí.	₵é₵uädi	tĕ'	xixáxai	xĭ',	ga$^{n'}$₵awá₵ĕ.
very good	I knew it	I reached there	though,	I was unfortunate.	In this place	the	they do for themselves	if,	desirable.

3 Ca$^{n'}$	edáda^{n}	a₵i$^{n'}$	gĕ	ípaha^{n}	pí	xĭ,	uqpá₵ĕ₵ĕ	éka^{n}b₵a-májí.	Wañ'gi₵e
Well	what	they have	the (pl. in. ob.)	I knew it	I arrived there	when,	to lose	I did not wish for him.	All

i$^{n'}$₵i^{n}	g₵í	éka^{n}b₵a.	₵é	níaci$^{n'}$ga	amá	e'a$^{n'}$	ma^{n}₵i$^{n'}$i	xĭ,	ni$^{n'}$ɬa	ga$^{n'}$₵ai
to bring back here to me	I wish for him		This	people	the (pl. sub.)	how	they walk	if,	to live	they wish

₵a$^{n'}$ja,	níaci$^{n'}$ga	na^{n}báha	a₵aí.	É'be	u₵úahe	ka$^{n'}$b₵a-májĭ.	Úda^{n}qti
though,	people	in two ways	they go.	Whom	I follow him	I do not wish.	Very good

6 éskana	wé₵ig₵a^{n}	ckáxe	ka^{n}b₵éga^{n}	₵a$^{n'}$ja,	₵ag₵í	tatĕ'ɬa	₵así₵a₵ĕ	ka^{n}b₵éga^{n}.
oh that	decision	you make it	I hoped	though,	with reference to your future return here		you think of it	I hope.

Ca$^{n'}$	e'a$^{n'}$	₵iñgé	hă.
Well	what is the matter	there is none	.

NOTES.

Pahañga-ma^{n}₵i^{n} is the brother of Silas Wood. He dictated this letter after returning from a visit to his brother, who was staying with the Ponkas near Niobrara, Nebr.

778, 3. Ca^{n} edada^{n} a₵i^{n} gĕ . , . Wañgi₵e i^{n}₵i^{n} g₵i eka^{n}b₵a. The author mistook a direct address to himself for an address to Silas. In speaking to the latter the sentences should have been changed thus:

Ca^{n}	edáda^{n}	ani^{n}	gĕ'	íwidaha^{n}	pí	gĕ'	uqpá₵ĕ₵á₵ĕ	wíka^{n}b₵a-májĭ.	Wañ'gi₵e
Well	what	you have	the (pl. in. ob.)	I knew about you	I reached there	the (pl. in. ob.)	you lose	I do not wish for you.	All

wáni^{n} (*or*, i$^{n'}$₵ani^{n})	₵ag₵í	wíka^{n}b₵a.
you have them / you have for me	you come back	I wish for you.

TRANSLATION.

Perhaps you have heard that these Indians are working for themselves. Though I had a full knowledge of things pertaining to the Ponka on the old reservation (near Niobrara), I was unfortunate. It is desirable for people to accomplish things for themselves in this place (*i. e.*, on the Omaha Reservation, instead of going off to the Ponkas). I do not wish you to lose any of the things which I found in your possession when I visited the Ponka. I wish you to bring all of them home to us. These Indians always wish to improve, no matter how they act, but they are divided into opposing parties. I do not wish to follow any one (*i. e.*, I will not become a partisan). I hope that you will make an excellent decision, and that you will consider about your future return to this land. Well, there is nothing more to be told.

PAHAÑGA-MA^{N}ȼI^{N} TO CUDE-GAXE.

January 12, 1880.

Cúde-gáxe,	íe	égice	tĕ	ubȼá	agȼí	édega$^{n'}$,	íe	ȼiȼíŋa	síȼa-bájĭ.	Ubȼá
Smoke-maker,	word	what you say	the (ob.)	I told it	I came back here	but,	word	your	they had forgotten.	I told it

tĕ′di	gisíȼĕ	ȼa$^{n'}$ja,	ȼi′á.	Ca$^{n'}$	ubȼá	agȼí	tĕ′di,	năn′de	gíuda^{n}ɋtia$^{n'}$	ȼa$^{n'}$ja,
when	they remembered it	though,	they have failed.	Still	I told it	I came back here	when,	heart	very good for them	though,

edáda^{n}	ígaxe	tatĕ′ɋa	ȼi′á.	Ȼi′á	uwíbȼa	teȼa$^{n'}$	ca$^{n'}$ca^{n}	ȼi′á.	Kĭ	ga$^{n'}$	ȼi′á	tĕ	3
what	with reference to the means of doing it		they have failed.	They fail	I told it to you	in the past	always	they have failed.	And	so	they have failed	the	

ca$^{n'}$ca^{n};	íȼa^{n}ba$^{n'}$	íajĭwáȼĕ.	Ga$^{n'}$	ȼaná′a^{n}	téga^{n}	uwíbȼa.	. .	Íȼa^{n}ba$^{n'}$
always;	again	it should not be spoken.	So	you hear it	in order that	I tell it to you.		Again

íăjĭ-gă.
do not speak it.

TRANSLATION.

O Smoke-maker, when I came back I told the words which you said, but they had forgotten your advice. Though they recalled it when I told them, they are unable (to act accordingly). Though they were very glad when I told them, they can find no means of doing it in future. They have failed, just as I always told you that they would. And they have always failed; it should not be mentioned again. I tell you that you may hear it. Do not speak of it again.

APPENDIX.

Of the notes and errata found in this Appendix all up to page 512 refer to Part I of this volume; the others pertain to Part II.

9, 4. For "aci^{n}he" read "a¢i^{n}he."

9, 14. For "ci^{n}" read "¢i^{n}."

10, 8. The ¢ in "eb¢ega^{n}" was inverted by mistake.

10, 11. For "'íca-biamá" read "'í¢a-biamá."

10, 16. For "ciñgé" read "¢iñgé."

10, 18. For "na^{n}/a^{n}xí¢a" read "náa^{n}xí¢a."

11, 4. For "Gia^{n}/¢a," a possessive, read "Gía^{n}¢a," a dative of a^{n}¢a.

11, notes, 1st sentence. Add "The Winter dwelt at a mountain in the far north."

20, 4. For "¢ié," a form of ¢i, *you*, read "¢i'é," *side*.

21, 14. For "Lúcpaca^{n}+" read "Lúcpa¢a^{n}+."

23, 8. Lackahi should be rendered "white oak tree."

23, 19. For "wídija^{n}" read "uwídija^{n}," from ubija^{n}.

25, 2. For "when ye see me" read "on account of what you have done."

27, 11, *et passim*. For "Wanáq¢i^{n}" read "Wana^{n}/q¢i^{n}," and make a like change in every derivative. "Na" refers to fire, etc.; but "na^{n}" to action of the feet, etc.

27, 13. For "i^{n}¢i^{n}/wa^{n}ji" read "i^{n}¢i^{n}/wa^{n}¢ají."

28, 8. Render wasexa^{n} by "quick" instead of "alive."

28, 14. For "Mañgci^{n}/i-gă" read "Mañg¢i^{n}/i-gă."

31, 19. For "made" read "kept."

32, 12. Render "Egihe" by "downward beneath the surface."

33, 15. In "aka-cna^{n}" the "c" should be inverted.

36, 5. For "gactañka" read "gactañkai."

38, title. The Omahas have a similar myth about the Raccoon (Mixa) and the Coyote (Mixasi).

40, 9. "G¢iza-bi" read "g¢íza-bi."

40, 14. The following may be substituted for the translation in the text: wáctañka (deceiving them) akéga^{n}. (as he was.)

43, 11. Change "Ê'di" to "Ĕ'di."

47, note on **43**, 4. Change the second sentence so as to make it read thus: "The Kansa (Yegáha) uses -be or -bi, and the Osage (Ꝑexáha), -de or -di, as a plural ending, where the Omaha and Ponka (Ꝑegiha) employ -i."

54, 6. For "¢exe-gaxu" read "¢exigaxu."

54, notes, second paragraph, first and second lines. In giving the Ꞗɔiwere equivalent of Ictinike read "Icteiñ'ke."

63, 14; **493**, 8, *et passim*. For "đéji" read "đéje."

66, between the myth of "Siɸemaka^{n} and the Turkeys," and the note on **60**, 3, insert the following: "See George Miller's version, p. **577**."

73, note on **72**, 4. Insert comma before "Come."

73, note on **72**, 8. Change so as to read thus: "wena'uqtci (Ꞗɔiwere, winaq'axe), to go near, etc."

75, 8. For "miɣá-ha wa-i^{n}'-biamá" read "miɣá-ha wái^{n} i^{n}'-biamá."
raccoon skin robe wore a robe, they say.

75, 10. Though "Cĭ" was dictated, "Kĭ" is better, as the women had not seen the tails "again" (cĭ).

89, 16 and 20. For "nan'de" (wall of a tent, etc.) read "năn'de," heart.

98, 33. For "freezing over" read "forming."

118, 10. Read "Hĭn'dega^{n}'" and "wágajíi-gă."

118, 13 and 14. Render "aki-biama" by "reached there again, they say."
The verb admits of two renderings.

133, 16. For "iɻía^{n}he" read "iɻí'a^{n}he."

154, 6. For "ată'" read "atĕ'."

156, 8. For "t'éɸa-biamá" read "t'éɸa-biamá."

157, 18. For "wagigɸa-biama" read "wagi-agɸa-biama."

170, 14. For "Ja^{n}ɸéha" read "Ja^{n}'ɸehá."

176, 17. For "Tíädi" read "Ꞗíädi."

177, 8. For "second" read "third."

181, 8, *et passim*. For "wat'a^{n}" read "waɻa^{n}," squash, pumpkin.

194, 20; **195**, 6; **196**, 2. For "ugíđada^{n}" read "ugíđida^{n}," as the act was performed by pressure, not by thrusting.

227, 1. "ɸixábajĭ-qti" should be "without flaying at all" (from "ɸixabe") instead of "without chasing at all" (which would be "ɸiqá-bajĭ'-qti," from "ɸiqĕ").

226, 14 and 15. "Wahuta^{n}ɸi^{n} . . . Ꞗeɻañga aka" should be placed in brackets, as it is a modern interpolation.

313, 6. For "a^{n}'wasá" read "a^{n}'wa^{n}sá." See "iñgɸ-usa" in the ɸegiha-English Dictionary.

338, 7. For "gíɸa-bají-biamá read "gĭ'ɸa-bají-biamá."

351, line next the bottom. For "Part II" read "the ɸegiha-English Dictionary."

370, note on **369**, 13. For "Pañ'ka ɸañ'ká" read "Pañ'ka ɸañká."

380, 10. For "Názandajĭ" read "Na^{n}'zandájĭ," from na^{n}zande.

402, 2. Caɸewaɸĕ. His other name was Ꞗahe-jiñga. He was the rival of the famous chief Black Bird.

402, 13. Gia^{n}'habi is better known as Níkuɸíbɸa^{n}. He was a famous waka^{n} man or shaman.

402, 15–17. "Maka^{n} . . ꝺaɸi^{n}-ma." Denied by Two Crows and Joseph La Flèche.

404, 2–7. This should be credited to Wabaskaha, instead of Caɸewaɸĕ, according to Two Crows and Joseph La Flèche.

410, 8. Read "Wa'aí."

410, 16. For "wáɸin" read "wáɸiⁿ."

440, 2. For "iɸéqtci" read "iɸĕ′qtci." Similar changes in **446**, 9 and 10.

448, 43. For "Zande-buɻa" as dictated, read "Zande" according to Two Crows and Joseph La Flèche.

470, 6. ano+. Used when kinship is asserted or understood. See ănă and au in the ɸegiha-English Dictionary.

512, 3. Kagé here is a proper name.

541, 2. For "Wajĭⁿ′agahíga" read "Wajiⁿ′a-gahíga."

554, 9. *et passim.* For "ɸaⁿ′cti" read "ɸaⁿ′ctĭ," when spoken by males.

570, 1. For "ɸa‘íi‘ɸá" read "ɸa‘í‘iɸá."

570, 8. Read thus: "kĕ u‘aⁿ′hai."
the (lg. ob.) put the (recl. ob. in.)

588, 10. For "kide" read "kíde."

593, 12. For "utaⁿ′-biamá" (said of leggings) read "uɻaⁿ′-biamá."

601, 15, and **602**, 1. For "néxe-gaɤú" read "néxigaɤú."

603, 8. For "ɸaⁿctí" (last word in the line) read "ɸaⁿ′ctĭ."

616, 5. Change "(s.)" in two places to "(sing.)."

621, 3. Under "ɸé amá" read "was going, they say."

633, 4. There should be a hyphen after "Uɻaⁿ′be."

644, 16. For "jaⁿmaⁿ′ɸiⁿ‘ iⁿ′" read "jaⁿmaⁿ′ɸiⁿ ‘iⁿ′."

653, 11. For "ɖaⁿ′xi" read "ɖaⁿ′qĕ."

685, 3. For "iⁿ′ɸiñkiɸá-gă" read "iⁿɸiñ′kiɸá-gă."

690, 6. For "Wáqa-nájin" read "Wáqa-nájiⁿ."

719, 5. For "tĕ′ctĭ" read "tĕ′ ctĭ."
in the past too.

739, 12. For "Agɸícta" read "Agɸíctaⁿ."

INDEX.

NOTE.—Om. = Omaha. P. = Ponka.

	Page.
Abbreviations	
Acawage addressed	505
Gahige to	496
Ictaċabi to	495
Jide-taⁿ to	506
or Ɉenuga-najiⁿ. See Gahige-jiñga, Maⁿtcu-ɉañga, and Maⁿtcu-waċihi.	
Address to the young men	628
Agaha-maⁿċiⁿ (Om.), good advice of	448
war chief	450
(P.), known as Amaⁿhe-uċici	381
went to demand his sister	382
the aged, a Ponka	501
Agitcita, Maⁿtcu-naⁿba to	479
See Wajiⁿa-gahiga (P.).	
Agricultural implements desired by Ponkas	632
Alphabet	4
Amaⁿhe-uċici. See Agaha-maⁿċiⁿ.	
Animals, how they received names	82
Antithetics	34, 72, 585
Archaisms	47, 48, 184, 603, 703
Awl, exploit of	274
invited to war feast	256
Aⁿba-hebe's account of fight with Ponkas	400
Aⁿpaⁿ-ɉañga (Om.), account of	3
and others to Inspector J. H. Hammond	738
texts obtained from	334, 345, 399, 402, 405, 406, 409, 425, 462, 468
to Inspector J. H. Hammond	752
See Big Elk.	
(P.), addressed	484
news of his death	509
Wajiⁿ-skă to Maⁿtcu-waċihi and	483
Aⁿpaⁿ-ɉañga's brother killed by Dakotas	425
Badger's son, adventures of	294
eloped with chief's daughter	301
killed four women	302
married woman warrior	301
Bad men, overcome in contests with Hiⁿqpe-agċe	172, 173
slew brothers of Hiⁿqpe-agċe	172
survivor of, changed into a dog	175
disguised as a woman	173
married chief's daughter	173
Battiste Barnaby, Ponka interpreter	485, 520 642
Battiste Deroin. See Deroin, Battiste.	
Battiste, the Pawnee interpreter, Cañge-skă to	704
Baɉi, Omaha name for Peter G. Sarpy	417
Bear-girl	287
killed	293
killed her people	292
pursued her brothers	293
Beaver killed his son	557
one of the Four Creators	556
restored his son to life	557
Beaver-woman	243, 253
Big Elk killed a male elk, but could not eat meat	465
the younger chief, led hunting party of Omahas	417
to the Cincinnati Commercial	757
See Aⁿpaⁿ-ɉañga (Om.).	
Big Snake arrested	749
See Wĕs'ă-ɉañga.	
Big Turtle, dress of	256
his treatment of larger animals	271–273
his treatment of the Otter	275
how he talked to the Snake-man	287
how he went on the war-path	254
killed by Ictinike	62, 566
pretended to fear water	275
song of	257
Big Wolf, Big Turtle's treatment of	273
Bird Chief	280
Birds requested to devour corn	138
Birkett, C. P., Uhañge-jaⁿ to	641
Black bear, Big Turtle's treatment of	272
Black bears, how the Rabbit killed the	15, 20
Black Crow, Ponka chief, wounded	381
Black man, claimed chief's daughter	115, 130
punished	116, 131
Bones of old woman covered with a robe	285
Boy raised by ground-mice, song of	208
Brave Dakota and the coward	363
Buffalo and Grizzly bear	582
Coyote changed into a	106
created by magic	605
Buffalo-bladder, fate of	272
Buffalo-bull, Big Turtle's treatment of	271–272
Buffalo-calf, restored to his parents	140
Buffalo-calf, son of Wahaⁿċicige	138
stolen by Ictinike	139
Buffalo-calves, sons of Wahaⁿċicige	142
Buffalo hearts and tongues, feast on	473
Buffalo neck, man changed into a	216
Buffalo-woman and calf pursued	158
and Corn-woman	147
deceived by Ictinike	139
gave birth to twins	142
her son by Wahaⁿċicige	138
magic power of	138
See Wahaⁿċicige.	
Buffalo-woman, Aged, killed by her son-in-law	162
tried to kill her son-in-law	161
went into sweat lodge	160
Buffaloes and Coyote	102
caused to kill one another	142
killed a young chief	355
went across the great water	142
went to the upper world	142, 144
Buzzard aided the Orphan	608

	Page.
Buzzard, an Omaha, wounded	431
and Ictinike	74
Ictinike disguised as the	237
killed by Haxige	240, 251
song of the	230, 245
Caɬewaɬĕ killed by Pawnee Loups	404
leader of Omaha scouts	404
Cage-skă, Wataˢ-najiˢ to	499
Ca-ku-ɬu ɬa-ki-ta-we, Maqpiya-qaga to	644, 665
Catamenia, origin of	21, 580
Caˢtaˢ-jiñga to Maˢtcu-waɬihi	484
to T. L. Gillingham	693
See Kictawagu.	
Cañge-hiˢ-zi exposed	764
to Wĕs'ă-ɻañga	519
Cañge-skă, account of	3
myths obtained from	189, 294
to Battiste, the Pawnee interpreter	704
Maˢtcu-waɬihi	502
Qiɬa-skă	490
Wiruɻraˢ-niñe	648
Wiyakoiˢ	720
Uhañge-jaˢ to	640
Cañon made by magic	143
Ceki, Heqaga-sabĕ to	635
Hupeɬa to	523
Maqpiya-qaga to	501
message to	498
Chase, Hiram, Uhañge-jaˢ to	638
Chiefs, Omaha	458
desire to abandon	487
hindered war party from starting	460
Chief's daughter claimed by the black man	115, 130
delivered from the water-monster	115, 128, 129, 130
married a man	354
married the Coyote	102
married the Orphan	116, 131, 343
Chief's elder daughter married Ictinike	55, 605
married the bad man	173
wished to marry Hiᵘqpe-agɬe	175
son and Snake-woman	189
and Thunders	176
how taken back	367
younger daughter kind to Hiᵘqpe-agɬe	174
married Hiᵘqpe-agɬe	175
Chipmunk, Ictinike and	549
song of	550
Ci-ɬe-ɬi-ta-we, Ki-wi-gu-ti-dja-ɬi-ci to	668
Cincinnati Commercial, from several Omahas	755
Big Elk	757
Duba-maˢɬiˢ	755
Maxewaɬè	758
ɖaɬiˢ-naˢpajĭ	758
Two Crows	756, 758
Civilization desired by Ponkas	632
Ckaɻɔe-yiñe to Battiste Deroin	664
Clother, G. W., Fred. Merrick to	741
Colt, Ictinike's hands tied to a	98
Comb, adventures of	273
Communal lodges	91
See Tents.	
Conservative spirit among the Omahas	486
Contractions	11, 24, 34, 54, 66, 73, 77, 101, 105, 114, 127, 184, 201, 224, 250, 269, 270, 284, 307, 315, 321, 328, 332, 370, 446, 458, 491, 498, 503, 506, 515, 518, 519, 603, 604, 648, 660, 661, 666, 675, 681, 694, 697, 709, 712, 713, 718, 719, 745.
Corn raised by Omahas	486, 490, 491, 646, 655, 701, 760
raised by Ponkas	740
Corn-crusher, adventure of	273
Corn-woman, Buffalo-woman and	147
Coyote and Buffaloes	102
and Gray fox	570
and Puma	99
and Snake	566, 568
cheated Ictinike	566
how he lost his tail	98
married chief's daughter	102
Crabs (*sic*) Raccoons and	310, 313
Crawfish (rather than Crabs)	312
Crow aided Ictinike	78
aided the Orphan	608
Cude-gaxe, Gahige to	766
Nudaˢ-axa to	772
Pahañga-maˢɬiˢ to	779
to Louis Roy and Maˢtcu-iˢc'age	722
to Wĕs'ă-ɻañga	519
Cude-gaxe and Maˢtcu-waɬihi, ɖahe-ɻap'ĕ to	475
Cuɻa-maˢɬiˢ died	496
Cĕñɻiqowe, Ictaɬabi to	716
Customs, Sacred traditions and	468
Dakota scared to death by ghost	362
by hands of dead Pawnee	366
story	618
Dakotas attacked Omahas in 1855	462
battle between Omahas and, in 1846	406
defeated by Omahas and Otos	421
fought by Omahas in 1847	418
fought the Pawnees	409
killed Aˢpaˢ-ɻañga's brother	425
four Omahas	465
many Omahas	416
Red Shield	466
three Omahas	431
two Omaha women	460
two Omahas	451
repulsed by Omahas	425
stole all the Omaha horses	448
visited by Omahas	475, 479, 490, 494, 513
Ponkas	518, 519, 522
Omahas	505
wounded several Omahas	431
Dance regulated by the Iñke-sabĕ	474
Dead Pawnee, hands of	363
Death of Cuɻa-maˢɬiˢ mentioned	496
Ĕdi a-i-najiˢ	511
Heqaga-jiñga	491
He-snata	503
Iɻuhabi	507
Logan Fontenelle	464
ɖahe-ɻap'ĕ	496
Wacuce	495
Deaths of several Omahas in 1878	503, 691, 692
several Ponkas in 1878	509
Debts	656, 742
Deities above and below ground, invoked	234
Deroin, Battiste, Ckaɻɔe-yiñe to	664
Liŏn to	710
Maˢtcu-naˢba to	667
and Ke-ɻreŏe, Wajiñga-sabĕ to	705
and the Oto chiefs, Lion to	663, 670
Maˢtcu-naˢba to	672
Dick, Betsy, asked for her pay as doctor	771
Heqaga-sabĕ and Laɻañga najiˢ to	633
to Waɬiqe-ɻaci	770
Dog, Hiᵘqpe-agɬe changed into a	173
stole meat from wedding feast	116, 130
Dogs, wonderful	114, 127
Dorion, Paris, killed by Pawnees	414

Page.

Drum, magic 217, 609
Duba-ma^{a}ĉi^{a}, account of 3
to Heqaga-sabĕ 676
Inspector J. H. Hammond 750
the Cincinnati Commercial 755
Ɪande-naĥuge 492, 508
Ɪenuga-nikagahi 521
Ducks met by Haxige 239, 250, 251
See Wood-duck.
Ċi-qki-da-wi ¢ecaċu, Hupeċa to 686
Eagle aided the Orphan 608
excelled by the Wren 581
shot by the Rabbit's son 56
Eagles 25, 26
Eduana, Sika^{a}-qega to 482
or Antoine Roy. See Roy, Antoine.
Eight buffalo bulls held down sweat-lodge 160
Elk, carried a woman to subterranean abode 82
Ictinike changed into an 69, 73
Elliptical expressions 34, 54,
61, (line 15), 77, 114, 137, 224, 307, 639
Esau, Edward, to Joseph Esau 723
Eyes closed during the magic crossing of cañon 146
Eyes closed during the magic crossing of large body of thorns 146
Eyes closed during the magic crossing of stream .142, 145, 203
while going through air to upper world. 146
Fawn, lament of 358
song of 358
Feast on buffalo hearts and tongues 473
Fetish, bag used as a 404
quill-feathers of a sparrów-hawk used as a .. 390
war-club used as a 404
Figures of speech 21, 14, 41,
61 (line 15), 262 (lines 1 and 15)
See Antithetics.
Fire-brand, adventure of 272
Fish. See Large fish and Red-tail fish.
Five communal lodges 92
plumstones 617
stages in growth of young Rabbit 47
Thunder-men 205
war-chiefs 460
Flying-squirrel, one of the Four Creators 558
Fontenelle, Logan, death of 464
went to Washington 458
Forbidden places visited by Twin Brothers 217, 218
Forest made by magic 293
Frog questioned by Snake-man 286
Four adventures of warriors 186, 187
attacks on water-monster 111, 128
attempts to surprise water-monsters 239
bad women 302
birds came to rescue the Orphan 607, 608
birds killed by the Orphan 605
brothers 82, 224, 292
buffalo bulls 105
buffaloes killed by each chief 93
met by the Buffalo-calf 189
sent to rescue the Buffalo-calf 139, 140
See White buffalo cows.
calls by war-chief 404
to animals 82
to each guest 271
canoes (magic) 225
captains of police 722
colors of smoke 302, 303
Creators 556
days elapse 186
days in reaching the cave 787

Page.

Four days' preparation for marriage 158
days' preparation for war 185
days' trial of sweat-lodge 253
deer carried by giant 25
disasters threatened 243
eagles killed on different days 56
experiments of Crawfish 316
fattest pieces of buffalo meat 474
friends of the suitor 333
gourd rattles used 474
grass figures 474
grizzly bear cubs 48
invitations in song 310, 316
large animals rejected 272, 273
men sent as scouts 186
for Haxige 252
modes of killing the Big Turtle 275
noises before release of Otter 276
obstacles overcome 146, 293
pairs of magic moccasins 285
peaks 240, 242, 293
places forbidden to twin brothers 218
prayers to stones 242
pursuers of the Badger's son 301
requests made by the Rabbit 22
sacred bags to select from 183
scouts 445
sisters of Buffalo-woman 160
sick man 157
sons born to Hi^{a}qpe-ag¢e's parents 172
sticks (*sic*) thrown by Ictinike 550
stones chosen by sweat-lodge 242
thunder-birds seized by the Twin Brothers 218
thunder-men 187
times Bear-girl chased children 292
buffalo-calf ran around Ictinike 139
buffaloes were attacked 354, 355
Buzzard danced 240
hostiles attacked chiefs 474
magic drum beaten 55, 609
man ate with Snake-woman 202, 203
man went to spring 202
Orphan attacked Dakotas 344
sacred bag waved 404
shot at grass figures 474
stones of sweat-lodge were pushed 160
sweat-bath taken 242, 243
tree addressed 55, 607
tree hit 218
Two-faces came 215
Waha^{a}ĉicige overtook Buffalo-woman ... 138
went to the field 138
went to Iñke-sabĕ keeper 474
wild brother came to tame one 216
trials of running against the Coyote 106
transformations of young man 286, 287
villages, people of, killed 188
visited 225
war chiefs 271, 398
white buffalo cows in a row 142, 146
men came to Pawnees 342
wild animals killed by the Puma 308, 309
wives 225
women sent by the Grizzly bear 95
wounded 273, 274
Fourth day, old woman became visible 605
son the successful one 172
time fatal 55, 215, 292, 344, 355, 609
snake became a woman 202
successful 55, 106, 239, 562, 604, 607

Page.

Gactagabi, Jabe-skă to ... 673
See Macaⁿ.
Gacudiça, Uhaⁿ-jiñga to ... 478
Gahige (Om.) to Acawage ... 496
Cude-gaxe ... 766
Qiça-skă and Ɫenuga-najiⁿ ... 489
Wiyakoiⁿ ... 657
Gahige (P.) arrested ... 749
Unajiⁿ-skă to ... 705
Wanita-waqe to ... 512
Gahige-jiñga killed by a Dakota ... 409
led a hunting-party of Omahas ... 417
Waqa-najiⁿ, and Acawage, Jabe-skă to ... 505
Gahige-wadaçiñge, He-waⁿjiça to ... 514
Games ... 101, 157
Gçedaⁿ-najiⁿ, a chief ... 458
See Standing Hawk.
Ghost, Dakota scared to death by a ... 363
how a young man acted the ... 622
See Dead Pawnee, and Chief's son.
song of a wolf ... 360
stories ... 359, 360, 362
Giant killed by a louse ... 577
the Rabbit ... 25
Giaⁿhabi, a war-chief of the Omahas ... 404
used his sacred bag and war club ... 404
or Nikuçibçaⁿ.
Girl abducted by red bird ... 223, 224
splinter changed into a ... 223, 224
God, trust in, advised ... 488
Grass-snake and Otter, searched for Big Turtle ... 275
detained by Haxige ... 241, 253
Haxige became a ... 239
Grass wisps used at a war feast ... 269
Gray Fox, Coyote and ... 570
Gray Hat, or William Welsh. See Ɫenuga-najiⁿ.
Gray Squirrel, adventures of ... 273, 274, 276
Green-haired Thunder-man ... 187
woman ... 302
Grizzly bear, Buffalo and ... 582
girl changed into a ... 288
killed by Ictinike ... 91
the Rabbit's son ... 46
Rabbit and ... 43
Ground cleft by magic ... 293
Ground-mice, song of boy raised by the ... 208
Gun, magic. See Magic gun.
Hair of four colors ... 187, 302
Half-Omaha sided with Ponkas ... 401
slain by his kinsman ... 401
Hammond, Inspector J. H., Aⁿpaⁿ-ɫañga and others to ... 738
Hupeça to ... 727
Mazi-kide to ... 728
Ɗaçiⁿ-naⁿpajĭ to ... 728, 751
referred to ... 507
several Omahas to ... 750
See Aⁿpaⁿ-ɫañga, Duba-maⁿçiⁿ, Mawadaⁿçiⁿ, Ɗaçiⁿ-naⁿpajĭ, Two Crows, and Ɫe-uɣaⁿha.
Hands of dead Pawnee ... 363
Dakota scared to death by the ... 366
Hañga gens had the two sacred tents ... 468
sacred pole ... 471, 472
Hañgacenu, Louis Sanssouci to ... 691
Hapax legomena ... 14, 41, 238, 496, 675
Haxige, adventures of ... 227, 244
killed the Beaver-woman ... 243, 253
Buzzard ... 240, 251
made rivers ... 239
rewarded the Wood-duck ... 251
transformations of ... 239, 242, 253

Page.

Haxige, wounded the Water-monsters ... 239
Haxige's brother restored to life ... 242, 243, 253
Haxuɣa ... 250
See Haxige.
Hay made ... 652
Hayt, Indian Commissioner, referred to ... 520
Hebadi-jaⁿ appealed to in song though absent ... 446
Heqaga-jiñga died ... 491
Heqaga-najiⁿ, He-waⁿjiça to ... 517
Heqaga-sabĕ, Duba-maⁿçiⁿ to ... 676
Ictaçabi to ... 662
to Ceki ... 635
Kucaca ... 635, 637
Dr. Potter ... 636
and others to an Omaha ... 639
and Ɫaɫañga-najiⁿ to Betsy Dick ... 633
Macaⁿ, and Mawataⁿna, Ictaçabi to ... 690
Heqaka-mani and Icta-jaⁿjaⁿ, Taⁿwaⁿ-gaxe-jiñga to ... 687
and Tatañka-iⁿyañke, Maⁿtcu-naⁿba to ... 659, 669
Icta-jaⁿjaⁿ, and Maⁿatceba, Homna to ... 742
and Pte-wakaⁿ-inajiⁿ, Ɗaçiⁿ-naⁿpajĭ to ... 713
Heron, John, Spafford Woodhull to ... 655
He-waⁿjiça to Gahige-wadaçiñge ... 514
to Heqaga-najiⁿ ... 517
See Ɫe-uɣaⁿha.
He-who-drank-much-water ... 333, 334
He-who-tied-stones-to-his-ankles ... 333, 334
He-xapa, a Ponka refugee ... 476
or Scabby Horn.
Hill that devoured men ... 28, 32
Hiⁿqpe-agçe, adventures of ... 162
See 151 and 155.
Homna to Heqaka-mani, Icta-jaⁿjaⁿ, and Maⁿatceba ... 742
See Ɫe-je-baqe.
Horses ... 475, 480, 486, 488, 490, 494, 497, 505, 514, 518, 519, 657, 660, 670, 688, 699, 703, 718, 730, 738, 740, 754, 771, 778
Hubçaⁿ camp of Ponkas ... 381
See Waiⁿ-qude.
Hunting customs ... 473
Hupeça, account of ... 2
myth obtained from ... 70
to A. B. Meacham ... 683, 734
to Ceki ... 523
to Çi-qki-da-wi çecaçu ... 686
to Inspector J. H. Hammond ... 727
Icibajĭ, history of ... 384
killed a foe ... 391
Icibajĭ's fetish ... 390
Ickadabi, a chief, joined Omaha war party ... 423
a name of Louis Sanssouci ... 458
the younger, a Ponka ... 501
Ictaçabi, Maⁿtcu-naⁿba to ... 725
to Acawage ... 495
Cũñxiqowe ... 716
Heqaga-sabĕ ... 662
Heqaga-sabĕ, Macaⁿ, and Mawataⁿna ... 690
Maⁿ-tcu-waçihi and Acawage ... 511
Icta-jaⁿjaⁿ. See Heqaka-mani.
Ictamaⁿbe, Ɫañga-gaxe to ... 673, 698
Ictinike and the Buzzard ... 74
Chipmunk ... 549
Deserted Children ... 83
Elk ... 70
Four Creators ... 552
Rabbit ... 38
Turtle ... 66, 563
caused the fur on plums ... 562
cheated by the Coyote ... 566
claimed the red bird ... 604

Page.

Ictinike created fruits and vegetables 551
deceived by a tree 68
two women 563
identical with Ictciñke of the ɻoiwere 54
killed a child 562
by the Orphan 609
the Rabbit's son 54
the Big Turtle 67, 566
magic transformation of, into an elk 69
married the chief's elder daughter 55, 605
plotted against the Orphan 606
Raccoons called 315, 316
song of 61
stole the Buffalo calf 133
the Brothers and Sister 79
Coyote and Colt 96
first who taught war customs 88
Turkeys, Turtle, and Elk 60
Woman and Child 559
took the form of the Buzzard 54, 237
used magic against the Orphan 607
Rabbit's son 55
Igacude (same as the male Winter) 11
Iɣuhabi died 507
Indian Commissioner Hayt cited 520
Industry of Omahas 477, 478, 479, 481, 486, 490, 491, 494, 495, 498, 510, 522, 646, 655, 694, 701, 707, 760
See Corn, Hay, Potatoes, Vegetables, Wheat.
Inheritance among Omahas 686
Invitations asked for 688
to war feast 254, 256
Iñke-sabĕ gens kept sacred pipes 471
regulated the Hede-watci ..... (V) 474
Jabe-skă to Gactagabi 673
Gabige-jiñga, Waqa-najiᵃ, and Acawage 505
Waheᵗᵘᵃ 476
Waqa-najiᵃ 477
Jide-taᵃ to Acawage 506
Jiñga-nudaᵃ, Wataᵃ-najiᵃ to 500
Jocelyn, Miss. Nudaᵃ-axa to 776
Ke-ɣreće, Miᵃɣa'ĕ-jiñga to 774
and Battiste Deroin, Wajiñga-sabĕ to 705
Kicke to Maᵃtcu-ɲañga 478
Kictawagu 423
See Caᵗaᵃ-jiñga.
Kingfisher, one of the Four Creators 558
Kipazo, a Dakota chief 430
ordered Ponkas to join Dakotas in fighting Omahas 430
Kipazo's son killed Big Elk's brother 430
and mutilated 429
Ki-wi-gu-ti-dja-ɕi-ci to Ci-ɕe-ɕi-ta-we 668
Kucaca, Heqaga-sabĕ to 635, 637
Ɣaxe-ɕaᵃba, a war chief 450
to Maᵃtcu-waɕihi 475
See Two Crows.
Ɣe-baha to Wĕsᵃă-ɲañga 481
La Flèche, Frank (Om.), account of 2
death of first wife of 488
first buffalo hunt of 466
myths and stories obtained from 9, 13, 22, 79, 96, 102, 108, 310, 359, 360, 432, 466
(P.), Joseph La Flèche to 487
mentioned as Miᵃxa-skă 376
to his daughter Susanne 642
Joseph, account of 1
a chief 458
consulted about war party 460

Page.

La Flèche, Joseph, how he lost his goods 415
myths and stories obtained from 15, 32, 116, 176, 219, 329, 358, 361, 362, 363, 367, 384, 393
spoken against 646
to A. B. Meacham 677
to his brother Frank 487
Two Crows and others to 740
Mary, account of 2
myths obtained from 107, 131
Susanne (Om.), account of 2
myth obtained from 65
Susanne (P.), Frank La Flèche to his daughter 642
Lake drained by pelicans 276
Orphan plunged into 606
red bird dwelt beneath a 225
Large fish, man changed into a 286
Legends 317, 324, 334, 345, 355, 609, 613
Letters. See Dakotas, Missouri, Omahas, Otos, Pawnees, Ponkas, White people, and Yanktons.
Lion, account of 4
to Battiste Deroin 719
and the Oto chiefs 663, 670
See Wanita-waqe.
Listener 333, 334
Long tent constructed for sham fight 473
Louse, giant killed by a 577
objected to 157, 174, 606
Macaᵃ, or Gactagabi. See Ictaɕabi.
Mactciñge, a Ponka, detected the Pawnees 382
Mactiᵃ-'aᵃsa to Na'aᵃbi 494
ɻenuga-wajiᵃ 651
Magic arrow 223
bow 114
bowl 138, 158, 159
calling of the animals 82
canoes 225
cañon made by 146
cap and sword 203
clothing 47, 606
club which cleft a hill 83
could make thunder 183, 185
creation of the Rabbit's son 44
cup 202
dogs 114, 127
drum 57, 609
forest made by 293
formula used by Wahaᵃɕicige 145, 146
ground cleft by 83, 293
gun 114, 127
iron (rod?) 353
moccasins 285, 606
plume, which changed into its owner 159, 161
worn by Hiᵃqpe-agɕe 172
power of Buffalo-woman 138
Ictinike 607
Orphan 605, 606, 609
Rabbit 19, 20, 56, 108
Siɕemakaᵃ 59
Wahaᵃɕicige 116, 130
ring 202
song 214
stones in sweat-lodge 157
sword 114, 128
thorns made by 146, 293
tree 218, 607
used against Orphan 607
Rabbit's son 55
See Transformation.
Magicians. See Bad men.

	Page.
Magpie aided Ictinike	78
Man and Snake-man	277
killed Snake-man	287
married chief's daughter	354
Manlan dance, horse given away in the	452
over slain Dakotas	431
performed by Omahas	452
Maqpiya-qaga to Cakuċu ċakitawe	644, 665
Ceki	501
Maⁿtcu-najiⁿ	485, 497, 498
and others to Wiruɤraⁿ-niñe	649
Martin, Wahaⁿċicige changed into a	142
Mato-maza, Maⁿtcu-naⁿba to	714
Mawadaⁿċiⁿ, account of	2
how he went alone on the war path	432
myth obtained from	99
to A. B. Meacham	684
to Inspector J. H. Hammond	751
wounded by Dakotas	431
Mawdaⁿċiⁿ's half-brother killed	414
losses by fire	733
Mawataⁿna, half-brother to Mawadaⁿċiⁿ	733
Taⁿwaⁿ-gaxe-jiñga to	733
See Ictaċabi.	
Maxewaċĕ to the Cincinnati Commercial (in a joint letter)	758
Maxewaċĕ's mother killed by Dakotas	422
Maza-napⁱaⁿ, Miⁿxa-skă (Om.) to	719
Mazi-kide (Om.) rushed into Ponka ranks	382
to Inspector J. H. Hammond	728
Maⁿatceba. See Heqaka-mani.	
Maⁿⁱe-gahi to Louis Roy	739
Maⁿtcu-daċiⁿ to Waċiqe-ɤaci	766
Maⁿtcu-iⁿc'age, Cude-gaxe to Louis Roy and	722
or Padani-apapi, the Yankton chief	722
Maⁿtcu-najiⁿ, Maqpiya-qaga to	485, 497, 498
Ponkas arrested with	729
Uhañge-jaⁿ to	638
See Standing Bear.	
Maⁿtcu-naⁿba, account of	2
a chief	458
myth obtained from	74
to Agitcita	479
Battiste Deroin	667
and the Oto chiefs	672
Heqaka-mani and Tatañka-iⁿyañke	659, 669
Ictaċabi	725
Mato-maza	714
Panyi-naqpaoi	689
Pawnee Joe	652
Unajiⁿ-skă	747
Wĕs'ă-ɟañga	479
Wiyakoiⁿ	650, 696, 701, 721, 730
Maⁿtcu-si-ɟañga, Ɫe-uɤaⁿba to	507
Maⁿtcu-ɟañga, Kicke to	478
Wajiⁿa-gahiga (Om.) to	504
See Acawage and Maⁿtcu-waċihi.	
Maⁿtcu-waċihi, Caⁿtaⁿ-jiñga to	484
Cañge-skă to	502
Ɤaxe-ċaⁿba to	475
Namamana to	477
Ɗahe-ɟap'ĕ to Cude-gaxe and	475
went with his father against Omahas	430
and Acawage addressed	505
or Qiċa skă.	
and Acawage, Ictaċabi to	511
and Aⁿpaⁿ-ɟañga, Wajiⁿ-skă to	483
Mañgċiqta to Ɗahe-agċiⁿ	495
Meacham, A. B., Hupeċa to	683, 734
Joseph La Flèche to	677
Meacham, A. B., Mawadaⁿċiⁿ to	684
Taⁿwaⁿ-gaxe-jiñga to	717
Ɫe-uɤaⁿba to	682
Merrick, Fred., to G. W. Clother	741
Messick, T. M., Naⁿzandajĭ to	768
Middle Chief, a Pawnee chief	414
Missouri, letter sent by a	664
Miⁿgabu, Taⁿwaⁿ-gaxe-jiñga to	688
Miⁿɤa'ĕ-jiñga to Ke-ɤreče	774
Miⁿxa-skă (Om.) to Maza-nap'iⁿ	719
Miⁿxa-skă (P.), Ɗizi-ċiñge and others to	480
or Frank La Flèche.	
Modern interpolations	21, 126, 172, 579
Morgan, Charles P., Omaha interpreter	503
Mormons aided Omahas	417
attacked Omahas (*fide* Big Elk; denied)	436
See White people	
Muskrat one of the Four Creators	557
questioned by Snake-man	286
Mŭⁿtce-qaⁿɟoe, Ɗaċiⁿ-naⁿpajĭ to	726, 732
Myths	9, 13, 15, 20, 22, 25, 32, 35, 38, 43, 50, 57, 60, 70, 74, 79, 96, 99, 102, 107, 108, 116, 131, 140, 142, 147, 162, 176, 189, 207, 219, 226, 244, 254, 277, 287, 294, 303, 310, 313, 328, 329, 358, 549, 552, 559, 563, 566, 568, 570, 571, 573, 577, 580, 82, 586
Na'aⁿbi, Mactiⁿ-'aⁿsa to	494
Namamana to Maⁿtcu-waċihi	477
Name of Nudaⁿ-axa changed	372, 373
Names, personal	1–4, 369, 370, 371, 372, 374, 375, 377, 378, 379, 380, 381, 382, 388, 393, 400, 402, 405, 408, 415, 417, 418, 422, 426, 427, 428, 431, 435, 436, 444, 445, 446, 452, 454, 456, 476, 479, 482, 486, 489, 493, 496, 497, 500, 501, 502, 505, 507, 512, 514, 518, 519, 633, 635, 637, 638, 641, 648, 649, 668, 671, 673, 691, 692, 696, 700, 706, 718, 719, 723, 729, 743, 764, 771
See titles to texts, 368, *et passim*.	
Napeca, Mary, Ɫe-miⁿ-wa'u to	690
Naⁿba-wataⁿ, origin of name	381
Naⁿzandajĭ to James O'Kane	744
T. M. Messick	768
Nañka-hega, Omaha, rushed into Ponka ranks	382
Nikuċibċaⁿ. See Giaⁿhabi.	
Niⁿdahaⁿ, Ɗaċiⁿ-naⁿpajĭ to	516, 695, 724
Nudaⁿ-axa, account of	3
myths and stories obtained from	25, 35, 38, 43, 50, 83, 147, 277, 287, 317, 324, 368, 372, 377
to Cude-gaxe	772
Miss Jocelyn	776
Rev. A. L. Riggs	763
Nudaⁿ-axa's father's war party	368
first war party	372
name changed	372–373
Offerings to sacred pole	473
O'Kane, James, Naⁿzandajĭ to	744
Old woman gave magic moccasins	285
ordered man to kill her	285
Omaha, adventure of	361
captured by Pawnees	375
chiefs named	458
customs of inheritance	686
dismembered by mistake	424
historical texts	384–467
horses recovered from Dakotas	450
stolen by Dakotas	448
killed an Omaha woman (Ɫa-saba-wiⁿ?)	381
by Pawnees	375
women killed by Dakotas	460
Omahas aided by Dakotas	398
Mormons	417
Otos	421
and Dakotas, battle between in 1846	406

Page.

Omahas and Dakotas, battle between in 1847 418
1849–'50 425
1855 462
and Ponkas, first battle between 399
second battle between 405
attacked by white people (not Mormons) ... 436
complained of 481
conservative spirit among 486, 646
defeated Pawnee Loups 402
Pawnees 396
insulted by Pawnees 397
killed by Dakotas 408, 430, 431, 451, 465
seven Yanktons 457
letters dictated by 475, 477–485, 487, 489–492, 494–502, 504, 506–508, 510–512, 515, 516, 521–523, 643, 644, 647–652, 655–657, 659, 661–663, 665, 667–670, 672, 673, 676, 677, 682–691, 693, 695, 696, 698, 700, 701, 704, 705, 710, 713–717, 719–721, 723–730, 732–734, 737, 738, 740, 741, 744, 745, 747, 750, 755, 766–768, 770, 773–775, 777–779
letters sent to 516, 633, 635, 637, 639, 640, 651, 691, 695, 724, 725, 740, 773, 778, 779
opposed to transfer to War Department 681
progressive spirit among 487, 682, 699, 712, 753, 754
several, to Inspector J. H. Hammond 750
the Cincinnati Commercial 755
sickness and deaths among 503, 509, 648, 650, 657, 660, 661, 662, 663, 666, 670, 677
visited Pawnees 704
Ponkas 511
warned by friendly white men 451
wish to have no more chiefs 487
wounded by Dakotas 431
Ordeal: Waha^{a}ǵicige to identify his wife and son ... 140, 142
Order of march of war party 269
Orphan, adventures of 586
See 50, and Waha^{a}ǵicige.
aided by Buzzard, Crow, Eagle, and Magpie. 608
a Pawnee legend 334
despised by Pawnees 341
killed Ictinike 609
made head chief of Pawnees 343
married chief's daughter 342
magic power of the 605, 606
used against the 607
shot the red bird 604
Oto dismembered by mistake 424
Otos aided Omahas 424
letters sent to 648, 649, 663, 664, 667, 670, 672, 673, 689, 698, 700, 705, 710, 716, 726, 732, 774
Otter and Grass-snake searched for Big Turtle 275
Otters enticed Haxige's brother 238
Oxen desired 632
Pahañga ma^{a}ǵi^{a} to Cude-gaxe 779
Silas Wood 778
Panyi-naqpaoi, Ma^{a}tcu-na^{a}ba to 689
Parry, William, Louis Sansaouci to 715
Pawnee agent, ɟaǵi^{a}-na^{a}paji to the 685
hands of the dead 363
Joe, Ma^{a}tcu-na^{a}ba to 662
killed by Wacuce-snede 371
legend 334
Loups defeated by Omahas 402
or ɟaǵi^{a}-maha^{a}.
Pawnees defeated by Omahas 396
Ponkas 377
fought by Dakotas 409
killed by Qu'e-ma^{a}ǵi^{a} 371
letters sent to 644, 652, 665, 668, 686, 704, 723

Page.

Pawnees mentioned (modern interpolation) 579
repulsed Ponkas 371, 377
torture of a captive 412
See Pawnee Loups, Pitahawirata, Witahawiǵata, Republican Pawnees, Tcawi, Zizika akiǵisi^{a}.
Peace pipe sent by Ponkas to Omahas 401, 405
Peaks, four. See Four peaks.
Pelicans ordered to drain a lake 276
Pelicans' pouches sewed by Swans 276
Pestle, adventure of 274
Phallic origin of fur on plums 562
vegetation 551
walnuts 558
Pitahawirata, or Witahawiǵata. See ɟaǵi^{a}-maha^{a}.
Plume, man changed into his 159, 161
used by Hi^{a}qpe-agǵe 172, 173, 175
Plumstone game instituted by Ukiabi 617
Plural used instead of singular 603
Ponka historical texts 368, 372, 377
Ponkas asked for stock, etc 632
deaths among, in 1878 509
defeated Pawnees 377
desired civilization 632
first battle between Omahas and 399
letters dictated by 476, 477, 505, 506, 514, 517, 518, 519, 629, 633, 635, 636, 637, 638, 639, 640, 641, 642, 673, 690, 705, 707, 722, 739, 742, 746, 762, 763, 765, 766, 769, 772, 776
sent to 475–523, 635, 638, 642, 662, 673, 676, 690, 705, 707, 722, 725, 729, 737, 745, 747, 755, 765, 766, 767, 769, 770, 772, 775, 777, 779
potatoes raised by 740
repulsed by Pawnees 373
second battle between Omahas and 405
who were arrested in 1879 730
and Yanktons attacked ɟaǵi^{a}-maha^{a} and Pitahawirata 381
Potatoes raised by Omahas 486, 646, 655, 701, 760
Ponkas 740
Potter, Dr., Heqaga-sabĕ to 636
Primeau, John, John Springer to 737
to Rev. A. L. Rigga 746
Property given away at death of kindred 636
Pte-waka^{a}-inaji^{a}. See Heqaka-mani.
Pull-the-bow, a great archer 333, 334
Puma adopted as a son 303
and Coyote 99
Big Turtle's treatment of 272
ɟaǵi^{a}-maha^{a} and Pitahawirata attacked 381
or Pawnee Loups.
ɟaǵi^{a}-na^{a}paji, account of 2
a lieutenant of a war party 458
in the Mandan dance, gave a horse 452
led a war party 449
made presents to his guests 449
myths and stories obtained from 57, 60, 142, 207, 227, 303, 313, 328, 434
prepared a war feast 449
recovered stolen horses 450, 451
to Heqaka-mani, Icta-ja^{a}ja^{a}, and Pte-waka^{a}-inaji^{a} 713
Inspector J. H. Hammond 728, 751
Mu^{a}tce-pa^{a}be 726, 732
Ni^{a}daha^{a} 516, 695, 724
the Cincinnati Commercial 758
the Pawnee agent 685
ɟaɟañga-naji^{a} 510, 515, 522
wounded by Dakotas 431
ɟahe-agǵi^{a}, Mañgǵiqta to 495

	Page.
ɖahe-ɬap'ĕ died	496
to Cude-gaxe and Maⁿtcu-waɕihi	475
Qiɕa-skă	480
ɖede-gahi to Silas Wood	773
ɖizi-ɕiñge to Miⁿxa-skă, Qugahunajiⁿ, and Qiɕa-skă	480
Qiɕa-skă, Cañge-skă to	490
ɖahe-ɬap'ĕ to	480
ɖizi-ɕiñge to Miⁿxa-skă, Qugahunajiⁿ and or Maⁿtcu-waɕihi.	480
and Ɫenuga-najiⁿ, Gahige to	489
Qu'e-maⁿɕiⁿ killed many Pawnees	371
Qugahunajiⁿ. See Qiɕa skă.	
Rabbit and Black bears	15, 20
Giant	22, 573
Grizzly bear	43
Ictinike	38
Sun	13
Turkeys	577
Winter	9
blown into the air by a giant	23
how he cured his wound	35
killed the hill	31, 33
lost his fat	571
went to the sun	25
known as Siɕemakaⁿ	579
made warriors out of his own fæces	15, 17
magic power of the	19, 20, 56
restored to life	19
slain by the Black bears	19
Wahaⁿɕiɕige's adventure as a	107
See Orphan and Siɕemakaⁿ.	
Rabbit's son and Ictinike	50
birth of	44
clothing of	47
slew Grizzly bear	46
Raccoon, song of	310, 316
why he is so fat	572
Raccoons and Crawfish ("Crabs")	310, 313
called Ictinike	315, 316
Race between aged Buffalo-woman and her son-in-law	161
Bad men and Hiⁿqpe-agɕe	173
He-who-ties-stones-to-his-ankles and a woman	334
Red bird abducted a girl	223, 224
claimed by Ictinike	604
dwelt beneath a lake	225
gave magic canoes to his brother-in-law	225
really a man	223
shot by the Orphan	604
the Brothers and Sister	219
Red-breasted turtle	271, 273, 286
Red-haired Thunder-man	187
woman	302
Red Shield killed by Dakotas	466
Red-tail fish	286
Reed, Mr	431
Republican Pawnees attacked by Omahas and Dakotas	398
Republican Pawnees stole horses from Wabaskaha	397
Same as Zizika akiɕisiⁿ and Zizika akisi.	
Resurrection of slain warriors by power of their leader	188
Riggs, Rev. A. L., John Primeau to	746
Nudaⁿ-axa to	763
Ɫe-je-baze to	762
Rocky Mountain sheep's head fatal to the Winter	12
Roy, Antoine. See Eduana.	
Roy, Louis, Maⁿ'e-gahi to	739
and Maⁿtcu-iⁿc'age, Cude-gaxe to	722
Rush, Richard, to Unajiⁿ-skă	725
Sacred bag lent to ɖaɕiⁿ-naⁿpaji	449
used against the Pawnee Loups	404
pipes	474
kept by Iñke-sabĕ gens	471
pole anointed	474
kept by Hañga gens	471
offerings to the	473
tent of Wejiⁿcte gens	468
tents of Hañga gens	471, 472
traditions and customs	468
Sanssouci, Louis, called Ickadabi, interpreter	458
to Hañgacenu	691
William Parry	715
traded among the Indians	417
Sarpy, Peter G., a French trader among the Omahas	417, 452, 460
See Baɋoi.	
Scabby Horn dying	476
or He-xapa.	
Scouts sent out from Wejiⁿcte sacred tent	473
Seven, as a mystic number	397, 408, 414
Seven gentes	654, 722
grass lodges	93
heads, deities with	250
water-monster with	115, 128
scouts	404
Sham fight	474
long tent constructed for the	473
Siɕemakaⁿ and the Turkeys	65
song of	66
Siɕemakaⁿ's adventures as a deer	57
See Orphan and Rabbit.	
Sikaⁿ-qega to Eduana	482
Singular instead of plural	672, 716, 718
Sĭnde-xaⁿxaⁿ, a lieutenant of a war party	458
Sixth buffalo calf the one to be chosen	161
Sky, belief as to the	29
Small-pox alarm	732
among Omahas	401
Smoke, different colors of	302, 303
Snake. See Coyote.	
Snakes made a strong wind	326
met by warriors	324
warriors changed into	317
Snake-man killed	287
man and the	277
Snake-woman, chief's son and the	189
killed	206
Song about Hebadi-jaⁿ	446
Ubiskă	380
magic	213
of Big Turtle	257
boy raised by ground-mice	208
Buzzard	240, 251
Chipmunk	550
Crawfish	312
Fawn	358
Ictinike	61
Raccoon	310, 316
Siɕemakaⁿ	66
Ukiabj	611
Wahaⁿɕicige	140
wolf ghost	360
Splinter changed into a girl	223, 224
Spotted Tail, inquiry about	650
visited by Omahas	475, 479, 490, 494, 654
Springer, John, to John Primeau	737
Standing Hawk	417
or Gɕedaⁿ-najiⁿ.	

Page.

Stories 359, 360, 361, 362, 363, 367, 368, 372, 377, 384, 393, 399, 402, 405, 406, 409, 415, 418, 425, 432, 434, 452, 462, 466, 468, 618, 624
Suicides 628
Suitor and his friends 329
Sun and Moon 328
Swans ordered to sew up pouches of pelicans 276
Sweat-lodge, preliminary invocations 169, 233, 234
Tatañka-iᵉyañke. See Heqaka-mani.
Taᵃwaᵃ-gaxe-jiñga to A. B. Meacham 717
Heqaka-mani and Icta-jaᵃjaᵃ 687
Mawataᵃna 733
Miᵃgabu 688
Tcawi, nearly exterminated (*fide* Big Elk) 415
not exterminated (*fide* Joseph La Flèche and Two Crows) 413
Tents of skin, occupied by married men 91
See Communal lodges.
Thorns made by magic 146, 293
Thunder made by whirling a club 186, 188
Thunder-birds found 218
Thunder-man, gift of a, to chief's son 185
with white hair tells a myth 188
See Green-haired, Red-haired, Yellow-haired.
Thunder-men driven from this earth 206
who devoured human beings 204
Thunders, Chief's son and 176
Toad, man changed into a 286
Traditions. See Sacred traditions.
Transformation of a man into a buffalo neck 216
large fish 286
red bird 223
red-tail fish 286
toad 286
an eddy 287
his plume 159, 161
splinter into a girl 223, 224
Hiᵃqpe-agᵉe into a dog 173
Ictinike into an elk 69
the Coyote into a buffalo 106
Wahaᵃᵉicige into a martin 142
warriors into snakes 322
Transformations of Haxige 239, 242, 243
Ukiabi 612, 617
See magic.
Tree, magic 218, 607
Turkeys, Ictinike and the 60
Rabbit and the 577
Siᵉemakaᵃ and the 65
Turtle, big. See Big Turtle.
red-breasted. See Red-breasted Turtle.
Twin Brothers. See Two-faces.
Two Crows, account of 3
and others to Joseph La Flèche 740
followed Gahige-jiñga 417
myths and stories obtained from 415, 418, 428, 452
or Ꭓaxe-ᵭaᵃba.
to Inspector J. H. Hammond 750
the Cincinnati Commercial 756, 758
the Winnebago agent 647
Two Crows' elder brother, Uᵉuci-najiᵃ, killed 431
grandfather killed by Pawnees 399
Two-faces and the Twin Brothers 207
the sight of whom killed a woman 215
Ꭵande-nañꭓuge, Duba maᵃᵉiᵃ to 492, 508
or Ꭵenuga-nikagahi.
Ꭵaqti-gikidabi, a giant 22
Ꭵa-saba-wiᵃ, Omaha woman, captured by Pawnees 377
(?), an Omaha woman, killed by Indesnede, an Omaha 381

Page.

Ꭵaᵵañga-najiᵃ addressed 516
ᵭaᵉiᵃ-naᵃpaji to 510, 515, 522
See Heqaga-sabē.
Ꭵañga-gaxe to Icta-maᵃᵭe 673, 698
Ꭵe-je-baᵵe to Rev. A. L. Riggs 762
Unajiᵃ-skā 769
Wajiñga-ᵭa 765
See Homma.
Ꭵe-miᵃ-waᵓu to Mary Napeca 690
Ꭵenuga-najiᵃ, to his friend, Gray Hat 629
or Acawage. See Qiᵵa-skā.
Ꭵenuga-nikagahi, Duba-maᵃᵉiᵃ to 521
or Ꭵande-nañꭓuge.
Ꭵenuga-wajiᵃ, Mactiᵃ-ᵓaᵃsa to 651
to Wajiᵃ-skā, an Oto 700
Ꭵe-ᵭa-uᵉiqaga, account of 3
myth obtained from 140
Ꭵe-saᵃ spoke in behalf of Omahas (*fide* Big Elk) 447
Ꭵe-uꭓaᵃha, account of 3
myth obtained from 254
to A. B. Meacham 682
Inspector J. H. Hammond 751
Maᵃtcu-si-ᵵañga 507
Unajiᵃ-skā and He-waᵃjiᵵa 775
Ꭵexujaᵃ, a friend of Icibajī 392
Ubiskā, a head chief of Ponkas 375
song about 380
Uᵵaᵓibi, messenger from the Waiᵃ-qude 383
Uᵉuci-najiᵃ, Two Crows' elder brother, killed 431
Uhaᵃ-jiñga (Om.) to Gacudiᵵaᵃ 478
(P?) 514
Uhaᵃ-naᵃba acted as Omaha head chief 458
killed by Pawnees 377
Uhaᵃ-ᵵañga wounded by Dakotas 427
Uhañge-jaᵃ to Cañge-skā 640
C. P. Birkett 641
Hiram Chase 638
Maᵃtcu-najiᵃ 638
See Wēsᵓā-ᵵañga.
Ukiabi killed his son 612
Ukiabi, legend of 609
magic power of 612, 617
plumstone game instituted by 617
song of 611
the suitor 613
Unahe, a prehistoric hero. See Icibajī.
Unajiᵃ-skā, Maᵃtcu-naᵃba to 747
Richard Rush to 725
to Gahige (P.) 705
to Wēsᵓā-ᵵañga 707
Ꭵe-je-baᵵe to 769
Ꭵe-uꭓaᵃha to 775
Waqpeca to 729, 745, 755, 767, 777
Underground people, youth and the 345
Upper world, buffaloes fled to the 142, 146
Vegetables raised by Omahas 486, 491, 494, 646, 655, 760
Vegetation, creation of 550, 551
Visiting discouraged 703, 726, 732
Visiting referred to 475-483, 688, 717, 719
Wabaskaha insulted by a Pawnee 397
organized a war party 398
story of 393
went to recover his horses 397
Wacuce died 495
Wacuce-snede killed a Pawnee 371
Waᵵiqe-ꭓaci, Betsy Dick to 770
Maᵃtcu-ᵭaᵉiᵃ to 766
Wahaᵃᵉicige and the Buffalo-woman 131, 140, 142
Wakandagi 108, 116
song of 140

	Page.
Waha^{a}¢icige's adventure as a rabbit	107
See Orphan, Rabbit, and Si¢emaka^{a}.	
Wahe'a^{a}, Jabe-skă to	476
message about	506
Wai^{a}-qude camp of Ponkas	381
See Hub¢a^{a}.	
Wai^{a}-qude, rather Wai^{a}-qude.	
Waji^{a}a-gahiga (Om.) to Ma^{a}tcu-ɟañga	504
(P.) addressed	476
Wanacekiçabi to	491
or Agitcita.	
Wajiñga-sabĕ to Battiste Deroin and Ke-ɣreŏe	705
Waji^{a}-skă (Om.) to Ma^{a}tcu-waçihi and A^{a}pa^{a}-ɟañga (P.)	483
(Oto), ɻenuga-waji^{a} to	700
Wakide-jiñga, a member of Two Crows' war party	461
Wanace-jiñga, a war chief	458
wounded	448
Wanacekiçabi to Waji^{a}a-gahiga (P.)	491
Wanita-waqe to Gahige (P.)	512
or Lion.	
Wanukige, a chief	458
wounded	431
Waqa-naji^{a}, Jabe-skă to	477, 505
Waqpeca to Cahieça	512
Mr. Provost	643
Tatañka-mani	656, 661
Unaji^{a}-skă	729, 745, 755, 767, 777
War chiefs, Agaha-ma^{a}çi^{a} and ɟaçi^{a}-na^{a}paji	450
ɣaxe-ça^{a}ba and Wanace-jiñga	458
customs	473
feast given by ɟaçi^{a}-na^{a}paji	449
grass wisps used at	269
invitations to a	254–256
party detained by chiefs	460
of Caçewaçĕ	404
Ickadabi	423
Nuda^{a}-axa	376
Nuda^{a}-axa's father	371
ɟaçi^{a}-na^{a}paji	449
Two Crows	460
Wabaskaha	398
order of march of	269
return of	277
under five leaders	460
Warriors and three Snakes	326
changed into snakes	322
exhorted by distant kindred	446
when absent appealed to in song	446
War tent	471
Wata^{a}-naji^{a} to Cage-skă	499
Jiñga-nuda^{a}	500
Water, Big Turtle pretended to fear the	275
Water-deity and child	355
Water-monster, Haxige's brother taken to den of	238
or Wakandagi.	
Water-monsters killed by Haxige	241
wounded by Haxige	239
Wegasapi, Ponka head chief	375
scolded Dakotas though addressing Ponkas	426
or Whip.	
Weji^{a}cte gens had the war tent	471
sacred tent resorted to	473
Welsh, William, or Gray Hat. See ɻenuga-naji^{a}.	
Wĕs'ă-ɟañga arrested	749
Cañge-hi^{a}-zi to	519
Cude-gaxe to	519
Wĕs'ă-ɟañga killed	773
ɣe-baha to	481
Ma^{a}tcu-na^{a}ba to	479
Unaji^{a}-skă to	707
Same as Big Snake and Uhañge-ja^{a}.	
Wheat burnt	498, 499, 500, 669, 675
raised by Omahas	477, 479, 481, 491, 493, 522, 646, 651, 655, 701, 707, 709
Whip. See Wegasapi.	
White buffalo cows, four in a row	142, 146
dog claimed by a water-deity	357
dogs, four claimed by a water-deity	358
haired Thunder-man	187
woman	302
Howard, Indian agent	647
horse	353
Horse. See Cañge-skă.	
mule	353
people attacked Omahas	436
letters sent to	629, 636, 638, 641, 643, 647, 655, 677, 682, 683, 684, 685, 693, 715, 717, 727, 728, 734, 738, 741, 744, 746, 750, 755, 762, 763, 768, 776
Wind made by snakes	326
Winnebagoes stole Omaha horses	494, 497, 647, 660, 670
very objectionable to Omahas	509, 761
Winter, female, still exists	11
male, a cannibal	12
killed	12
made a blizzard	12
Wiruɣra^{a}-niñe, Cañge-skă to	648
Maqpiya-qaga and others to	649
Witahawiçata, part of Pawnees	413
or Pitahawirata.	
Wiyakoi^{a}, Cañge-skă to	720
Gahige to	657
Ma^{a}tcu-na^{a}ba to	650, 696, 701, 721, 730
Wolf, big. See Big Wolf.	
Wolf ghost, song of the	360
Woman carried underground by an elk	82
See Green-haired, Red-haired, White-haired, Yellow-haired.	
Women wounded by Awl, Comb, Corn-crusher, and Pestle	273, 274
Wood, Silas, Pahañga-ma^{a}çi^{a} to	778
ɟede-gahi to	773
Wood-duck rewarded by Haxige	251
Woodbull, Spafford, to John Heron	655
Wren, chief of birds	581
Yankton legend	355
story	624
Yanktons aided Ponkas	381
displeased with Omahas	714
invited Omahas to visit them	490
letters sent to	650, 656, 657, 659, 661, 669, 687, 688, 690, 696, 701, 713, 714, 719, 720, 721, 722, 730, 733, 742
Omahas killed seven	457
visited by Omahas	494
visited Omahas	749
Yellow-haired Thunder-man	187
woman	302
Yellow Horse. See Cañge-hi^{a}-zi.	
Young chief killed by buffaloes	355
Young man changed himself into a red-tail fish, etc	280, 283
Young men, address to	628
Youth and the underground people	345
Zizika-aki¢isi^{a} or Zizika-akisi	397
See Republican Pawnees.	

22038 a353.3
+Un3
v.6
U.S. Gov't. Geog.-Geol. Survey Rocky Mts.
Cegiha Language, by J.O. Dorsey.

22038 353.3
+Un3
v.6

Byron S. Miller Binding Fund